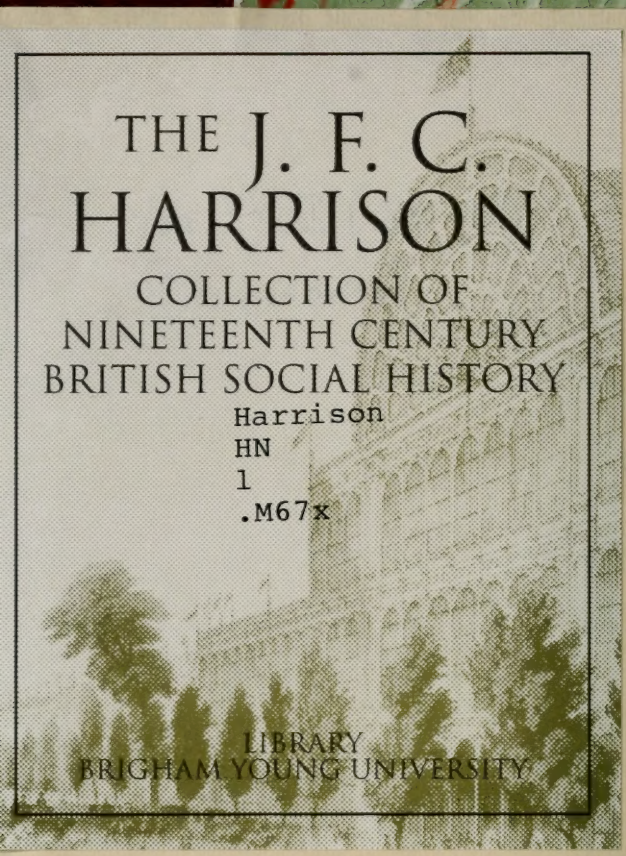
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THE MORAL REFORMER,

AND

Protestor

AGAINST THE

VICES, ABUSES, AND CORRUPTIONS

OF THE AGE.

BY J. LIVESEY.

VOL. I.

1831.

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THE MORAL REFORMER,

AND

PREFACE.

PREFACE.

It is with no small pleasure I now present to my subscribers the first volume of The Moral Reformer. Of the merits or demerits of the work the public must judge. Commenced by an obscure individual, got up amidst a multitudinous number of engagements, professing to be the organ of no party, and constantly aiming to discountenance the vices of all, the extensive sale of the work cannot but be gratifying to the feelings of its conductor. Conscious of the utility of the undertaking, I commenced in opposition to the persuasions of friends; and in the face of serious losses, which others had sustained by provincial periodicals, I have pressed on confident of success; and though I have had to brave many discouragements, I now take a gratifying retrospect of my twelve months' labour, and feel as vigorous as ever for commencing again with the new year. The preparation of the original articles which appear in this volume has been a great demand upon my time; and when it is considered, that, with a numerous family, I am entirely dependent upon my business for my support, and when my various other engagements are also taken into the account, I shall be believed when I say, that nothing but the *pleasure* I felt in the work could have induced me to persevere. I am often asked, how I find time for all my work; and my answer is, the time which others spend at the pot house, or in visiting and attending parties, I spend in active pursuits; and never taking any liquor at home or elsewhere, my head is seldom out of order; I lose no time in the evenings to extinguish my reason, or in the mornings to try to regain it; and thanks to a kind Providence, my health was never better for many years than it is at this day.

Though the articles in this volume are various, yet one object has constantly been kept in view—the reformation and happiness of mankind. It was never expected that this work would come in close contact with the most vicious part of our population, and therefore its object has been rather, to arouse the energies of all parties to begin to labour among the dissolute, for the purpose of correcting their vicious habits. In tracing the immediate and distant causes of the evils which afflict this country, I could not pass over the Established Church;

and without a single ill feeling towards any of its members, I have not attempted to disguise my conviction, that it is one of the greatest obstacles to the peace, unanimity, and happiness of the people. The Reformer is now extensively read, and from the tone of those amongst whom it circulates, it is evident its remarks are not forgotten. I presume that it has already done some good, and that the seed which has been sown will yet bring forth more fruit every year.

To all my contributors I offer my thanks, to those whose articles have *not* been inserted, as well as to those whose communications form a part of this volume; and I invite both to participate in the only reward I myself enjoy—the pleasure and satisfaction of attempting to better the condition of man. Moral reform is an exhaustless subject; and I hope I may look forward with confidence to all those correspondents, whatever their peculiarities in other respects, who approve of the object pursued in this work. As for myself, I can say, sincerely, that my best exertions shall not be wanting to make The MORAL REFORMER increasingly useful.

I expected to be able, at this time, to lay before my subscribers a particular statement of the *financial* part of the business; but I find it impossible to do so at present. I have sent parcels to about sixty places, from many of which no returns have been received; and as I have printed 500 copies monthly more than I originally intended, a considerable number are yet unsold. About 500 copies are sold monthly at *half price;* and when the commission, carriage, losses, and broken sets are calculated, those sold at the regular price will not yield more than half price to me. The expence of advertising has been very heavy: this, together with the duty, postages, carriages, and incidentals, amount to £45. This, added to the cost of printing, make the whole sum expended to something more than £200. When the numbers on hand are sold, of which I have no doubt, my own calculation is, that I shall be minus for the year about £25. This, besides all my labour, is certainly a loss; but it is much less than I had reason to expect. Most of the expences will not occur again; the work is now established, and pretty extensively known; and I proceed to a second volume without any diminution of confidence in the result. One great cause of loss in periodicals is the sale of odd numbers, producing broken sets, and therefore I have come to the determination of allowing *any person* engaging to take a dozen copies monthly, for the whole of the ensuing year, to have them at 3d. each.

J. LIVESEY.

Preston, December 1, 1834.

THE

MORAL REFORMER.

No. 1.] JANUARY 1, 1831. [Vol. I.

A STATEMENT OF THE IMMORALITY AND IRRELIGION OF THE AGE; AND AN ATTEMPT TO POINT OUT THE CAUSES AND REMEDIES.

We live in an age distinguished for extensive research and strict investigation, and the effect of this scrutinizing spirit is visible upon all our social institutions. Men have not merely exerted their abilities in pointing out the defects of old systems, but, in many cases, have suggested and adopted salutary reforms. The policy of nations is a popular subject of discussion, and changes and reforms are constantly urged in reference to existing abuses. To enumerate and classify these, as they appear every day in the public prints, would shew that, however little seems to be accomplished, the people are alive to such changes as they consider necessary to improve the condition of society.

Whilst, upon the whole, I admire this spirit of activity, it constantly occurs to me that our reformers are working at the wrong end, and to this chiefly is to be attributed the little fruit which has hitherto resulted from their labours. If a general change is looked for, each element concerned must first be fitted for that change, and especially that which gives tone and vigour to all the rest. All the wheels of a machine may be correctly placed, but if the power of the main spring be wanting, it cannot proceed. How many institutions, formed upon the best model, possessing the best external regulations, and speaking largely in reports, have neither energy or usefulness! *Religious principle and moral character are wanting;* these are the true base of every improvement; and were it possible to advance to the greatest degree of theoretical perfection, the permanent happiness of the people, without the influence of these, can never be attained. Most people are anxious to improve the bodily part of our institutions, and many are deceived by these attempts, but few have turned their attention to the life-giving vigour of moral principle and moral feeling, without which all beside is but as a dead letter.

It is my intention, therefore, to shew that moral principles and moral feeling, or a deep sense of right and wrong, an earnest desire to please God and to be useful to man, and a contempt of all the sensual indulgences of the world, are what are most neglected; and that until these have taken root in the hearts of all classes, our hopes of improving the condition of society to any considerable extent, are nothing better than a dream. The best plans, without persons morally qualified to carry them into effect, will prove abortive; for it is quite clear that the failure of so many useful attempts to remove the evils which abound, has arisen principally from the want of character and principle, in the agents employed. And I am sorry to say that, though there is an increase of civilization, education, and civil and religious liberty, among the people generally, there is not a proportionate increase of *moral excellency, and real religion.*

Few, perhaps, will dissent from this opinion, but then, they will say, what is to be done? We have a powerful police, and vigilent magistrates, to detect crime, and the severity of the law is repeatedly enforced upon offenders, in order to deter others. We have, on the other hand, day schools for educating the children of the poor at a trifling expence, and sunday schools also, in which they are taught, along with the elements of learning, the principles of religion. The opportunities of attending the ordinances of religion are greatly multiplied by the erection of new churches and chapels almost in every populous neighbourhood, and what more can be done? We lament the prevalency of immorality, so contrary to the design of all our institutions, but what means, hitherto untried, can be found to prevent it? In answer to these enquiries, I observe, that the means, as well as the agents commonly made use of, are not suited to the end, and only serve to blind mankind as to the nature of those efforts which every philanthropist ought immediately to adopt.

It is painful to witness the futility of the present popular efforts to spread religion, whilst the rational methods, recommended by the scriptures, and acted upon by Christ himself, lie almost neglected. The immorality of the present age is deeply rooted, and the probabilites of a remedy, can only be found, under the blessing of heaven, in the use of such powerful means as are directly suited to the case.

To give but a cursory view of what I wish to press upon the mind of the public, it will be necessary—*to glance at the present condition of society as to religion and morals,—to shew the*

inefficiency of the present mode to effect a change,—and to explain what I consider competent for that purpose.

Any elaborate proof of the prevalency of vice and immorality is unnecessary. The fact is not only recognised in every public print, but we are the painful witnesses of it ourselves every day. Let me not be mistaken, I include not only those gross violations of the rule of duty betwixt man and man, of which the law of the land takes cognizance, such as theft, murder, &c. but all those sins of omission and commission also, which affect society, and which, in many of their features, can only be investigated at the bar of the Almighty. Of these I might enumerate—swearing and lewd discourse, drunkenness and gluttony, gaming, fornication and adultery, oppression, coveteousness and extortion, slothfulness, pride and excesses, evil speaking, tale bearing, railing and resentment; the neglect or omission of conjugal, parental, and filial duties; the improper behaviour of masters and servants, the want of chastity in youth, the want of active benevolence, the disregard of promises and engagements by men in business, and the neglecting of the important religious and family duties of reading, meditation, and prayer. This is no imaginary list of existing evils: too many of these vices exhibit themselves with unblushing front, and their consequences are too extensively felt in every circle of society. Whether we refer to old or young, rich or poor, governers or governed, we find a strong developement of many of these immoralities. Religious creed seems to make little difference, for whilst there are honorable exceptions of numbers who, among the Catholics, Churchmen, and all classes of Dissenters, do justice, love mercy, and walk humbly before God, there are also, attached to each profession, persons, whose conduct evidently betrays a total absence of moral principle. Take up your residence in the poorest parts of any of our large towns, and you will find idleness, broils, drunkenness, juvenile depravity, and a general absence of domestic happiness. This in part is occasioned by their situation in society, and the inadequacy of their means to make them comfortable; but where this is not the case, when labour is fairly rewarded, and wages equal to wants, the character of the people is much the same. The duties they owe to themselves, their families, their neighbours, and their God, are neglected, in order to lead a life of sensuality and excess. From the want of early instruction, parental authority, and good example, we trace the alarming increase of juvenile delinquency, and of the youthful immoralities which are daily exhibited in our streets.

It is distressing to witness the behaviour, and to hear the language of those boys who meet at the corners of our streets, and who seem to emulate each other in sin. Oaths of the most awful description are mixed up with their common discourse, and the most brutal, vulgar, and shameful conduct is exhibited without disguise. Many of these boys never breathed a purer atmosphere; vice, villainy, and degradation have been familiar to them from their boyhood. These will become the fathers of the next generation, and hence the present deplorable state of morals actually becomes hereditary. What an awful list of crimes and of juvenile offenders our calendar of the last quarter sessions exhibited!

And what shall we say of our female youth, whose modesty, purity, and domestic habits ought to be such as to form a strong bulwark in defence of virtue? Alas! the scene is shocking! Weak in intellect, but strong in vice; loose from every restraint, and exhibiting the most decisive proofs of deep rooted depravity. In towns, vice has dissolved the ties of domestic order, and the girls, no longer under the direction of a father's or a mother's teaching, or the protection of the domestic roof, are doomed to inhale the immoral contagion of our factories. In this soil the intellect of youth can never shoot, and moral feeling has nothing whereon to live. Bad as is the influence of factories upon their physical constitution, it is still worse as it respects their morals. Listen to the language of these girls as they pass you in the streets, and take notice of their immodest carriage; they seem to glory in their shame, and to defy by their menaces, every restraint of virtue. Many of them meet with disgrace, and are doomed to mourn the consequences of early guilt.

Turn we to that miserable, and alas! numerous race of females, who live by prostitution in a christian country, and our hearts sicken at the sight. In Preston they are numerous, in Liverpool, Manchester, and London, they abound. Do we need any proof of the immorality of the age with these examples before us? The increase in the number of this class of miserable beings, may be taken as a good criterion of the character and virtue of too many of the other sex. What we see in the streets, indeed, are but slight symptons of those abominable excesses, which are carried on every night in hundreds and thousands of places in every part of the kingdom.

If, from the poor, we turn to the sons of the rich who are better educated, we find a great number who exhibit very little improvement of character. They endeavour to escape the vulgar forms

under which vice is practiced by the lower classes, but many of them eagerly pursue the same sins in a more polite shape. Making every allowance for the vivacity of youth, it is evident their education has had but little influence in subduing the passions, and regulating the affections of the mind. Highly imbued with the spirit of the world, they pursue the flowery path of pleasure, and, sensual in all their desires, they care for little beyond their own gratification. Though, brought up under the name of that religion, which teaches all to live "soberly, righteously and godly in this present world," they spurn the restraints it imposes, and turn to ridicule the pretensions of those who endeavour to live uprightly. I need not say where such are to be found; would that I knew a place where the baneful influence of their example had not been felt.

If we step into the world at large, and observe the conduct of those in the grades above the working classes, whose age and circumstances fairly entitle them to be considered as persons from whom the *standard* of our national character ought to be taken; we shall come to the unhappy conclusion, that under the most favorable circumstances, the characters of the different classes of the people in this country, are the same, whatever be their station in life. It is true we have still a "remnant;" we have still both men and women, whose glory it is to serve their Creator faithfully, and to devote themselves to the good of their fellow creatures. But it is still true that the broad road is crowded with passengers to destruction, whilst on the safe and narrow way, there is but a traveller here and there. I do not mean to say, they never go to church or chapel, or give support to charitable institutions. These they may do, but it is with deep concern I affirm, that though there is the *form* of godliness, its *practical and personal* proofs are scarcely to be found. Does it shed its influence upon men's transactions in business? Do their dealings with each other evince a consciousness that every action shall be brought before the judge of all? Are not selfishness and avarice prevailing motives in trade, and, where circumstances permit, are not extortion, deception and roguery, practised with impunity? Politeness, it is true, is largely cultivated, and serves by its insinuations to cover the intentions of designing men. Assignments and bankruptcies, which now form part of the news of the week, are bad symptons of the morality of trade; they not only remind us of the dissipated lives of too many of those who

are said to be "unfortunate," but offer fresh opportunities for fraud and villainy. Indeed, at best, the anxieties of business, and the passion for acquiring of wealth, seem to have deprived men of all leisure time or thought for religion, or for almost any thing, except personal indulgence.

How sordid are many of those who are immensely rich! They have no idea of their connexion with a world, where poverty and distress are crying on every hand: they have little knowledge of the poor, nor any feeling to commiserate or relieve their condition. They move in a circle where money is considered the only object of desire, and where morals are practised in proportion as they answer this end. Blind to the arrangements of Providence, and insensible of the uncertain tenure of life, instead of dispensing their bounty to the poor, and relieving themselves of the cares of coveteousness, they go on adding wealth to wealth, till arrested in this career of folly by the hand of death. Is it possible for moral improvement to take root while a disposition of this sort so generally prevails?

Another class is more *sensual*. They spend their money in eating and drinking. How many precious evenings are spent in a course of intemperance, which leads to nothing less than the ruin of both body and soul. Some at home, some at parties, some at taverns, and others at places which I will not name, excited by animal gratification, sacrifice their character, and debase themselves to the level of the brute. Whatever be their intellect they are sunk in vice, and have neither hearts nor time to care about either their own or their families' spiritual welfare: their favourite notion, as expressed in the infidel motto, is, "let us eat and drink, for to-morrow we die."

The *votaries of fashion*, more anxious for a reputation in the world, avoid the excesses of the voluptuous, but are not clear from the charge of contributing to the cause of immorality. Though they attend upon the services of the true God, as giving them an opportunity of display, dress and equipage are their *deities*, and all their time, attention, and fortunes are spent in their worthless service. They are not altogether inattentive to the social duties of life, and, the females especially, are sometimes forward in assisting the poor. But the tendency of this mode of living is injurious to the best feelings of the heart; it blinds by its dazzle the concerns of futurity; and, for charity and hope, substitutes vanity and pride. It not only produces envy

and disgust in others who behold it, but too often leads to a course of expenditure, the most appalling in its effects.

Would that I could say, "the strict professors of religion are all exceptions to this general list." Whoever asserts that this is the case will not be believed. Persecution is now fled, religious profession is now fashionable, and is often found the road to profit and popularity. Confined, as is the religion of numbers, to the external services performed in the chapel or the meeting, it can be taken up and maintained without any self-denial. Every sect knows too well, and is constantly lamenting the fact, that of great numbers belonging to its body, it may with propriety be asked, "what do ye more than others?" In strict integrity, in speaking the truth, and in keeping engagements, some of the most zealous religionists are often defective. And I have no doubt, if (as most assert) infidelity be upon the increase, its growth is to be attributed, in a very considerable degree, to the inconsistences of religious professors, and especially the clergy.

If, after this outline, any man want proof of the prevalency of vice, let him traverse the streets of our towns in an evening,—let him visit the public houses and the dram shops, and he will be shocked to see and hear all that is beastly, wicked, vile and impious. Let him attend the petty sessions held by Magistrates every week, where such scenes of domestic discord, juvenile depravity, and malicious feelings will be opened to his view, as are calculated to make humanity weep. Let him examine the county gaols and prisons, the number of debtors and felons in confinement, and learn their previous history. Let him attend the courts, when all the civil and criminal causes are tried—hear the indictments, view the immense number of lawyers, and amount of law proceedings, and consider that if all these are required merely for the cognizance of *legal* crime, what must be the state of moral turpitude in that country, in which such a state of things can exist. Surely he will exclaim—this cannot be civilized England, the land of bibles, the emporium of missions, the nursery of religion; so devoted to piety as to bestow a tenth-part of the land, and immense sums of money for its support.

These are ordinary cases, and come round as constantly as the week, or as the year; on occasions less frequent, the latent viciousness of the people is easily called into exercise. If we visit the race-ground, or the cock-pit, what scenes of revelling, debauchery, and wickedness we behold! The snares which are laid for the incautious, and the retreats afforded for the veterans

in crime. shew clearly, that those who ought to have been the guardians of virtue, have tacidly given their approbation to this diabolical course of corrupting the people. If, indeed, we want a *general test* of the state of the country, as to *principle, sobriety, patriotism, or self-respect*,—to say nothing of piety—I would ask for nothing but a *general election*. Without shame, almost without rebuke, and as a matter of course, rioting, bribery, perjury, drunkenness, and every enormity is practised in open day, almost in every place where a contested election takes place. Indeed, in this country the seed of immorality is so thickly spread, the soil so well prepared for its reception, the climate so congenial to its growth, and the efforts to eradicate it so puny and inefficient, that, cause and effect must have ceased, if we had not had at this day the most overwhelming production of crime.

The present irreligious and immoral state of the people, is traceable to *two great causes*, first, the GREAT CHANGE IN THE CIRCUMSTANCES OF SOCIETY,—secondly, THE ABSENCE OF A MORAL COUNTERACTING POWER SUITABLE TO THIS CHANGE.

The first of these is seen in an increase of numbers,—an increase of wealth,—and increase of poverty,—and a change in the habits, employment, and local situation of the people. All these have had a powerful effect upon morals. Where there is not a counteracting influence, the increase of numbers, is not only a numerical increase of agents for doing evil, but, reaching the point of ascendency, is capable of destroying altogether those restraints which would have kept in subjection a smaller number, and, like a torrent let loose, of spreading destruction and desolation around. The means of correction, which were once amply sufficient for the country, are not so now. When, to the increase of numbers, we add the altered state of the people, as to residence, employment, and circumstances, and trace attentively the workings of these changes, we shall discover a cause, sufficient to account for all the evils which we so much lament. When the people were distributed into families and hamlets, all over the country, employed in rural exercises, enjoying wholesome air, and a remuneration which, with frugality, was adequate to their wants, how vastly different, in a moral point of view, were their circumstances from what they are now! When the rising youth were not exposed to the contamination of vicious associates, when every child was under its parent's care, and when the ties of nature were the safe-guards of virtue. I read with no ordinary

pleasure, of the times, when our worthy matrons and their daughters,—on whose cheeks the beams of innocency and health did smile,—spun their yarn, and wove their cloth, without coming in contact with a train of temptations, scarcely to be resisted. Contentment, harmony, and peace prevailed, and the poor man's cot was a place of comparative happiness. Real sympathy, true hospitality, and genuine friendship were flourishing virtues; and the rich and the poor discovered a mutual kindness and attachment which have no existence in the present day. The influence of trade and commerce has so changed the face of things in this country, that hamlets have become villages, and villages large towns, and so dense is the population, and so changed are the modes of living, and the kind of employment, that to these, as a first cause, may be traced the loss of moral character. Besides, the extremes to which these changes have led, contribute much to the same end. Instead of a happy medium, as the general lot, we have constantly before our eyes, *overgrown riches* and *extreme poverty*. This state, and the steps which have led to it, throw off an effluvia, which is destructive to the moral health and vigour of the great mass of our manufacturing population. Some of the rich, voluptuous, oppressive, austere, pride themselves upon their wealth and honours, despise the poor, and treat them with contempt. The poor envy the rich, revenge their injuries, and rejoice at the downfall of their oppressors. Borne down by labour, destitute of every comfort, they drag out a life of misery, such as few would believe, unless they were to visit their dwellings. Wealthy as a nation, and yet the best part of the people paupers! Can virtue grow in such a soil? can religion thrive amidst the choaking cares of destitution and want?

The *changed* circumstances of the country, then, I maintain to be the *primary* cause of the present immorality. But this might, and *ought* to have been accompanied with a *counteracting* influence; and the *want* of this is the *second* cause, to which I have already alluded.

The *counteracting* power should always be suited to the state of the people, and those changes which are constantly taking place in the circumstances of society. This counteracting influence, may be divided into two parts; that of *civil arrangements*, and that of *religious teaching*. Under the head of civil arrangements, I include the whole of our *external regulations*, intended to operate favourably upon the morals of society; and, all the *coercive measures*, which are necessary to deter

others from crime. These are proposed and supported by the Government, the Magistracy, and other influential persons in the country. In this department of counteracting the vices of the age, though much remains to be done, there is not the same room for complaint, as in the *religious department*. Bulls are not baited in the suburbs of our towns, lottery papers do not cover our walls, and more order and decorum is enforced in all our national institutions. Education has been diffused among the working classes, with commendable effect. The Magistrates are more active in suppressing open profligacy; and institutions for acquiring useful knowledge are well supported by numbers who were once opposed to them. If what I now speak of, be that which is usually called *civilization*, I readily admit that in this respect we have made some advancement. But much remains yet to be done, not only in originating new measures, but in carrying into operation those schemes which, so far as they have been tried, are working well for society. In this department, however, there is no reason to despair.

In the first place, then, I would recommend *all* regulations which lead to *civil improvements;* for though these are not always a certain criterion of religious attainments, yet, under favourable circumstances, they often prove powerful auxiliaries. Like a ship sailing against the wind, they have hitherto had no chance of discovering the rapidity of their movements; for though they have necessarily kept pace with the changes in society, (the safety of the State requiring it) the corruptions of religion, and the obliquity of its influence, have concealed many of their excellencies from public view. Indeed, whilst the popular religions have left the world to itself—except that part of it called *wealth*—these changes in civilization, based upon, and regulated by the principles of Christianity, have been the main support of morals. I include in these regulations, every enactment of the legislature which connects itself with the improvement of man; such as placing all religious parties upon equal footing as to civil rights, providing for the equal and speedy administration of justice,—suppressing slavery in our colonies,—reforming the mode of carrying on elections,—protecting the poor, and easing them of oppressive burdens,—forbidding cruelty to animals,—encouraging education, and granting assistance to the *really* useful institutions,—putting down the horrid vice of drunkenness,—requiring the people to keep one day as a day of rest —and other enactments of a similar cast. I include, next,

the proceedings of the magistracy; such as keeping good order in the public houses, and closing them at an early hour—keeping order in the streets, and preventing fighting, bull-baiting, and obscene exhibitions—enforcing a decent maintainance for the poor—regulating and judging impartially betwixt contending parties, and persuading them to peace—putting down houses of ill-fame—appointing a vigilant and effective police, such as is not only calculated to detect and punish crime, but, if possible, to prevent it. I include, especially, those numerous efforts of private individuals, to whom society is so much indebted, some from pure philanthropy, and others in the way of business; such as erecting hospitals and assylums for the infirm, and schools for educating infants and youth; establishing institutions for the diffusing of useful knowledge, and societies for printing and circulating books at a cheap rate, and especially the Bible society;—promoting the increase of newspapers and periodicals, in most of which vice is deprecated, and the best precepts of our religion frequently enforced; and forming charitable institutions, by which the aged, the infirm, the fatherless, and the widow, are relieved and assisted. In these arrangements, we ought to encourage, above all others, those measures which are calculated, not merely to *relieve* the poor, but to *reinstate* them in that condition in society which would abolish *pauperism*, and enable every sober, industrious man to obtain for himself and family an honest competency. While poverty bears down the people, religion and morality can never thrive. I envy not that man's religion (if I should call it religion) who, possessing his thousands, and strict in his routine of religious duties, beholds with unconcern the best part of our population, physically and morally degraded by poverty, without making a single effort to better their condition. I despair of the success of every means of reforming the people, civil or religious, unless labour be so rewarded, as to afford the means of a comfortable subsistence to the working classes.

In what I have said under the head of *civil* means for reforming the people, I have avoided many things, which might have been named, because I view them as improperly *substituted* for the labour and teaching of christian ministers. Innumerable projects of a moral cast, under the names of "societies," "associations," "unions," &c. have arisen of late, of the propriety of which I feel very doubtful. Like the increase of crime, to me, they proclaim aloud, the idleness and inefficiency of the present race of religious teachers. I know they are supported by many good

men, who, instead of going to the *root* of the evil, and calling for a change in the mode of instructing the people, are perpetuating the evils of a system which they ought to abolish.

But that which is most powerful in its nature, and durable in its effects for correcting vice is *religious instruction*, conducted on the plan of primitive christianity; but this, I lament to say, in its legitimate character, has never in modern times penetrated the mass of society. But why is it that, at this day, we have to deplore the want of this correcting power? Has God permitted evil to enter, and has he withheld the counteracting principle of good? Does he delight to see the fairest of his works defaced with sin, or has he any pleasure in the death of a sinner? Or, has he favoured other countries with the means of reformation, and left England the solitary spot of darkness without light? Thank heaven! the reverse is the fact. The standard of christianity has long been planted in this country, whose power to diffuse holiness and happiness, and to eradicate corruption, is superior to every other. We have the bible; we have it in our own language; and the people in general are able to read it. The Authorities of the State, if they have not promoted the interests of real christianity, have, at least, forborn to persecute, and have never forbidden its extension in any part of their dominions. And yet, this grand correcting power has never been applied, suitable to its nature, as an antidote for the evils which afflict society. Some may seek a remedy in political changes, but unless the spirit of christianity be diffused, disappointment will ensue. When it caught the hearts of its first converts, we are told, its influence was such, that "there was *none* among them that lacked," and if it were as sincerely embraced now, those remedies for our suffering population, which are vainly sought in mere political changes, would be instantly at hand.

But have we not religion to excess? Places of worship, some splendid and costly, and others plain and unassuming, have been erected, and are becoming exceedingly numerous. Announcements of sermons and public meetings for the spread of religion, incessantly appear on our walls, as if the people were absorded in religious matters. We have services and meetings of every hue, from the ceremonial solemnities of the Catholics to the plain and noiseless worship of the Friends. We have also a host of men, called "ministers," who are regularly trained at college, excluded from secular labour, solemnly appointed, and maintained at an expence, in tythes and contributions, amount-

ing by a recent calculation to nine Millions a year! And yet, in the face of all this, we are exclaiming—and every public writer joins in the cry—Oh! the prevalency of crime! Such is the paradoxical state of this country, that with a mass of ostentatious religious machinery, we have, as it respects that which is sincere and practical, less religion than many of the heathens.

Let us not suppose, however, because a reformation has not been effected, that therefore it is impossible. Let us rather believe, the effect having failed, the *proper means* have never yet been tried.

The guardianship of the people's morals and the care of their souls have been committed into the hands of the clergy; and whatever may be thought of the wisdom of placing this trust with them, they have been represented as our exclusive guides. The State has endowed a Church, established a form of religion, and constituted them the only *national* guides in spiritual things. This church was considered competent to supply the religious necessities of the people, and to question this competency, even in the present day, is looked upon by some as heresy. This church, though modelled upon the principle of worldly policy, was at one time, more suited to the dispositions of the people than at present. Those who resided in the country, with the parish church always in view, and the minister as a neighbour and a friend, would find it a stay to their minds, and from its lessons and ministrations, derive much good. The changed circumstances of the country, has,—however much men may contend to the contrary,—discovered the total inadequacy of this system, to diffuse, with any degree of success, the energetic principles of christianity among the mass of the people. Weak at best for this purpose, it is doubly so now; for as there is a deep rooted moral disease, the remedy must be suited to it, and powerful in its operations. Its forms are such that it cannot reach the ears, much less the hearts, of the corrupt part of the population. It is not generally respected; its enormities, its avarice, the worldly spirit of its ministers, its carnal appendages, its oppressive spirit towards other parties, have made it unpopular. Disgusted with its exactions, and with the hypocrisy of those, who have been constantly fleecing, instead of feeding the flock, the people have sunk into a state of indifference, embraced infidelity, or adopted a course of open profligacy.

The corruptions of the church have given rise to various denominations of Dissenters, whose efforts to spread religion and

promote a reformation, have in many instances, been successful. Indeed, but for the activity of dissenters, and the rival zeal of the Church which it has provoked, it is impossible to conceive the dreadful state of darkness which would have covered the land. Many noble attempts have been made, by individuals of different parties, to arrest the progress of crime, but these efforts, gravitating too much towards the old system, though successful for a time, have never developed a power which warranted the expectation of a permanent triumph. *Primitive christianity* alone can do this; and until both its principles, its spirit, and its modes of action be adopted, we may for ever lament our inability to conquer the reign of sin. There is something *radically* wrong in the machinery, by which the reformation of the people has been so long, and so ineffectually attempted. It is not enough, that we have the implements of war, lying scattered here and there; they must be brought into the field; the enemy must be attacked, and no quarter given, till he disown hostilities, and submit to the government of Him who is King of kings.

I have no doubt I shall be able to shew, in "The Moral Reformer," that a wrong system has been pursued; but the length to which this article is already extended, forbids those explanations and details which I had intended to give. A few remarks, admitting of further explanation, must at present suffice.

Instead of taking a rational view of the spiritual wants of society; considering what methods would be the likeliest to supply those wants; what agents are capable of so mighty an undertaking; and above all, what plan was pursued by our Saviour and his apostles, under similar circumstances—instead of taking a comprehensive view of the enemy's camp, marking the fortresses of crime, and the means of defence,—instead of feeling that it is the cause of God and immortal souls, arousing all our energies, braving every danger, and making every sacrifice which so noble a work requires,—instead of these, what have we done? We have built fine churches and chapels; we have painted the windows and decorated the walls both inside and out; we have pleased the ears with bells and organs; we have spent vast sums of money upon childish ornaments, paid for out of the hard-earned money of the labouring man; we have decked religion in all the trappings of finery, and clothed it in all the allurements of sense, till, as the "whore of Babylon," "the kings and merchants and great men of the earth," have become enamoured of her beauty, and have enticed her by their bribes from her subjection

to her exalted "Head." We have selected for those who are to teach the self-denying way to heaven, men of all others the most unlikely. Instead of those who pant for an opportunity of doing good to their fellow creatures, who are willing to live or die for Christ—we choose the thoughtless drone of some genteel or titled family; or, if of an humbler cast, in too many instances, a man who measures the *importance* of the office by the *amount* of the salary. Treating divinity as a science, and religion as a trade, instead of being qualified by being able to speak plainly, fearlessly, incessantly, and in every place, the simple truths of the gospel of repentance, and to warn men of their danger; they go to some college or academy to qualify themselves by spending so many years in learning to become "mathematicians, natural philosophers, metaphysicians, logicians, and classical scholars;" in studying systematical theology, and the mysterious art of composing a sermon! Instead of *going* to the people, *seeking* them out, and being always *among* them, visiting the abodes of vice, and getting into the company of the profligate—instead of going from "house to house," not forgetting the nests of wickedness in "high places," they are too often found at the houses of the rich, places of literary recreation, and fashionable parties, (not to mention such places as the turf, the race-ground, the theatre, and the bench, being applicable only to a part,) or at the best, the "meeting," the "pulpit and the study," are the places where these "heralds of salvation," spend their time. Instead of their time being wholly devoted to their work, and "night and day" labouring incessently, they "do duty" on sundays, and occasionally at such times through the week, as are not included in the ordinary hours allotted for labour: and if a sick person should want their assistance, it is not unfrequently a difficulty to obtain it. Perhaps the best of them spend most of their time in "study," but will this compensate for their neglect of "*going about doing good?*" Instead of their teaching being plain, simple, seasonable, personal, powerful, practical, and without ostentation, adapted to the lowest capacities, and given to individuals, to small companies, to families, or to congregations, as circumstances may require, it is regularly couched in the abstract, laboured form of a *sermon*, with little or no reference to the passing events in society, which have so direct an influence upon character and morals. So accustomed to a routine of ritual service are they, that no teaching is considered either regular or efficacious, unless accompanied with the usual course of religious ceremonies. Instead of appearing as the *humblest* of

their fellows, without any distinction, except their goodness and their zeal, they affect great *personal importance*, assume a peculiar garb and divine titles, and can neither publicly pray to God, nor teach the people, unless they first be clothed in sacerdotal attire. Their general demeanour forbids their free access to the people, and hence, while they themselves are the most ignorant as to the general affairs of life, the people either treat them with superstitious reverence, or hold them in real contempt. Instead of being moved by their duty to God, and the love of souls, and encouraged in all their labours and their conflicts, by the promises of the "chief shepherd," who is gone before; instead of being determined to "spend and be spent" in so God-like a work as "saving souls from death;" the first thing is to seek each "his gain from his quarter." Having represented preaching as a "profession," and succeeded by the credulity of the people, in establishing the position that they, as well as others, have a right to make the most of their abilities, burdens are imposed, in many instances to support pride and extravagance, such as not only bear down the people to the earth, but produce in their minds a disgust at every thing connected with religion. I use no disguise; on such a subject it is out of place; religion is made an article of trade, and *buying*, and *selling*, and *trucking*, in the advantages of "curing souls," is as notorious as the sun at noon-day. However, numbers of the "people love to have it so," and they have themselves principally to blame, for tolerating such awful departures from the pure religion of Christ.

Having attempted to shew that the present order of religious teachers have not answered the object of their appointment, it will be expected that I should have a suitable *remedy* to propose. The remedy, in my own mind, is as clear as noon-day, though I fear I shall have some difficulty in making it as clear and satisfactory to others, arising principally from men's habits of thinking on this subject, and the alterations in those powerful systems of mental tyranny which this remedy will require. But there are great numbers, like myself, who have no interest to serve, whose only good is the *public* good, and who, however comfortable in worldly circumstances, can never be happy whilst their fellow creatures are miserable. By such I shall be understood, and with such I hope to succeed. I am not sanguine as to the adoption of the means I have to propose, but I shall not, on that account, be less urgent in pressing them upon the attention of the public. The remnant of my life is pledged to the welfare of

my species, and in pursuing this object, disappointments will not discourage me.

Religious teaching on the *primitive plan* is what I offer as the *remedy*. The other arrangements, have for their motives the well-being of society, and their end, the proper conduct of man to man; but this derives its *sanctions* from our *duty to God*, and belief in a *future state*. In this department, compulsion or coertion has no place; the only means made use of are, *argument* and *persuasion*; and where persons are obstinate, their fate is left in the hands of Him who judges righteously. But *how* and by *whom* are the people to be taught? Both these points, though already partially anticipated, call for illustration.

As to the present plan, it is impossible that a system, though including many good things, inefficiently arranged, made up of idleness, hypocrisy, avarice, and worldly policy, can ever enlighten the people, or lead them to repentance and reformation. I pity the simplicity of those (if such there be) who sincerely think, that by building new churches, and establishing ritual services, they can prevent the increase of crime. The bulk of the people go to no place of worship; many of them are too poor to get decent clothing; and others are disgusted by seeing all that bears a semblance of religion, prostrated at the shrine of mammon. And if efforts, more rational, more scriptural, and more suited to the circumstances of our population, are not made, crime will continue to increase, religion be contemned, and the folly of giving stones for bread, be manifested when it is too late. Some persons flatter themselves with the prospect of an improved liturgy, commutation of tythes, a more equal appropriation of church livings, and other ecclesiastical reforms; but to look to these changes as likely to give rise to a rational system of teaching suited to the circumstances of the people, will prove a delusion.

An improved system of teaching is likelier to originate with the *dissenters*, for though, at present, they are pursuing *chapel religion* too exclusively, in a manner which the world calls respectable, yet they are not in bondage to a system *established by law;* they are their own masters, and they can change any time.

The sort of teaching I mean, and to which I have already alluded, is remarkable most for its simplicity; and is so plainly developed in the historical parts of the New Testament, that if I could persuade my readers to peruse them, another word from me would be unnecessary. Doubtful of this, I therefore

remark, that it consists in instruction being *carried to the people, whatever* they be, or *wherever* they reside; and this not *casually*, but *constantly* and *perseveringly;* delivered with a *plainness, sincerity, disinterestedness* and an *affection*, which will give it a ten-fold energy. If there be moral disorders, where, but on the place of their existence, should we apply the remedy? Would a physician cure a wide spreading infectous fever, by delivering lectures on the nature of disease, and the virtues of drugs? Would a shepherd, instead of seeking his sheep, ever expect those to join his flock, which never heard his voice? Or would a warrior ever gain conquest, who never came in contact with his foe? In every thing, but in religion, the means are adapted to the end.

But where are the *men* to be found who will work in this way? Not generally among the hireling clergy of whatever name; (these in the calculations I shall make will be left out of the question) but such there were in the first ages of christianity, a few such there have always been; and of this cast, I have no doubt, we have many among us at this day. Some of these are already employed as teachers, though, from the restraints which are imposed upon them, and the usages of the sect to which they belong, they may not be as decidedly useful as they otherwise would. By a false view of what teaching is, the qualifications necessary, the call, appointment, &c. many able men are diverted from their obvious duty, of warning sinners to repent. The plainest men, and the worst paid, have generally done the most good. In my opinion, the "Local Preachers" among the Methodists, have done more good, in the way of reforming the dissolute, than any other body of men among us. The spirit of these men, universally adopted, and regulated by the simplicity of primitive teaching, is, what I would loudly proclaim to the world, as *the means of effecting a general reformation.* If, instead of attending three meetings on the Sunday, and one or two in the week-day for their own edification, the serious members of different congregations, would spare half of these opportunities, in visiting and teaching the dissolute, both poor and rich, what an immense power of instrumentality would be brought immediately into action! We will take Preston for an example. I have no doubt, to speak in moderation, we have sixty individuals, who are both able and willing to teach their fellow-men the way to heaven; the population is 30,000, or 6,000

families; so that the agents for correcting vice and giving christian instruction, would be as one to every hundred families; and one of these agents, without fee or reward, in my opinion, would do more real good than a dozen clergymen. Of course I would not be regulated by defined numbers, but I make this calculation to shew the practicability of the plan. Besides, the spirit for teaching and raising the people in the moral scale of society, would become so diffused, that numbers would co-operate, in various ways, to promote the same end. For the country, persons of the same cast would be found, willing to devote their whole time in travelling and teaching, and who would be perfectly content with that *voluntary* support which such have never failed to receive. Thus we should have a "*ministry*" without money, religion without hypocrisy, and moral improvement and happiness, without ostentation!

While parties and systems remain as they are, I am not so vain as to think that this plan will meet with much countenance, but I am not without hope of seeing it partially carried into effect; and I would say, and that with earnestness, let every man who wishes well to society and true religion, declare his entire disapprobation of every *mercenary* system of religion. Let him, in the next place, consider well the deplorable and abandoned state of our immense population. Let him be determined to unite his efforts, with all those of similar feelings, to effect, in the name of the Almighty, a complete *Moral Revolution.* Let persecution be met with patience, and insult with christian charity. Let christians no longer stickle for forms and ceremonies, but unite in the plain duty of doing good to others. Let every man enjoy his own belief, but let that be no hinderance to the noble attempt of snatching sinners from the gulph of ruin.

In conclusion, I observe, that the *causes* of the present immorality may be traced, first, to the *changed circumstances* of the people; and secondly, to the want of a *suitable counteracting* power; and, as the circumstances of the people are not likely to be altered, as to situation, employment, &c. the *remedies* consist, in such *civil arrangements*, as are suited to the case; and, especially, in the adoption of a system of *religious teaching*, sufficiently *powerful* in its efforts, and *appropriate* in its character.

This latter must originate with the people; we must not expect the government to take it up, for the most that they can do, consistantly, is to remove some of the obstacles which lie in the way. The time may not yet be come, but I hope it will shortly arrive, when every humane and pious man, will not only see his duty to society, but fearlessly perform it. J. L.

OATHS.

WHAT is an Oath? An appeal to the Omniscience of the Deity; the judge of the thoughts, and words, and actions of all mankind; to reward or punish, according to the truth or falsehood of what is asserted. It is so serious and awful a duty that it ought never to be resorted to but under circumstances of peculiar importance. Being an appeal to the Highest Tribunal, either in earth or heaven, it is spoken of in the scriptures as the "end of all strife." Bearing this in mind, what a sad spectacle do our custom houses, excise offices, courts of justice, and elections, exhibit! Any reflecting man, attending at our quarter sessions, must be shocked at the constant appeals to the Almighty, required by law as to the most trifling concerns; and at the thoughtlessness, irreverence, and inattention, manifested in the act of swearing. The frequency of it has destroyed its solemnity, and the brevity of its form has concealed its meaning. There is no difference betwixt delivering evidence, affecting the life of a fellow-creature, and that which states that a witness has travelled ten miles; each requires an oath. As it respects the customs, says Paley, "A pound of tea cannot travel regularly from the ship to the consumer, without costing half a dozen oaths at least; and the same security for the due discharge of their office, namely, an oath, is required from a churchwarden, and an archbishop, from a petty constable, and the chief justice of England." On this subject, several excellent letters have appeared in the Evangelical Magazine, from one of which the following is an extract.

"To call upon the high and lofty One, who inhabiteth eternity, to witness the truth of the commonest assertions in the details of commercial life; in the hurry of distracting engagements perpetually to invoke that sacred name, which the Jews in their *solemnities* were scarcely permitted to pronounce, is in the highest degree irreverent, if not absolutely profane. If a merchant, in the discharge of his vessel, finds that, in consequence of some error in the documents received from abroad, he has paid the duty on a greater quantity of commodities than were actually in the ship, he is compelled

to take an oath before he can recover the excess, although the custom house officer, who attended the discharge, has certified that his statement is correct. If he is going to receive the drawback on goods shipped to foreign parts, he is compelled, after producing an official certificate that they have been landed at the destined port, to swear that they have not been landed, nor intended to be relanded, in any part of Great Britain, &c.; and that they were at the time of entry the property of A. B. This oath is required, although the merchant may, at the same moment, inform the collector that the goods *have* been relanded in Great Britain, in consequence of the vessel being stranded on her passage, but that they were subsequently reshipped, and arrived at the destined port. When the merchant is preparing to ship particular descriptions of goods, which he has received promiscuously from the interior of the country, he is compelled to swear that he believes the duties of excise to have been fully paid, although it is known that he has no precise information on the subject! Before he can recover the duties on particular goods, which he is going to re-export, he is compelled in the first place to obtain an oath from the parties by whom they were originally imported, and then an oath *from all the intermediate persons* through whose hands they may have passed! If an accident prevent him from shipping his goods by the vessel he intended, he must take an oath before he can enter them for another ship. Indeed, the instances in which God's holy name is officially and commercially taken in vain are such as to exceed almost all belief."

But the most disgusting scenes of false and irreverent swearing are seen at elections. Last summer at Preston, four or five oaths were imposed upon the electors, and, except occasional remissions, when the parties were on pretty good terms, they were taken by the people with as little ceremony as if there had been no God to witness their profanity, nor man to report their apparent insensibility. I believe I am within bounds when I say, *ten thousand* oaths were administered to the electors, many of them in a state of reeling intoxication, and most under such feelings of party excitement, as to make them utterly regardless as to what they were swearing. Was the reverend name of the Deity ever so insulted? Was a religious ordinance (for such I call it,) ever so profaned? Was the necessity of a change in the law of elections ever more manifest? Or the necessity of a change in the character of those who profess to be conservators of every thing sacred? Is it to be believed, that ministers of religion could witness this profanity, this moral degredation, in the electors of Preston, and never since seem as if they had been affected by it, by raising a determined voice to the legislature for its suppression?

The House of Commons have been directing their attention to the absurdity of some of the oaths which they themselves take, and this, I hope, may be viewed as a prelude to a complete reformation, as to unnecessary oaths, in every department of the state.

THE STATE OF THE POOR.

I would suggest to Mr. BAINES, the able editor of the intended "History of the County Palatine of Lancaster," to include in his "plan," a description of the *residences, condition, employment,* and *manner of living* of the great mass of the people,—the poor; and especially the poor weavers. As he intends to visit every parish, to form correct materials for his work, let him not overlook those numberless streets in every large town in Lancashire, where the sickening sight of poverty and misery has long been manifest. In works of this sort, we have generally, descriptions of all the public buildings, public offices, corporate arrangements, and every thing connected with wealth and splendour, whilst that which is of infinitely more importance to be known—*the condition of the working class,*—is overlooked as a matter not worth recording.

RAIL-WAYS.

THE establishing of these improved modes of conveyance, ought to be encouraged, not merely for the advantages to the mercantile world, but for the *moral* changes which they are likely to produce. Unfortunately, with very few exceptions, those connected with coaching and carrying, are persons of dissipated habits. What a number of persons there are employed as coachmen, porters, horsekeepers, &c. who are addicted to swearing, drinking and other excesses, and who never seem to come within the influence of moral or religious teaching. Besides, the cruelties inflicted upon the poor animals are such as to make every feeling man wish for a change.

INCREASE OF CRIME.

AT our Quarter sessions, held October, 1830, the Calendar was very heavy; no fewer than 47 cases of felony were tried, 24 of which referred to persons under 21 years of age:—divided as follows, 5 of 20 years of age,—6 of 19,—1 of 18,—1 of

17,—1 of 16,—1 of 15,—1 of 14,—1 of 13,—3 of 12,—2 of 11, and 1 of 10.

In the report, delivered by the Rev. J. CLAY, Chaplain, the number of commitments and re-commitments for the last ten years, is as follows: 1 821, 150,—1822, 124,—1823, 131,—1824, 168,—1825, 186,—1826, 230,—1827, 322,—1828 167,—1829, 243,—1830, 273.

He endeavours to show that this scale, by no means favoured the idea that in years of distress there was the most crime,—and that few ever pleaded *necessity* as the cause of their crime; but generally attributed it to *drunkenness*.

"Is it not evident" says he, "that among those of the labouring population, where the absence of sound information, has rendered them indifferent to the necessity and duty of providing for the future, the temptations arising from a state of prosperity, are greater than those by which distress and poverty are accompanied? It is much to be feared that such is the case: it is only too true that the people are destroyed for lack of knowledge; and their state of ignorance permits the careless and immoral, to put an enemy into their mouths to steal away their brains."

But where is the remedy proposed by the Chaplain of the Preston House of Correction? He has given us a skilful arithmetical demonstration of the increase of crime; he has told us that the people are destroyed for lack of knowledge; that the prisoners generally attribute their crimes to drunkenness; but he has said nothing about the means for removing all this evil. The Magistrates must have been equally indifferent, or, instead of receiving a dry report merely, they would have said to Mr. Clay, to whom they give £200 a year for "doing duty" at the prison,—"This is a most painful picture of the state of society, and especially the juvenile class. You, the ministers of religion, are the guardians of virtue; tell us, we beseech you, how this state of things must be remedied. Instead of being obliged to convict and transport to so great an extent, are there no means by which crime can be prevented, honesty diffused, and the happiness of the poor promoted? Turn your attention to these points, and if you are not able, with such patronage and influence in your hands, to arrest the progress of crime, and produce a general respect for the precepts of our holy religion, give up your trust to abler hands."

INFANT SCHOOLS.

IT is much to be regretted that the establishment of these interesting seminaries of learning, health and amusement,

should proceed with so much tardiness. We are often reminded of the improved systems of education, but we have had nothing tangible, that deserves the name, compared with the *infant system*, as practised in places where there are teachers of ability. Many of the schools now in existence are dreaded by the children, as if they were places of punishment, but a well conducted infant school has such attractions, as to make it difficult to keep children away. At present, I shall not undertake to detail the plan of instruction, to many it is unnecessary, as they must have had opportunities of making themselves acquainted with it;—but merely observe that *nature* has been the model on which it has been cast, and to which it owes its evident superiority. Until other schools adopt the same principle, they will still continue to drag on without satisfaction either to teachers or parents. In Preston, we have but one Infant School, the average attendance in which is about 80. There ought, at least, to be ten schools of this description; and nothing presents a fairer prospect, in a pecuniary point of view, to persons who may be disposed to learn the system, whether male or female. There are many, just now, boring at the loom for about eight shillings per week, who would, with a few weeks instruction, at some neighbouring town, be able to conduct an infant school, and to turn it to a good account both to themselves, and the neighbourhood in which they might make the attempt. The infant plan is the *model*, and well would it be for the cause of education, if our leading men, instead of contenting themselves with contributing to the erection of a school, or the salary of the teacher, would labour to introduce the leading features of this system into every national and sunday school in the kingdom. The subject of schools will be frequently referred to.

INTEMPERANCE.

To give any thing like a full view of the evils of intemperance, would require an essay, rather than a single page. For this month, therefor, I shall content myself with giving a few incidents, all illustrating the consummate folly of intemperance, and the importance of a sober life.

Dram-drinking.—One evening three individuals undertook to watch the number of persons who entered three well-frequented dram shops, in Manchester, in as many different parts of the town, in the course of half an hour, from ten minutes past nine to twenty minutes to ten.. The following is the result of their observations:—Into the first there entered 59 males, and 47 females; into the second 109 males, and 122 fe-

males; into the third, 88 males and 82 females—total number, 507.—*Manchester Mercury.*

Sale Drinking.—At a Farmer's sale, near Bolton, in one afternoon, the attendants drank fourteen gallons of gin, and two barrels of ale; the most extravagant bidding was the consequence; and the whole was a disgraceful sight to all connected with it.—One great reason assigned for the farmers taking their farms at a higher rent than they can afford to pay, is, the influence of liquor, so plentifully served out on the occasions of letting.

The Consumption of Spirits.—"It appears, from the Parliamentary and other returns, that in the year 1820, the quantity of ardent spirits which paid duty in the united kingdom, amounted to Twelve Millions of gallons, and in 1829, to Twenty-five Millions. The continued increase will be more strikingly shewn by giving the returns of the quantities of home manufactured spirits, which paid duty for home consumption in England, Ireland, and Scotland, in the years 1827 and 1828. For the year ending January 5th, 1828—20,382,425 imperial gallons. For the year ending January 5th, 1829—24,093,555 imperial gallons. Now look to the calendar of crime, to the annals of pauperism, and to the returns of misery during the same period, and you will arrive at the result, that these evils have gradually increased from 1820 to 1829; and that the same in the latter period was nearly double that in the former."

Crime and Drunkenness.—"A person who had long held a high place in the police, and who is now keeper of a house of correction, lately expressed to me his conviction, that eight out of ten of all the men in jail throughout the United Kingdom owe their degradation to intemperance. The proportion in Scotland is stated to be nine out of ten."

"Mr. Poynder, for three years Under Sheriff of London and Middlesex, made the following declaration before a Committee of the House of Commons:—"I have long been in the habit of hearing criminals refer all their misery to drinking, so that I now almost cease to ask them the cause of their ruin. This evil lies at the root of all other evils in this city and elsewhere. Nearly all the convicts for murder, with whom I have conversed, have admitted themselves to have been under the influence of spirits at the time of the act."

"Dr Willan, in his report on the diseases of London, states his conviction, that considerably more than one-eighth of all the deaths which take place in persons above twenty years old, happen prematurely through excess in drinking spirits."

"A gentleman of very amiable disposition, and justly popular, contracted habits of intemperance; his friends argued, implored, remonstrated; at last he put an end to all importunity in this manner. To a friend, who was addressing him in the following strain:—"Dear Sir George, your family are in the utmost distress on account of this unfortunate habit; they perceive that business is neglected; your moral influence is gone; your health is ruined; and, depend upon it, the coats of your stomach will soon give way, and then a change will come too late." The poor victim, deeply

convinced of the hopelessness of his case, replied thus:—"My good friend, your remarks are just, they are indeed too true; but I can no longer resist temptation: if a bottle of brandy stood at one hand, and the pit of hell yawned on the other; and if I were convinced that I would be pushed in as surely as I took one more glass, I could not refrain. You are very kind: I ought to be grateful for so many kind, good friends, but you may spare yourselves the trouble of trying to reform me,—the thing is impossible."

"The example of the Quakers is well worthy of imitation. They have set themselves decidedly against the customary use of ardent spirits, and the results are before the world. "In a quarter of a century" says a physician in extensive practice, "I have had but a single patient of the Society of Friends, whose disease was referable to intemperance; and at present, when the number of Friends is very considerable, there is in this whole city but one addicted to intoxication." From the London bills of mortality it appears, that one out of every forty lives to the age of eighty;—among the Quakers, however, one out of every ten reaches eighty: while one-half of all the children born in London die before attaining their third year, one-half of those belonging to the Society of Friends live to the age of forty seven years."—*Edgar's introductory Essay to Beecher's six sermons on intemperance.*

The New Beer Bill.—However they may applaud this measure in London, and however it may favour the course of living which labouring men are obliged to adopt there, in the country, in Lancashire in particular, I shall be supported when I say, it is considered as a great curse. This is the declared sentiment, from the magistrate on the bench, to the wife of the humblest weaver. Cheap ale is a temptation which few labouring men can resist, and, when taken at the public-house, where company and every thing is enticing, seldom leads to any thing less than intoxication. The "retail" act was made to induce people to drink it at home, but this was evaded, and never answered the desired end. The fact is, that, till the people are morally educated, as recommended in other parts of this number, they should not be enticed by temptations which they cannot resist. If the taxes on candles and soap, and such like useful articles, had been taken off, instead of the beer tax, the whole country would have felt the benefit, and been grateful for the boon. What a pity that one good measure—the destruction of the licence monopoly—should be saddled with such a serious draw-back. In the event of this measure being revised, the magistrates will be able to tell a plain tale.

He has killed himself with drinking.—Killed himself! Yes! And, awful as it is to contemplate the fact, the remark is constantly made with as much coolness as if it referred to the state of the weather.

"Ah! Drunkenness! thou base tyrannic crime,
Which spoils, O Britain! thy prolific clime;
Thou bane of all that's good, thou subtle foe,
Thou universal curse to high and low!"

REFORM AT ELECTIONS.

PARLIAMENTARY Reform seems to be the all engrossing topic in political circles; and of the necessity of such a change there can but be one opinion. And, as it is a question, in which is involved the investigation of the causes which lead to that awful degradation of the people, exhibited at every election, it will fairly claim the consideration of "The Moral Reformer." On these occasions, drunkenness, violence, rioting, bribery, perjury, maliciousness, and a wanton waste of time and money, are what we are doomed to witness. That the clergy, the magistracy, and the better informed of the people, should have borne so long with such a diabolical system of electioneering, is truly surprising. We have had two elections in this borough during the present year, and though they have been peaceably conducted, compared with those of former years, yet such a laxity of princiciple, so much agitation and tumult, such basenes of conduct, and such open defiance of every moral restraint have been exhibited, that every good man must heartily wish they might never occur again. Party feeling destroys all sense of honour, and the enthusiasm of the contest leads men to break through every restraint; volies of oaths re-echo through the crowd; black eyes are displayed both by men and women, as marks of honour; perjury is considered venal by the cause which it promotes; malice and revenge towards the opposing party are inculcated as obligatory; and bribery, in the shape of meat, money, or drink, is practised as a meritorious duty. Indeed, every obligation, civil and sacred, seems obliterated from the minds of those who are carried away with the spirit of electioneering.

Now, when we consider that this is nothing less than the performing of an act, by which our lives, and property, and liberty, may be considerably affected; that it is, to choose members of that legislature, which is to make those laws, on which, in a great measure, depend the happiness or misery of millions of the human family; it strikes me, as being one of the most important duties of life, and ought to be performed with judgement, deliberation, seriousness, sobriety and sincerity, and with no other view than the public good.

Custom has sanctioned a vicious course of proceeding, and both rich and poor lend themselves to its perpetuation. Unless, therefore, we have REFORMED ELECTIONS, may we never see the elective franchise offered to Manchester, or any other large town. With the Liverpool Election before them, surely our rulers will, before they extend the franchise, probe this evil to the bottom, and establish those regulations which may lead to what has never yet had an existance, but in words—*purity of election.*

I leave to politicians the discussion of the extent of the franchise, and the length of parliaments, but, as it respects the

mode of electing members, I would offer a few suggestions. *Elections must be reformed.* Hell itself could scarcely have devised a more corrupt, demoralizing, system than that which is acted upon at present. Part of the evil arises from the exercise of *undue influence.* Instead of every voter exercising his own privilege, without interfering with others, either by bribes or threats, we find every man disposed to prostrate the minds of others at his own caprice, or for his own interest. Another cause of the evil is, the *length* to which elections are extended; and to both these I may add, an utter regardlessness of the proper *object*, and a wish for the display of valour and bravery in the defence of a party.

The franchise being fixed, I would recommend, as a simple, but, I flatter myself, an effectual remedy;—first, that a *register* should be kept, and revised annually, of all persons eligible to vote; next, that the election should commence and finish on the *same day;* and that no swearing should be requisite. In case of a contest, instead of the present absurd plan of polling; in the first instance, a place should be procured, sufficiently large to hold all the electors who would be likely to attend; in the next place, none should be admitted but those who were regularly registered as eligible to give a vote; and then, after the formalities of nomination, &c. the sense of the electors should be taken by a *division to right and left*; and those candidates, for whom there was the greatest number, should be declared duly elected. Questions of ten times more importance are decided in this way by the House of Commons, and that which is practable there, can be made so in any part of the kingdom. This I consider a *specific* cure for, at least, most of the evils which we lament at elections. If we must have polling, I would say, the *ballot*, in the present circumstances of society, is indispensible; but I think the plan here suggested is more expeditious, quite as correct in its results, and neither requires secresy, nor admits of much ostentation. With any degree of integrity in the people, this plan is the least liable to objections.

VARIETIES.

A seasonable hint.—It is just the time when tradesmen will be busy delivering their new-year's bills. When we consider how difficult it is for many of them to meet their engagements, owing to the want of promptness in their customers paying their bills,—when we consider that the low price of labour, and the distress of the working class is owing in part to the want of capital in circulation,—and when we consider that to keep back a payment after it is due; to promise and not perform the promise; is a violation of those principles of justice and truth, which are the great moral supports of society,—it would be well, if every

individual would try to set an example of *cheerful* and *prompt payment*, instead of harrassing their creditors by frivolous and false excuses. Money circulates with such rapidity from hand to hand, that almost every individual would feel the benefit; and it would certainly be an important moral change, of the necessity of which every one is convinced.

Another.—We are just now arrived at the season of festivities. Are there not many things in connection with our christmas feasts that want reforming? I will only mention one. It is the constant custom to invite those who are *able to invite us again.* What does He say, whose coming into the world we profess to commemorate on these occasions? "When thou makest a dinner or a supper, call not thy friends, nor thy bretheren, nor thy rich neighbours, lest they also bid thee again, and a recompence be made. But when thou makest a feast, call the *poor*, the *maimed*, the *lame*, the *blind;* and thou shalt be blessed, for they cannot recompense thee; and thou shall be recompensed at the resurrection of the just." How is it that we have so long neglected this plain injunction? Well may we say "we have left *undone* those things which we *ought* to have done, and *done* those things which we *ought not* to have done." If we see our folly, and intend to reverse our practice, let no man wait for the example of his neighbour; but every one set the example himself.

Christmas Gifts.—I was glad to see, in some of the papers, the shopkeepers advised to discontinue the practice of giving ale and spirits to their customers, as a christmas gift, and to substitute something less objectionable. It is a shame to connect drinking with the celebration of the birth of the Saviour. Servants, and labourers of different sorts, go round, begging for what they call a christmas box, and it would be well if their employers, instead of giving them money to drink, would present them with something that would be permanently useful. But while the rich revel and carouse, how can we blame the poor?

Singing and Ringing on a Christmas-day Morning.—Whatever may have been its origin, the practice of ringing the bells, and going up and down the streets singing soon after midnight on this occasion, is one which might very prudently be laid aside. Are men so enthusiastically pious, as to leave their homes, to perform nocturnal worship in the streets? I would just as soon believe the story of bees leaving their hives, and oxen going down on their knees when the clock strikes twelve. The excesses sometimes connected with both singing and ringing at this season, are too well known.

Markets.—In catholic times, holidays were not merely noticed in the calendar in the beginning of the prayer book, but were kept with all due strictness. From this, doubtless, arose the suspension of the markets at christmas. This, however, is fast wearing away, and, as no person seems now to have any scruple on his mind, as to buying and selling at this season, it would be well if some general declaration could be entered into, stating that *no*

interruption would hereafter take place. Both farmers and tradesmen experience many disappointments for want of an understanding of this sort.

The Poor and the Poor Laws.—These form a constant subject of discussion among the "Economists," and are likely to attract much interest in both Houses of Parliament. This subject involves in it matters of the first importance to the community, and is, therefore, interesting to all classes. This question has too often taken a wrong turn. That great distress exists in the country is now universally admitted; that it is not a temporary suffering, but the regular effect of the settled order of things among us is quite clear; and that men are not to starve in the midst of plenty, is a feeling which no reasoning can overthrow. Now, before we legislate as to a provision for the poor, might it not be prudent first to ascertain, *why* it is that so many able-bodied young men, with small families, are in a state of poverty? Instead of providing for them by poor laws, would it not be better to attempt to *alter their condition*, so as to make parish provision unnecessary. The aged, the infirm, the fatherless and the widow, we shall always have among us, and many of these will constantly have to be relieved; but, for the other class, it is my opinion, such changes are capable of being made, with honour to the nation, as would enable—except in emergencies—every sober, industrious man, to provide for the wants of his family, without the disgrace of becoming a pauper. The possession of property, and the distribution of wealth, are secured and regulated by our laws; and whilst, of late, we have witnessed, by a single enactment, considerable revolutions in property, is it not, beyond doubt, in the power of our rulers to say with effect—let every man enjoy the fruit of his labour; let every man's hands be sufficient for his family? The labourer *must* be supported; and, had he not better receive it as the reward of industry, than as a mark of degradation at the hands of the overseer?

Liverpool Election.—This scene of bribery and corruption, it is said, has cost the two candidates £90,000; of which Mr. Denison and his friends will have to pay £50,000. What immense good might have been done with this amount, spent on bribery and drunkenness! We have, I believe, about 4,500 persons in Preston, who are not able to maintain themselves, and who have, less or more, to depend upon others. Now the interest of this sum, at 5 per cent. would buy, at the average of a pound each, a new suit of clothes for the whole of this number, man, woman, and child, every year while the world stands!

"*Church Reform.*—Being a friend to reform in general, and fixing my attention on an advertisement of a Letter to the Lord Bishop of London, entitled "Church Reform, by the Rev. James Slade, M. A. Vicar of Bolton, and Prebendary of Chester," I thought I should like to see what he had to recommend on this subject. Though I cannot say I was without prepossessions in reference to the work, yet, when I found a fourpenny pamphlet

charged a shilling, I could not resist the feeling of dissatisfaction at an extortion, like numbers of others, masked under the garb of religion, and under the imposing name of "Reform." Cowper's verse struck my mind.

"Quoth one, 'A rarer man than you,
In pulpit none shall hear;
But yet, methinks, to tell you true,
You sell it plaguy dear."

As to the performance, it is of such a milk-and-water cast, that it gives a person no chance either of decidedly approving, or yet of refuting it. It is a complete letter of *generalities*. Scarcely one *specific* change is recommended, and if it be, it is with so much deference, to "My lord" the Bishop, and so much fear of any material change, that, however much he may have satisfied his own mind, nobody will be much disturbed with what he has written. I should like to see a manly, clear, defined system of Church Reform recommended by the friends of the church; because I have no doubt the agitation of the subject would lead to results at present unknown;—but really such letters as this, are absolutely worse than nothing.

Correspondence.

To the Editor of the Moral Reformer.

SIR,

IT will be admitted by all, rich as well as poor, that comfort and happiness are inseparably connected with the preservation of a sound mind in a sound body. Disease has been, and will most certainly continue to be, the lot of humanity; and it would consequently be highly preposterous to suppose for a moment, that we can entirely escape those ills which flesh is heir to. But I am well convinced, from a pretty extensive sphere of observation, which I have enjoyed for many years, that most of the maladies to which man is subject, are the result of depraved and slothful habits, and I am, therefore, desirous, through the medium of your periodical, to address a few hints to the poor, as to the best means of preserving their health. I do not design to advance any idle speculations, but to direct them to such means as are attainable and practical. I would confine my observations to the poor, because I conceive that their circumstances have been almost entirely neglected, whilst the rich have, in all ages, had their counsellors; and if they have not profited by their advice, by rational and temperate habits securing to themselves and their posterity the enjoyment of health, with themselves must rest the blame; so that while we lament the effects, we must censure the crime. But the poor man, who suffers from the consequences of his injurious habits, claims our deepest commiseration. No monitor has pointed out to him their evil tendency—no hand has been extended to snatch him from the calamities into which, often unwittingly, he plunges himself—no warning voice has wispered in his ear that he is pursuing a course which

will enfeeble both his mind and body long ere they arrive at maturity, and which will consign him to an early, premature grave. It is true that laws have been enacted to supply him with the means of subsistence, when his own efforts fail, and it is true that benevolent men have founded institutions to furnish him with assistance when suffering from disease, but the former have debased him in the eyes of those who are obliged unwillingly to contribute to his support, and, what is still more deplorable, have degraded him in his own estimation, so that instead of relying on his own resourses, he becomes compelled to subject himself to an ignominious dependancy; and the latter, although highly commendable, and entitled to the gratitude of every poor man, yet, being designed only to administer relief when disease has actually made its appearance, and when assistance is often extended in vain, do not, in my opinion, effect so much as the poor man himself is able to accomplish by prudently avoiding those vicious habits which engender disease; for, it is perfectly obvious, that it is better to avoid an evil, than to suffer it under the expectation of receiving relief.

It is much to be lamented that happiness and wealth should so often be associated in the minds of men; and labour and misery. Poverty is, without doubt, frequently a source of much misery, but to obtain the means of subsistence by honest industry, tends to promote both cheerfulness of mind and health of body, whilst wealth, when accompanied by indolence or dissipation, uniformly enfeebles the mind and depresses the vigour of the body. To be indigent cannot be regarded as a crime, because poverty, not unfrequently, is attributable to circumstances over which we have no control, and against which no exertion or foresight can guard us. But, for any one to allow himself to sink into indigence, without struggling to deliver himself therefrom, by every means in his power, is certainly both irrational and criminal. When we consider how little is really essential for the subsistence, and even the welfare of man, we cannot avoid the conclusion that many who are now suffering from the deficiency of a regular supply of those requisites might, by economy and prudence, enjoy comparative comfort and health. No wealth, however great, can purchase any thing that a rational being can rationally desire, except food, dwelling, and raiment, for the support and comfort of the body, and knowledge for the mind; and there are, perhaps, but few who cannot procure them, both for themselves and families, if they conducted their affairs with judgement and discretion. Perhaps one half of the extreme indigence, and certainly one half of the disease, we at present witness, is occasioned by indolence and dissipation I am desirous of pointing out to the poor their evil tendency, and the benefit that would accrue to them from accustoming themselves to habits of industry and temperance, both in improving their comfort and health. With your permission I shall attempt to do so in a series of hints, through the medium of your periodical, and which I will subject to your approval. With my best wishes for the success of your projected work,

I am, Sir, yours respectfully,

A SURGEON.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

THE

MORAL REFORMER.

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A STATEMENT OF THE IMPOVERISHED CONDITION OF THE DIFFERENT CLASSES OF THIS COUNTRY; THE IMMEDIATE CAUSES OF THEIR SUFFERINGS; AND THE PROPER METHODS OF AFFORDING RELIEF.

THE earth on which we live is abundantly fruitful; nature yields to us her exhaustless supplies at the command of Providence; the productive powers of the labour and ingenuity of men are immense; and the accumulation of wealth in this country, is visible on every hand; yet, in the midst of all this, amongst a numerous class of our countrymen, the pressure of poverty has long been severely felt; and at present there seems to be no theme on which more is said,—no subject which excites more attention. The poor, it is true, we shall always have with us, and, whilst seasons vary, whilst human laws are imperfect, whilst there remains a vast difference in the mental and physical endowments of man, and whilst a Sovereign Hand directs the affairs of the world, we may expect an unequal distribution of the bounties of Providence. But, in my opinion, that extent of poverty and misery which we now behold, ought never to have existed; and even that degree of it which is unavoidable, ought to be relieved, in a manner different to what it is at present. However we may deplore the length and severity of the peoples' sufferings, in devising a remedy, we must take the condition of the people as we now find it. And as there seems to be a general willingness, either from necessity or philanthropy, to better their condition, I beg leave to contribute my mite to this important end.

In all ages, and under every dispensation, it has been a prominent part of true religion, to defend the oppressed, and to relieve the poor. Passing through a world of trouble, and fixed in

a state of probation, preparatory to our final retribution, it is not intended that men should be all alike in their circumstances; but, where any are suffering for want of the necessaries of life, humanity and religion teach us to do all that we can to afford them relief. Christianity not only teaches this duty, but enforces it by the strongest motives, exemplifies it by the exalted examples of its first converts, and often refers to it as a decisive mark of genuine religion. The same principles are equally applicable to a general effort to ameliorate the condition of the people, and, where they have taken root in the heart, will be found equally operative, on a large scale as a small one. If, instead of depending upon the forms of human laws, and the principle of compulsion, generated by a spirit of coveteousness, we had carefully, affectionately, and perseveringly watched and protected the interests of the poor, as christians ought to do, we should not now be in a state of alarm, at the total want of union and sympathy betwixt the rich and the poor, the master and the servant. We have really been so selfish, so determined upon getting money, that,—though a stranger might be deceived with so many out-side works connected with charities,—liberality from principle, a delight in doing good to others, and a disinterested willingness to labour for the happiness of the people, seem to be the rarest productions of the age.

Something, however, either from feeling or necessity, is likely to be done; and, as it appears that we are upon the eve of some important change, in the laws which affect the condition of the poor, both English and Irish, I beg to offer a few suggestions upon the subject. These will include, the *distresses* of the country, its *causes* and *remedies*.

Though the existence of *distress* has been called in question, the *poverty* of a great number of our countrymen has not been denied. Indeed, poverty has become so naturalized among us, that nothing short of what we call *distress*, will induce men to to use any exertions to afford relief. With a poor tax of seven millions a year, besides innumerable charitable institutions, we must either have extensive poverty, or extensive abuses in the management of the poors' affairs. Now, while I maintain that as a *nation* we are *wealthy*, and that our extravagances, and our excessive intemperance would lead any observer to this conclusion, I lament to say, that if we examine the recesses of society, we shall find numbers, old and young, educated and not educated,

in such a state of misery and degradation, as could never have existed, if the principles of real christianity had ever found their way, among the influential part of the community.

I divide the poor into *three classes*, and I conceive this division will be found useful, both in ascertaining the causes of poverty, and the means of relief. First, those who are poor, in consequence of their own vicious and immoral conduct;—secondly, those who are poor from the operation of unequal laws, leading to the misapplication of the wealth of the nation;—and thirdly, the *naturally* poor, or those whom nature has intended as objects for the exercise of our feelings of pity and benevolence.

The first class of poor is exceedingly numerous; many of them are worthless characters; but one ground upon which they are entitled to our regard is, that they have not been more frequently and faithfully admonished, by those who are appointed to watch for their welfare. The poverty of these persons can be traced to their idleness, drunkenness, extravagance, and unsocial conduct; and there is no saying as to the extent of poverty, in other persons, produced by such baneful examples. So appalling, and so common, are the exhibitions of poverty, whilst the causes are concealed, that, without careful discrimination, we should be led to think, that the state of the country is actually worse than it is. Many of these persons have double the wages of others who live in respectability, yet their extravagant living, their being addicted to pledging, shopping, litigation, and frequenting the public-house, consume all their means, and leave them the most wretched beings: fearing neither God nor man, they live like brutes, and in case of difficulty, violate every restraint. Besides labouring men, I include under this head, numbers of well educated individuals, who, for dishonesty, idleness, dissipation, or some sort of bad conduct, have lost their situations, and are, in fact, in a worse condition than any other class. And it is a most lamentable truth, that, whilst there are hundreds always at hand, who, as to education, are fit to enter any person's service, so few can be met with, whose sobriety, honesty, and integrity are sufficient to recommend them to the confidence of their employers.

The second class comprises the weavers, labourers, and persons with no proper trade, who, able bodied, just in their prime, with a wife and a small family of children, are either without employment, or are working for wages so low, as to render it

impossible to procure, honestly, for their families, the necessaries of life. This ought to be the very harvest time of domestic enjoyment. A man in this situation is the most pitiable object in creation. His residence partakes more of a prison than a home; often a dark and noisome cellar. He has nothing to call furniture; his bed, because concealed, is often in the most wretched condition, and fit for no human being,—to say nothing of one who is fatigued with excessive labour—to lie upon. Five or six sometimes lie upon the same bed, and, though they add their personal clothing, are unable to defend themselves from the cold. They get little refreshment, and rise to perform their arduous labour with bodies and spirits alike depressed. It has fallen to my lot to visit many of the worst cases in Preston, and it is impossible to describe the feelings I experienced, or to convey the reflections which arose in my mind, on viewing their condition. I would give any thing, if I could carry these cases, as they are, into the presence of kings, and nobles, and the great men of the land, who loll at their ease, who are surrounded with splendour, and who are indulged with all the luxuries of sense. I have often beheld, with distressed emotions, the scanty board of these poor families, and been sorry to think that the men, by whose sweat and toil our country is enriched, should want a sufficiency, either in quantity or quality, of that which is the first article of life. The wife, disperited, unhealthy, mortified by the recollection of better days, and sometimes flattered by delusive hopes of better days to come, bears with patience and resignation her lot, in a manner truly admirable; whilst the children, in general, especially when young, exhibit a quiet, orderly, submissive deportment, far exceeding those of wealthy parents. In times of difficulty, these families are tempted, in hopes of being able to pay, to contract debts, which are often a sourse of annoyance and distress. Hard as it may seem, they are also called upon to contribute to the poor rates, and I have known persons who have been forced to part with the last penny, to pay both this and the church tax. With few exceptions, they are paupers; forced by their circumstances, they apply to their parishes, and are obliged to submit to a most degrading dependency. They have nothing, and they can get nothing by their own efforts, to make them comfortable. Their clothing, their attendance in sickness, the education of their children, are all of charity. To visit them when either the man or his wife is confined with

sickness, affords a most melancholy picture of their entire wretchedness. They have, at best, no external means of happiness, and were it not for a support super-human, they would soon sink beneath a load, which, to a mere observer, appears intolerable. Visiting them sometimes after dinner on a sunday, I have noticed with a sigh, the fragments of their scanty fare, yet have been pleased to find, that though the parents were prisoners themselves, they were anxious to send as many of their children as were decent to some sunday-school. They have no change of clothing for themselves; ashamed to go out of doors, they are deprived either of relaxation, or the opportunities of religious instruction, and are obliged to submit to a cheerless confinement; sunday and work-day, in this respect, are the same to them.

Who, it may be asked, are the persons, of whom I have given this description? Are they aliens from the commonwealth of England? Are they of the negro tribes, of whose slavery we have heard so much? Or, are they so weak in intellect as to have no consciousness of their wrongs? What have they done? Are they the idle, the profligate, the pests of society, who live upon the labour of others? Have they any claim upon British soil, or have they contributed any thing to the wealth of the country? Have they the feelings of men, or do they deserve the regards of the humane, or the sympathies of christians? In a word, I reply, they are the *best* men among us;—best for labour, for subordination, for piety;—and yet (heaven forgive this nation!) they have been treated like slaves.

The third class consists of all those, who, according to nature, will always be objects of relief; they are afflicted with mental or bodily infirmities, or are overtaken by misfortuue, and are not able to provide for themselves. Under this head, I include, the fatherless, the widow, the sick, the aged, the insane, and the really unfortunate. Though these persons have always been dependent upon the bounty of others for their support, yet, from special causes, they are not only with us unusually numerous, but more entirely dependent. The prevalency of vice, has not only brought numbers to a premature age, but it also prevents the discharge of those natural duties to relatives, which both reason and scripture constantly enjoin. There are many, in consequence of dissipation, who are

"Old ere of age, worn out when scarce mature."

And there are many aged fathers and mothers, and infirm persons,

whom their relatives cast upon the world, with the utmost unconcern. Besides, the employment of some of our artisans is such, as to impair their constitutions, and to render them infirm and disabled, when, as to years, they have scarcely passed the prime of life. Many spinners are deformed by early and intense labour, and few of them are retained by their employers after the age of forty-five. Poverty, crime, sickness, infirmity, and mortality, are all here specially connected.

Here, then, we have *three* classes of poor persons, most of whom are, less or more, dependent upon others. The business of our legislature, and of every philanthropist, therefore, is, to find out the most appropriate means, consistent with the general welfare of the community, for raising these people from a state of dependency, and, where nature does not admit of it, for affording them effectual relief. Before I venture to offer any suggestions of my own, I would briefly mention what *has been* done, and also what some writers have *recommended yet* to be done.

What has been done may be included under the heads of *charities* and the *poor laws*. Instead of exulting in either of these, and pointing, as some do, to our various institutions, for mitigating human suffering, as *proofs* of the progress of christianity, I never think of them without deep regret. They prove two things; first, that the condition of the poor is an unnatural one; that, instead of having to be dependent almost for every thing but life itself, they ought, by honest industry, to be able to enjoy, independent of charity, all the necessaries and comforts of their state:—and second, that their superiors, for the last twenty years, instead of fearlessly investigating the *causes* of the accumulated misery of the people, have either abandoned them to their fate, or have contented themselves with merely rendering the sufferings of the poor tolerable, by the operations of numerous charities. I am perfectly convinced of the evils of this course, and that, instead of removing here and there an excrescence, we ought to have discovered the real cause of the malady, and to have restored the whole constitution to health and vigour. The operation of the present *poor laws*, is equally unsatisfactory. A great part of the money collected, is not spent upon the poor; fraud, imposition, disputes and contentions, constantly attend the operation of the poor laws; and instead of fostering kindness, sympathy, and good will, amongst all classes, they have operated, continually, towards producing that en-

mity which reigns in the minds of the poor towards the higher classes. If I had no other proof, I should say, that the impositions, falsehoods, and degradation of one party, and the apparent cruelty, tyranny, and domination of the other, are sufficient to condemn the present system of poor laws. The minister of the parish is, *ex officio*, the chairman of meetings connected with the affairs of the poor, and instead of his active labours, assisted by a number of feeling and worthy persons, in proper divisions, the whole is attempted to be managed on an unwieldy scale, and is principally committed to a number of persons who have no motive for taking care of the poor, but the salary attached to their office. As in the case of religion, the effects are just what we shall always find, when we *hire* persons to do that which nothing but *real feeling* is capable of performing. It is not in the nature of the poor laws, as at present administered, either to satisfy the giver or the receiver, much less to restore the labouring poor to an independent competency.

The remedies, recommended as yet to be tried, are various, and sometimes complicated; to some of them, properly systemized, I can see no objection; but there is one measure, often brought forward, though at present upon the wane, against which I would enter my decided protest; it is that of *forcibly reducing the population*. This is recommended to be done, by an extensive system of *emigration*, and by *restrictions on the marriages of the poor*. However I may, in other respects, esteem the opinions of those who advocate these measures, I declare plainly, that I regard these projects as *delusive*, *impracticable*, and *dishonourable* to the *feelings* of a christian. As to emigration, ought we, I ask, tacitly to approve of such a system of national mismanagement, as to render it imperative upon the poor man to transport himself, because of his poverty? If he has not a comfortable home, let us try to make him one, but let him not be banished from the place of his birth. His labour is the price of his citizenship, and he is the last man to whom it should be said, "you had better begone, we can do better without you." The greater the population, when the people are well governed, industrious, and have national facilities for producing such articles as can be exchanged with other countries on advantageous terms, and the greater the security of the country that contains them. If we compare this nation to a farm of given extent, capable of maintaining only a certain number of cattle, where every additional

beast above that number would impoverish the rest, and where, if the number should be doubled, the whole would linger, or die from hunger, the emigrating theory would be correct; but if we view our country, as connected with all other countries; and the sea, as nature's passage by which all kinds of commodities are exchanged, calculations founded merely on numbers and geographical extent, must be falacious. Those who are determined to be farmers, may probably emigrate to advantage, because the sphere of their operations, the facilities of production, and their kind of labour, may possess advantages in a foreign soil, unburthened with rents, tythes and taxes; but our artisans and manufacturers, have their advantages *here*; and, freed from improper restrictions, they can change their labour for the agricultural produce of other countries to a good account. Every locality has its advantages; Birmingham, for iron work; Staffordshire, for earthenware; Yorkshire, for woollen cloth, and Lancashire for cottons; and each person finds his interest in producing his manufacture, in the place where nature, and other arrangements, give him an advantage: and he is content to exchange, on equitable terms, his article for the staple articles of other parts of the kingdom. And if England, then, is capable of being made the best workshop for Englishmen, why drive them abroad? why not try to clear the reciprocal intercourse of nations, and give to the superior labour of our people those advantages at home, to which they are entitled? Instead of driving genius, labour, anh capital from the country, remove the corn laws, and unshackle trade, and the doctrine of emigration will sink beneath its own absurdity.

Some of the economists, perhaps frightened at the expense and inconvenience of plucking up the people, and planting them in a foreign soil, have advised a shorter method of preventing a surplus population. They have, as far as they could, for shame, advised restrictions to be laid upon the marriages of the poor. They philosophize, very gravely, upon the quantity of food and raiment in the land, as being only calculated to serve a certain number, and that every increase among the poor is an encroachment upon the comforts of the rest; as if, in the first place, the present stock of the country is but barely sufficient for its inhabitants;—and, secondly, as if, by judicious changes in our laws, it is not capable of being abundantly increased, and, by a *proper distribution*, rendered capable of affording more than a

competency for every industrious family in the kingdom. Malthus is the great doctor of this school; and, I must say, I never read a work with less satisfaction, than the one which he has published on population. The Scotsman lately had an article upon this subject, in which he very coolly recommends that the poor should not marry till they are twenty-eight. The following, also, is the law of another writer on this point:—

"Let marriage be prohibited among persons who cannot shew that they possess some useful and competent means of trade or profession to bear the expenses attending necessarily on matrimony. No person has a right to bring a child into the world, and throw its maintenance on others. When people marry, they enter into a contract with the public, to provide for and educate their offspring. Marriage is not a contract between man and woman for their mutual pleasure; there is a third and far more important party to the contract, viz.—the *public*. A breach of this ought to subject both parties to indictment and punishment."

Thus, instead of insisting upon the poor being properly instructed in the duties of the marriage state—if they are ignorant; instead of taking part with the poor, and showing how they are deprived of bread for their families, by the operation of bad laws, and by the extravagances of those who have the power to oppress, this writer would indict and punish in the poor, what he would approve and tolerate in the rich. It is said, the poor have no right to bring a burthen upon the public, by bringing children into the world which they cannot maintain; nor has the public a right, by iniquitous measures, and unequal laws, to deprive the industrious man of the means of supporting a wife and family. These reasoners seem to take it for granted, that in adjusting the interests of the country, the labourer has all he ought to expect; and, therefore, reproach and condemn him, because, in conformity to all that is honourable among men, and acceptable to God, though the greatest producer of wealth, he presumes to marry and have children. If a curse is to rest upon the poor man, who, amid his cares and toils, takes a lovely companion to cheer the rugged path of life, whom God favours with a numerous offspring, for whose support he labours with hard industry,—what shall we say of thousands, who corrupt society by their licentiousness, produce nothing to the general stock, but, individually, destroy as much as would support fifty poor

families? Instead of ascertaining the real cause *why* the labour of the poor man is not rewarded, *why* his unremitting efforts are not sufficient for his family, we are constantly met by the cheerless, cold-hearted systems of Malthus, and Wilmot Horton. The first teaches that man (that is, the poor man) must cease to "multiply," and the second, that if he do not, the only remedy is, to remove him and his progeny beyond the seas. Thank God! we have better counsellors, and, under the auspices of those who are better disposed, without either of these unnatural expedients, I hope a brighter day will yet dawn upon England's industry,—an industry without a parallel in the whole world.

Having dwelt longer than I intended on the anti-marrying scheme, I would only just remark, in considering the measures proposed for affording relief, that though a revision, and a remission of Government taxes, ought to be insisted upon, it is possible to expect too much from this quarter. Other measures, in connection with this, will be found indispensible. We want a repeal of the government taxes, the land-owners' tax, the bishops' tax, the monopolists' tax, the extortioners' tax, and all the taxes which the people lay upon themselves by their vicious indulgences. It is not the government only that can effect this change; it will also require the consent and co-operation of persons of authority and influence. Nor will it be effected merely by the enactment of wise and salutary laws; just principles, cordial feelings, and benevolent actions will be requisite among all parties. It is high time that selfishness should cease to be the sole spring of our actions, and that, by philanthropy and good will, we should try to heal the wounds of the people, and restore to unity and happiness, in the place of strife and misery, the contending parties of the country.

I proceed now, in reference to the three classes of the poor, to offer what I consider to be the best and most effectual remedies. These proceed from a rational view of society, and would require considerable sacrifices in some instances for the general good; and, as they pre-suppose a considerable influence of christianity upon the minds of men, I may expect that what I shall advance will be pronounced by some, vain and chimeri al. If, for fear of probing the evil to the bot-

tom, men are disposed to drag on, as at present, in the midst of civil commotions, and at the risk of person and property, let them do so; but I prefer pointing out a better course, and, in carrying forward the work, none will be more ready to put his shoulder to the wheel.

As to the first class, their poverty, proceeding from their own vices, can only be removed, by removing the cause. A greater diffusion of wealth, in all probability, would increase the evil with them, and would hurry them on to final ruin. What a pitiable object is a man, who, with decent parts, in a good business, and prosperity within his grasp, is debased and ruined by intemperance, his family abandoned to the world, and cast as a burthen upon society! Now, what can be done for such? We ought, at least, to endeavour to reclaim them, by removing, as far as we are able, every temptation; by introducing them to the company and association of exemplary characters; and, especially, by faithfully and affectionately warning them of their folly. Our success, through the blessing of God, in reclaiming one, who is, or may be the father or master of many others, may involve in it the well being and happiness of numbers. I would not omit here to remark that, as the poverty and misery of many families is owing to female vices, and to juvenile crime, our christian women would also do well to seek out such characters, and endeavour to reform them. After all, many will have so reduced themselves in their circumstances, impaired their constitutions, and forfeited the confidence of others, that, even with a change of conduct, they will not be able to raise themselves from a state of poverty. Such, like the prodigal son, ought to be received with affection, and classed with those infirm and unfortunate persons who are properly objects of our charity.

In reference to that numerous class who are suffering from incompetency of wages or want of employment, I beg to be rather particular. They have suffered long and patiently; and, while other interests have been protected, theirs has been sacrificed. Pressed down beneath a load of taxation, their labour depreciated by the operation of machinery, their bread kept dear to support the land owners, and burthened with the impositions of various monopolies, while numbers have been amassing wealth, they have been reduced to the

last extremity of suffering. God has made of "one blood" all the families of man, and it cannot be His will that, in a nation abounding with wealth, the laws of society should be so perverted, as to deprive the sober and industrious labourer of the means of a comfortable subsistence. It is by the laws of a country that property is secured, and, by the same laws, varying with circumstances, the wealth of the country is variously distribnted. Mr. Peel was correct in referring to the railways, the increased value of property, &c., as proofs of increasing wealth. If we want other proofs, I would say, look at the public roads, railways and canals, and the vehicles which are used upon them,—the amazing increase of costly buildings, the magnificent mansions, the princely palaces of the rich; the spacious factories, and public works, which every year are raising their towering heads,—the vast increase of expensive machinery in every department of manufacture—the immense stock of manufactured goods stored up in every part of the kingdom, and consigned to various parts of the world,—the value of the shipping belonging to England, and which is constantly requiring an increase of harbour,—the improved stock of cattle, which now cover an extensive and highly cultivated soil,—the riches of our mines, which may be deemed exhaustless,—the costly clothing and furniture of all the middling and upper ranks of society,—the immense value of the precious metals in the article of plate, &c.—our antique, scientific, and literary stores,—foreign loans, foreign possessions, and foreign produce, belonging to persons in this country,—added to an extented circulating medium of gold and silver to a very great amount. With these tangible proofs before our eyes, to say that there is any scarcity, (I had almost said, limits) of wealth in this country is little less than madness. The consumption of all kinds of luxuries, the vast sums spent in superfluities, the annual sale of twenty-four millions of gallons of spirits, are demonstrative proofs of the same fact. Of the utter destitution of the poor I have remarked already. Why these wide extremes; that, while numbers have been getting immensely rich, the *working people* have been reduced to the lowest state of poverty? *The laws by which wealth has been distributed are defective, and have constantly operated in favour of a* FEW, *to*

the ruin of the MANY; *and the religious obligations of justice and humanity have been lost, amidst the pride and avarice of the age.* And, instead of the rich being called upon to contribute a little to the poor, through the hands of the overseer, as is the case at present, we ought to seek a just and legal protection for their labour, and to set an example of a generous, and warm hearted anxiety to raise them in the scale of society. The Government, the Magistracy, the rich, and all classes ought to join in the work; which, to be done well, must spring from *feeling*, and not from *policy*.

Whoever be in power, I would urge, as the greatest measure of relief that can possibly be afforded to the labourers of this country, a *revision*, if not a *total abolition of the corn laws*; for this the country ought to be united, and never to suffer their minds to be diverted from it by any other measure. Competition is so strong in most branches of manufacture, and labour so plentiful, that a fall in wages has been inevitable, and therefore a reduction in the price of bread, the article which regulates all other sorts of provisions, is rendered indispensible. It is not of much consequence how many, or how few shillings a man receives for his week's labour; what he wants is, that the price of his food and labour may correspond. There is no labour monopoly; it has not been protected from incessant encroachments; and therefore to allow a monopoly of the staff of life, is decidedly to oppress the poor. It is true, the land has peculiar burthens to bear; but cannot these burdens be either partially or wholly removed? There is the land tax, the malt and hop tax, the church tax, the poor tax, &c. But if it were unencumbered with these charges, it might surely be fairly left to foreign competition. A free trade in corn, by bettering the condition of the people, would produce a great revival of trade at home. Those who scarcely ever spend a shilling, would become customers for every domestic article they want. I believe all parties are convinced that this change would give general relief; but the landed gentlemen (though, it is clear, in several respects, they would themselves share in the benefit,) are *in power*, and though many of them have chaplains and confessors, they have not yet learned, to "love their neighbours as well as themselves."

I would next recommend, a *general revision of the taxes*, and a *total repeal*, to a considerable amount. Taxes should always press easily upon the necessaries of life, and upon those home manufactured articles, in which the principal expence is labour. The taxes upon candles, soap, tea, prints, &c. are severely felt; and such a tax as that upon bricks is very injurious, because nearly the whole value of the article is in the labour. The assessed taxes are not only vexatious, but operate against employment in a great variety of ways. *Property*, and *not poverty*, in my opinion, ought to bear the taxes; and it is unreasonable, after suffering labour to be so seriously depreciated, still to continue an intolerable burthen of taxation upon it. The changes in the system of trade, and especially the adoption of machinery, has thrown immense wealth into the hands of some, and has impoverished others; and therefore I maintain, that *property*, in whatsoever shape it exists, and *not labour*, should be taxed. Besides, the government might ease the country of many local burthens, (perhaps impositions) such as corporation taxes, church taxes, tythes and easter dues, and (if the able bodied-poor were provided for) the poor taxes also. The monopolies which are kept up in the country, to enrich a few, at the expense of the many,—such as the game monopoly, the church patronage monopoly, the corporation monopoly, and, above all, the East India monopoly,—ought, for the sake of the country, to be dealt with as they deserve.

In devising a remedy for the able-bodied poor, I cannot omit to mention, that a great advantage would accrue from placing a check upon the practice of *absenteeism*. It is unnatural for a man to derive his property from a country which supports and protects it, or from the labour of its inhabitants, and yet spend it in another country which has no claims upon him. Well might Mr. Atwood, when speaking of the drain of money from this country, ask, "Did the 100,000 English travellers on the continent take no *sovereigns* with them?" The evil of absenteeism ought not to be tolerated. If a poor fellow happen to leave his family chargeable upon his neighbours, he is immediately advertised, and a reward offered for his apprehension; but these gentlemen take the proceeds of their estates, which ought to be circulated amongst their neighbours, and spend

them in a foreign country, with impunity. If cheap living be their object, the repeal of the corn laws, and the remission of taxes, might tempt them to stay at home, for they, as well as every other class, would feel the benefit. However, something ought to be done to mitigate the evil.

The measures I have hitherto mentioned, are in the hands of the Government, and it will doubtless be said, the legislature can do nothing for the people, while the House of Commons is principally composed of men who are interested in the present abuses. This, I know, is the great difficulty; but let the people be peaceable, persevering, and stand upon the justice of their cause; let them not forget the unseen Hand of OMNIPOTENCE, which can turn the hearts of men like the waters of the sea; and, viewing the signs of the times, I cannot despair of a speedy reformation.

The magistrates, the gentlemen, the tradesmen, and (if I may again be allowed to mention the name) the clergy, ought to turn their attention to social economy. They ought to consider their connection with a suffering population, and remember that pride, selfishness, and oppression, are sins which, sooner or later, will fall upon their own heads. The people work for them, and they ought to sympathize with, and protect the people. Coveteousness leads to extortion, and of this we have many instances in the grinding systems connected with trade. "Moderate labour and reasonable wages," ought to be every master's motto, as, "obedience to masters and contentment with a competency," ought to be every servant's. The rage for machinery has been carried too far; the labour of the poor ought never to be invaded, unless there are obvious advantages: the thrashing machine and the power loom are now considered unprofitable speculations, and happy for this country, if they had never been known! Rich and poor, masters and servants, ought to mix more together, and cultivate kind and christian feelings towards each other. In the words of Lord Fife, I would say, "Much of the present difficulties arise from a *want of consideration for each other* among the different classes of the community. All parties should be united in a disposition to relieve the poor, and in the principle of—live and let live."

From the above it will be seen that no single measure, no isolated effort, no formal enactment, no mere act of policy, can work a cure in favour of our labourers; it will require a deep sense of duty in all classes, a pervading spirit of philantropy, and a combination of important and persevering efforts. All I fear is, that virtuous principles are too rare, especially in the higher orders, for accomplishing so necessary, and so God-like a change. The system of paying the labourer by poor-taxes, cannot be too much deprecated; but still, if the country will not endeavour to pay them in some better way, this must be continued; they cannot starve; and, at the present price of labour and provisions, it is impossible to live by their own industry.

I pass on to the third class of poor persons. Charity, in some

shape or other, is the only means of affording them suitable assistance. Our obligations to relieve the fatherless, the widow, the aged and the infirm, are most sacred, and can never be violated, without offending Him, who is the Father of us all. Owing, probably, to so many claims from able-bodied men, these cases are awfully neglected; orphans, widows, and aged persons, are obliged to labour, and live, in a manner the most afflicting to a feeling mind. The present poor laws, unsatisfactory at best, are especially so, as a source of relief to those, whose claims are founded on natural infirmities. They are objectionable on the following grounds:—The relief they afford is too uniform, and far from sufficient in most bad cases—audacity and impositions are unavoidable, and are practised to a great extent,—the country is unnecessarily taxed to support the complicated and expensive machinery of settlements and poor offices, besides for the relief given to the poor;—the attention paid to the poor, and the spirit in which relief is generally given, is any thing but that of christian kindness,—the rich and the poor are kept at a distance, which is one cause of the want of cordial feeling betwixt them,—in fact, these laws are a mere form, without feeling; and, when any good work is to be supported, they are a standing excuse for the sordid and the selfish. Instead of these laws, then, I would recommend a plan in the spirit of older times. I would divide every large town into districts or parishes; say Preston, into ten; each containing about 500 families; for every district the people should choose two judicious and humane persons, who, with such voluntary assistance as they might obtain, should take the *gratuitous* oversight of the poor. With a regular system of inspection, residing near or among the people, and all the districts acting in concert, every worthy case would be attended to, and imposition and fraud easily detected. I would know nothing of *settlements*: *residence and real distress*, should entitle a person to relief. Next, as to the means: all should be voluntary contributions, either once a year, or once a quarter; not at the church or chapel doors, but regularly through the town, and with periodical statements as to the state of the poor and the state of the funds; the contributors would have the privilege of awarding their bounty to any particular district, or appointing persons for that purpose. The overseers of a district (for such I would call them) should investigate every case, and give direct relief, or, which in some cases would suit quite as well, allow a ticket of recommendation to persons who make it a regular and praise-worthy duty to give meat, clothing, cordials, and other assistance to the poor. As no person, without a ticket, would be considered worthy of relief, they might be so contrived as entirely to remove mendicity, one of our greatest nuisances. Even if the money was raised as at present, this plan, and the division of labour here recommended, in my opinion, would be attended with incalculable advantages. This is my mode of relieving the *naturally* poor, and I am only sorry that I have not now an opportunity of giving further details, and meeting probable objections.

J. L.

PUBLIC CEMETERIES.

HOWEVER justly we may complain of the demoralizing habits of a great portion of our population, it is evident that rational principles are fast supplanting the reign of superstition, in the management of many of our social institutions. Amongst other instances, the *establishment of Cemeteries* in large towns, deserves to be pointed out. Those who have visited these modern improvements in Liverpool and Manchester, cannot help but admire how well they are adapted to ensure the end of a decent, secure, retired, and respectful interment of the dead. In London, a company is formed to establish one upon an extended scale; and every town ought to follow the example, according to the extent of its wants. In those towns where there has been a great increase in the population, the scenes exhibited in the church yards, for want of room, are often revolting to our feelings. Besides this, there are strong reasons in our regard for health, why the dead should not be interred in the heart of a dense population; whilst there can be no good reason assigned why the interment of the dead should be confined to the ground surrounding a place of worship.* At the general revival of the dead, the distinction of sects, and the sanctity of places will be unknown, and why may we not allow the ashes of all parties to amalgamate in some secluded place, during their previous repose?

Of the success of these undertakings, I cannot entertain a doubt: strong opposition may be expected from those who are interested in the present arrangement of burials; but their obvious utility, would command the support of those whose principles and circumstances leave them at liberty to think and act for themselves. In Manchester, though the land was purchased at nine-pence per yard, and the inclosure and the arrangements completed when labour was higher than at present, the last time I enquired, I was told that, besides affording a handsome remuneration to the registerar, the concern yielded a profit of 12 per cent. Undertakings of this sort are not so hazardous as most other speculations; for, the unoccupied ground being made to pay for itself, the expence of the inclosure seems to be the extent of the risk. A botanical garden, upon a small scale, might also be included in the plan. Inside of the wall, all around, might be planted trees, shrubs, and flowers, of a great variety, and which, whilst they would facilitate the studies of the botanist, would have a most interesting appearance to the every-day observer: these

* "Agreeable to the Old Roman Law of Twelve Tables, the places of inhumation of the ancients, were universally excluded from the precints of their cities. In England, church yards for burials are not of earlier date than the year 750, and the moderns would have done well, if they had followed the custom of the ancients in burying, not within the city, but without its walls.

The tombs of the Saints, in all probability, led to the erection of places of worship, for at these the people frequently went to worship; and the continuance of this connection, is a strong proof that superstition has still a strong hold in this land of boasted liberty."

objects combined would render the place pleasing, healthy, retired and solemn. Thus, by the expence of one inclosure, these desirable additions to the conveniences and ornaments of our towns, would be easily accomplished. Undertaken in shares, with the benefit of others' experience, I have no doubt, every reasonable expectation of profit would be fully realized, and another step gained towards the good order and rational arrangements of society.

HOLIDAYS AND RECREATIONS.

In consequence of the result of our Election, it is reported, we are to have no more cock-fighting, and that the races will not be supported as heretofore. Now, whatever I may think of the election, I should be glad if these should prove the results. As to the cockings, they are a low, vulgar, cruel sport, suited only to grovelling minds, and have a demoralizing, vicious tendency. And the probable reason why this, as well as racing, was not included in the cruelties, punishable by Mr. Marten's act, is, its being so extensively practised by country gentlemen. The races, cruel in themselves, and attended with great expense in training of horses, &c., draw together the very scum of the country. Prostitutes, gamblers, pickpockets, and such like, bring among us their pestiferous influence, and live upon that which the people are so foolish as to squander among them. The effects of the races on the comforts of families, the shopkeepers, as well as the poor themselves, know too well; for at this season, many persons get behind in their circumstances, so as never to recover themselves. The races are pregnant with innumerable evils, and I should be heartily glad to see, next summer, instead of drinking booths, gambling stalls, and thousands of idle spectators on the moor, the ground ploughed up, and sown with the staff of life.

But are the people to have no holidays? no recreation? Is the wearisome routine of labour never to be broken, and is the spirit of man never to be exhilerated? I answer; the present toil of the labouring man is far too intense; his hours every day are too long; and I would not only advocate occasional relaxations, but an abridgment of the hours of his daily labour. But let his recreations be *rational*, both as to the kind, and the time of pursuing them. Though we have one day in seven as a day of rest, I know, that other occasional remissions from labour are real enjoyments to the labouring class, and are reasonably expected. There was a time when holidays were numerous in this country; and even now, where the people's circumstances admit of it, the Catholics are more favoured than the Protestants. I am an advocate for holidays, but at the same time, reason ought to regulate, both the occasions, and the manner of observance. How disgusting, to see those days which were set apart for the purpose

of calling to mind some important event connected with christianity, devoted to gaming, cruelties, intemperance and excess! We might, with propriety, fix upon two or three days in the course of the year, as memorials of events, connected with our *religion*; such as christmas-day, in rememberance of the birth of Christ, and good-friday, in rememberance of his death;—a few days in commemoration of *national events*; such as the termination of the late war; the commencement of the reign of our present beloved King; and (what we expect soon to take place) the passing of the act, for restoring the rights of the people, to choose their own representatives in Parliament:—and also, a few days, in the course of the year, to celebrate such events of a *local character*, as might afford just and profitable grounds for perpetuating their rememberance in the way of innocent festivity. If these days, thus *properly connected with important events*, were set a part, and observed in a manner the most likely to promote friendship and kindness, piety and religion, gratitude and patriotism, it would form a striking contrast to the irrational and beastly manner in which some of our present holidays are kept; and these seasons would be anticipated and remembered with pleasure, without producing that demoralization, and family distress, which are inseparable from our present customs. Various methods might be contrived, to amuse, entertain, and instruct the people; and, under the controul of judicious and influential example, these occasions would afford the finest opportunities for innocent relaxation, rural exercises, and the acquirement of scientific, historical, and religious knowledge. How pleasant, after a morning spent in religious exercises, to see parents and children, traversing nature's paths, beholding the stupendous works of God! How pleasant to see rich and poor, mingling together, exhibiting the sympathies of humanity, and striving to strengthen the social bond! So important is it, to give a proper direction to all the movements of society, that nothing should be overlooked, which can be made to contribute to the well being and happiness of man.

COMMUTATION OF TYTHES.

FARMERS and land owners ought to be dissuaded from entertaining, for a moment, the question of commuting for tythes. First, because compulsatory payments in religion are becoming so unpopular, that the clergy, in opposition to the good sense, and strong feeling of the country, will probably not presume long upon the prudence of collecting them. They talk of their *rights*, truly, but the public have rights as well as they, and the government has also a right to remove all causes of disaffection and disorder. Circumstances are changed, and these gifts, perverted from the original object for which they were bestowed, ought not to be insisted upon in the face of the nation, but should be placed at the

disposal of the government, as the trustee, for the general good of the people. But if the clergy can succeed in obtaining, instead of every tenth sheaf, a fixed sum of money, they will then be able to draw from the people their enormous incomes in a manner that will be less likely to excite opposition. The troubles of "tything time" would then be over, and the demands of the priest would stand in a few figures, under the significant signs of £. s. d.

But, secondly, it would be bad policy to agree to a fixed sum regulated by the present prices of agricultural produce. We cannot expect these prices to be maintained, and hence, this is one reason why the clergy are favorable to the change. It was the advance in land which put the dignitaries of the church in possession of such immense revenues; and for the land owners to consent to an adjustment, which would again give this body an advantage from its depreciation, would argue little skill in defending themselves. The effect of fixing payments in money may be seen in the low charges which are demanded for the attendance of the minister at funerals, &c. These were fixed when money was much more valuable than it is now. The following is the charge in this parishfor funeral dues:—

	s.	d.
Minister	0	9
Clerk	0	4
Passing-Bell	0	6
Tolling	0	9
Grave	1	6
Beadle	0	6
	4	4
Dues at St. Peter's	1	1*
	5	5

If these charges were to be fixed now, with the present value of money, does any man think that the minister would be satisfied with a paltry nine-pence, the sum demanded by the person who tolls the bell? The period when these items were agreed upon, was the time for farmers to have commuted for tythes; but at present, they will act wisely to stand still, and wait the result of events.

VARIETIES.

Toleration.—The following advice was addressed by a Catholic Bishop, to the Pretender, son of James II.—"Above all things, never force your subjects to change their religion. No human power can force the impenetrable entrenchment of the human heart. Force can never convince men. It only makes them hypocrites. When kings meddle with religion, in place of

* Some of my readers are accustomed to sur-charges; and many of them will not be ignorant of the *thirteen-pence*, appended to the above!

protecting it, they make it their slave. Grant civil toleration to all, not approving every thing as indifferent, but as bearing with patience whatever God permits, and endeavouring to lead men by gentle persuation."

Athanasion Creed.—Parson Paten was so much averse to the Athanasian Creed, that he never would read it. Archbishop Secker having been informed of his recusancy, sent the Archdeacon to ask him his reason:—"I do not believe it," said the priest. "But your Metropolitan does," replied the Archdeacon. "It may be so" replied Mr. Paten, "and he can well afford it,—he believes at the rate of seven thousand pounds a year, and I only at that of fifty pounds."

Tithes.—The Rev. Mr. Beresford has instituted twenty-four actions, in the Court of Exchequer, against the parishioners of St. Andrew's, Holborn, from whom he claims tithe on inhabited houses. The Parishioners, at a meeting, resolved to persist in defending the actions.

The Church.—We meet with an article of intelligence, almost in every one of the weekly papers, headed "THE CHURCH." Now as the only valuable object of *the* Church, or any church, can be, to *reform the people*, to teach them to be *good* and *virtuous*, and *happy*, one might reasonably expect that these articles would constantly include *successful instances of this description.* Alas! they consist merely in telling us that The Rev.—or the very Rev.,—or the hon. and very Rev.———is appointed to the vicarage———to the rectory———is licensed to the perpetual curacy———on the presentation of some Bishop; Patron, Earl so-and-so. Verily "The Church" must have been made for parsons, and parsons for the church. Is the history of *hirelingism* all that the newspapers can give us as to the progress and utility of this mighty ecclesiastical corporation?

Lies in Advertisements, &c.—"Positively the last week," was hung up at a glass exhibition, for, I think, six or eight weeks together.—"The whole of the furniture, of Mr.———to be sold," when two cart loads had been taken away.—Bell's Life in London is called "the *best* and *cheapest* newspaper." If this be true, what sort of a paper must the *worst* be?—The following belongs to that tribe, whose system of delusion is nearly closed in this country: "Dr.———is numerously resorted to by the afflicted of all classes. The poor, to whom the doctor kindly gives his advice gratis, feelingly express their gratitude for the benefit which they have derived from his skill and experience. We regret to acquaint our readers, that, notwithstanding the many solicitations which he has received to prolong his stay, he finds it impossible to remain later than——— (mentioned.) We have been most respectfully informed, that *fees to a considerable extent* have been offered him to prolong his visit, which *he has most decidedly refused.*"—Genteel families frequently order their servants to say, they are not in the house, when they really are;

though they thus teach them lying by rule, yet they often complain of their servants being great liars.

Faithfulness.—"Fear not them who can only kill the body," said our great Master, who exemplified in his own death an exalted example, and whose injunctions remain authoritative to the end of time. What an adherence to this command, do we find in the case of John the Baptist! He was a "burning and a shining light;" and I so much admire the noble feelings of his soul, and his integrity to his office, that I would strongly recommend, as a standing admonition to all teachers, who are privileged with an audience of kings and nobles, his *faithfulness* in warning guilty Herod, in consequence of which he was beheaded in prison. John, not only reproved the king for his adulterous intercourse with Herodias, his brother Philip's wife, but "for *all the evils* which Herod had done."* He did this, not by any distant allusions, not by general declamation; but *individually* and *personally*, he said, "it is not lawful for thee to have her." This is the sort of teaching we want, but how can we expect those, whose object is the ease, the honours, and the riches of the world, to act like John the Baptist?

Price of Religious Instruction.—Even in America, where religion and liberty are said to be peculiarly caressed, we find heavy complaints of the expence of the clergy. In fact, when giving instruction and receiving money are associated together, no matter, whether under the sanction of a government or a single congregation, the progress will be uniformly that which is here described.

"By-and-by, the rapacity of the clergy will accumulate here, as much property as that most dangerous body of men have grasped and held in England. Governor Lincoln, of Massachusetts, in the message preceeding his death, stated that the clergy had levied upon the people of Massachusetts thirty millions of dollars in six years.

"Let the incomes of the clergy, and church property, be subject, like other property, to taxation. Religion is to them a trade, as much as the making of shoes is to a shoemaker; and Sunday is their day of labour."

"January, 1830.—We have 13,000,000 of people now in the United States, who employ about 13,000 clergymen, at 1,000 dollars a year each. We pay, therefore, to the discordant sects of theology, 13,000,000 of dollars a year, besides the expense of churches, and irregular exactions and fees. In half a century our population will be 60,000,000, and we shall far outrun the clerical taxes of the English hierarchy, which are now 40,000,000 of dollars annually. Sir James Macintosh, in his Vindiciæ Gallicæ, has shown, by argument not easily controverted, that church property is public property"—*Lectures on Political Economy, by Dr. T. Cooper, president of the United States South Carolina College.*

The zealous labours of this friend to the important cause of public education, has obtained for him the honorable appellation of "the Brougham of North America."

*Mark VI, 18. Luke III, 19.

Liberality.—"May we not be allowed to believe and hope in the case of Roman Catholics, what in other cases we are obliged to fear, or to lament, that men do not always act, or speak, or think, in exact accordance with the rules to which they have assented, or the words or formularies which they recognize as their own."—*Letter of the Bishop of Chester.*

Newspaper Instruction.—In the Morning Herald of Wednesday, are two suicides recorded,—the one of a boy, the other of a man: the first had injured his uncle's horse, and the second his master's gig. The fear of censure deprived these poor people of the power of calculation: they preferred settling the greatest and last account, before the trifling one immediately presented to them: the frown of a master or uncle, himself perhaps some poor creature trembling at a dun or at a neighbour's ill opinion, seemed more terrible to their bewildered apprehensions than the awful countenance of the Omnipotent. Newspapers are full of instruction: here is a text to preach from, both for servants and masters—undue severity and undue servility—vices each unworthy of men, and greatly injurious to society. They who would really read lessons to the world, ought to take a newspaper into the pulpit, and their instructions could not fail of a practical effect. The general fault of preachers is, that they are dreaming of a world that never existed; and, learning their wisdom from books, their advice is perfectly general, and the particular case of an individual escapes the apprehension. Newspapers would be thought but irreverend things in a church; and yet, if the good of society be the object of preaching, they might afford the best instances for the application of biblical texts. There is not a question of morality which does not occur in the week's newspaper; and if they were to be made the subject of enlightened comment, the cases would have the advantage of being perfectly understood. The most touching of all sermons are those special ones which arise out of parish accidents; but there is an odium in this. If the events of the week, as recorded in the SPECTATOR, were taken for the text, there would be all the advantage, and none of the scandal, of a particular case. In one single Morning Paper, the number of *cases of society* susceptible of improvement is almost innumerable. In the very paper before us, there is the sad subject we have alluded to; the cases embrace the whole circle of duties between master and servant. The case of Ann Hunley, who, under the pressure of great distress, stole a piece of beef from Mr. Atkins, the butcher,—here is a text on the subject of fortitude and resistance of temptation in the moment of distress, besides the occasion for giving sound practical advice in the emergency. There is the abominable case of Mr. C. Smyth, his alleged treatment of his wife, their dreadful quarrels, their miserable home, and ultimately their exhibition in public about a chaldron of coals. Domestic happiness is an art, whatever people may say about temper, good and bad; and as it ought to be taught—what better place for teaching than the pulpit? The law reports would shew how disputes might be avoided, and the folly of litigation. The very advertisements, indicative as they are of all kinds of wants, and of endless ingenuity in supplying them, would in their turn afford ample food for enquiry and

tuition. The newspaper may be thought but an odd vade-mecum for a clergyman; but we do not see why the newspaper might not be made the vehicle of instruction. The newspaper is usually considered a profane thing, like a pack of cards: but this is the remains of an old prejudice, connected with the history and abuse of these journals of society: they are in themselves no more profane than the History of England. This is not to say that there are no profane newspapers —*Spectator*.

Southwark Election.—It was resolved, at a meeting of the friends of Mr. Calvert, that, instead of wasting the money in the pageantry of chairing the new member, it should be distributed amongst the poor and distressed residents in Southwark. The expense of chairing, it is said, would amount to between £500 and £600.

State of the Metropolis.—Hubert Smith, lamenting the evils of Sunday travelling, and the difficulty of suppressing it, says, "cannot there be found a few individuals in the city of London, say only ten, five clergymen, and five laymen, who will make a trial of what can be done in effecting this great object?" If ten righteous could have been found in Sodom, it would have been spared; I hope there is no comparison intended. Religious idleness seems to prevail in London, as elsewhere.

Every-day Language in the Public Streets.—Passing down the Old-Shambles on a Saturday evening, a number of boys were tossing by the light from a draper's window, when one, elated, I suppose, by his success, exclaimed with an emphasis, "It is a tail, by G—d." Meeting three drunken fellows in Church-Street, disputing about something, one gave vent to his feelings with "G—d d—m his soul to hell fire." Speaking of a market looker, in a neighbouring town, two persons, each in a sentance, brought in "G—d d—m him,—that d—md monkey,—G—d d—md scamp." A porter, at a coach-office, dissatisfied with some order he had received, replied "I'll be G—d d—md if I do."

I am sorry to pollute my pages by a repetition of the awful and profane language which the above sentences contain, and which are but specimens of what we constantly hear in the streets; but I am still more grieved to think, that no check seems to have been imposed, nor any effectual attempt made to convince the persons who indulge in swearing, of its impropriety and sinfulness; and this must be my apology for introducing the subject in so unusual a way. The indifference which is now manifested towards the prevailing, and even ostentatious commission of vice, I hope, will justify the means which I here adopt for arousing the attention of every friend to the reformation of the people. I would strongly recommend to every good man to reprove the practice of swearing, whether in the poor or the rich, the gentleman or the beggar, and to encourage every likely means of imparting that instruction which would lead the people to abandon it. If we had suitable men for teachers, I would say to them,

instead of compiling your sermons from abstract materials, and, in a great measure, confining them to incidents of antiquity, turn into the world, visit every street, frequent the market, call at the ale-houses and gin-shops, be present at the public sports, parade the town at nights, listen to the language of the youths as they leave the factories, and mix with the multitudes, especially on market-day evenings; and you will obtain by these exercises so much knowledge of the world, and of the state of morals, as will furnish you with the most valuable materials for instruction, and enable you to become, what you are frequently represented to be—the salt of the earth, and the light of the world.

Crime.—At our Quarter Sessions, held this month, it was painful to behold the usual exhibition of juvenile delinquency. Out of about the usual number of felons, I noticed 22 under the age of 21;—some of whom are but 15, 14, 12, 11, and one as young as 9. Imprisonment being found of no service for the purpose of reformation, the punishment of transportation is now frequently resorted to.—The following extract will give some information as to the increase in this mode of punishment. "In the year 1825, there were 233 persons transported to Botany Bay, from Great Britain and Ireland; in 1826, the number increased to 1,815; in the year 1827, it was still further increased to the enormous number of 2,587 persons: and in 1828, there was a trifling reduction, leaving the number at 2,449." I ask again, do our judges and magistrates never think of tracing this increase of crime to its proper source?

Incendiarism.—The diabolical rage for wantonly destroying property in the southern counties, seems to have somewhat subsided; and it is now a distressing task, to read the statements of the trials, convictions, and sentences of the unfortunate persons who have been implicated. May the men of Lancashire take warning, and regard those men as their greatest enemies that would endeavour to incite them to any such lawless deeds! Oppression in masters, and insolence in men, are equally reprehensible; but for any to have recourse to such measures as those which have been practised under the name of "Swing," betrays a total want of regard for personal safety and the social good, and such an abandonment of all moral obligation, as nothing but the deepest depravity could have created or maintained. Even poverty itself, where there is any principle, would scorn the crime and the folly of destroying property, to get relief. The fact is—*the people have not been instructed*; they have been oppressed; and, as is obvious from the rage against the clergy and the tythes, the clergy have fed themselves and not the flock. Cannot every man see this? Shall we labour for ever under a system, which, whilst it monopolizes the good things of this life, is every day exhibiting its utter incompetency to diffuse and strengthen those sacred ties which are intended to bind society together?

Blackburn Church.—The damage which this splendid church has sustained by fire, and which, of course, every person must

deplore, seems, at this moment, to render it a subject of attraction. I mention it, principally, as affording another opportunity of protesting against so shameful and scandalous a waste of the public money, under the garb of religion. Does the promotion of real religion require such buildings? or is Blackburn, one of the poorest districts in the county, the place that required so magnificent a temple? What contention it created, and is still creating in the parish! What consummate folly, to suppose, that those who live in huts and cellars, would even venture to put their heads into a place so majestically forbidding! But religion, now, is in the hands of the rich. The gross expense of this church, acts of parliament, and other matters connected with the building of it, as detailed in the churchwardens' accounts, is, £37,510 : 11 : 4 : but as all was not wound up at the time, and as there has been a grand organ, and a constant expenditure since, I should say, the round sum of *forty thousand pounds* will not be far incorrect. How the £4,000 for repairing it, is to be raised, perhaps is not yet known. Forty thousand pounds for a church in Blackburn! spent on a place of worship for a people that cannot boast of a single resident magistrate! For this sum, *eighty* good, commodious, useful places of worship might be erected, well adapted for the worship of the Almighty, on the Sabbath, and for schools, reading rooms, lecture rooms, and other useful purposes throughout the week. The church people, in building their national schools, act with good sense, and combine decency, utility, and economy; but in building churches, they seem to be guided by notions the most absurd and extravagant; in the one case, they spend their own, in the other, the public's money.

Truck Bill.—In connection with Mr Littleton's bill to abolish the *Truck* system, the introduction of a clause to the following effect, would be found of service:—"Be it further enacted, that every master spinner, manufacturer, artisan, or any other person who hires labourers, shall pay the wages of every man, woman, and child, *weekly*, (unless a written agreement be entered into to the contrary,) that he shall pay them *on the premises*, in which the works are carried on; and that the master or his agent shall pay them *individually*." Persons conversant with trade will be fully acquainted with the reasons which support the above suggestions. The work people in few places, are paid as honourably as they are in Preston. The *truck* system has never been introduced here, or any of those dishonourable modes of payment, by which the labourers in other places have been so much harassed. Monthly payments, in some parts, are quite established, and I have known instances where the payments have been at the distance of six, eight, or ten weeks from each other. What must be the condition of the work-people under these circumstances? if they can subsist at all, it is at the mercy of the shop-keeper. It is also well known that, owing to an understanding betwixt some master artisans and landlords, they regularly take their men to a public-house to pay them their wages; the consequence

I need not detail. Paying *individually*, is also important. Instead of being at the trouble of getting change, and even when they have change, to save the trouble of paying the children and workmen *separately*, they unite a number together, and pay them in *one amount*, leaving them to get the change, and make the division themselves, The evils of this practice I have often witnessed; I have seen about a dozen children, hooked together (as the phrase is,) whose wages were from 1*s.* 3*d.* to 5*s.* each, and after getting change, generally all in copper, complaints of short count, short payments, and defrauds, occurred almost every week. But this is not the worst; the *men* often go to a public-house to make the division; and I am credibly told, by a friend in a neighbouring town, that persons at certain trades, go every saturday night to certain houses for this purpose. He says, that they first get a pint, then, by the pressing invitation of some of the party, another pint; they get rather cheery, and begin to drink spirits; they remain then till late in the evening; and often, in consequence of the langour felt next morning, pursue the same course on the sunday. These, I think, are strong reasons for the above clause. Let the men be paid *weekly*, *individually*, and *on the premises*, and these evils will be avoided.

"*Silver at the Door.*"—I would advise the Methodists, on the occasions of their public sermons, to discontinue the obnoxious demand of "*silver at the door.*" I had hoped that the light of a liberal age would have shamed them out of it; but I find, from an advertisement on our walls, it is still retained. Does it not give a theatrical air to the whole service? a first-rate preacher is announced, and not less than six-pence for entrance! What aspect does it bear towards the poor? Oh! that passage in James (II. 1—11) is still a dead letter! I question the policy, also, of such a measure. There may not be many that would absent themselves on this account, but, for myself, ever since I was capable of thinking, I have always refused every invitation, coupled with these terms. I hold by Paul's advice, "As every man *purposeth* in his heart, so let him give;" I dislike compulsatory payments in religion in every shape. But there is another objection, which I think cannot fail to have weight with the most serious of the Methodists. Infidelity, ever ready to revile, seizes upon this practice, and, identifying it with the christian religion, with whose honourable name it is connected, tries, by such occasions, to rivet upon the minds of its votaries, the sentence of condemnation.

But, to me, there always seems a misgiving in the person's mind, who draws up the advertisement; and this is conveyed by—"as usual." Why mention "as usual?" Does that sanction or justify any thing, not good in itself? The fact is, an apology seems to be necessary, and here we have "as usual," for the apology.—In 1825, besides this, we had "the low state of the funds," and in another advertisement, at a distance it was, "according to custom, for the better accomodation

of friends." Mr. Newton, in a conversation I once had with him on the subject, said, "the charge of silver was to keep out the multitude, and to secure accommodation to those who were likely to give;" and I remember Mr. Lessie, assigning a reason some what similar. In my opinion, it is too glaring a feature of that *mercenary* system, which, so long persisted in, has brought society to its present wretched and immoral condition.—The best friends of methodism, despise the practice.

Modern Indelicacy.—Engravings of a very immodest cast have, of late, been exhibited, especially in Manchester, in the windows of the shops devoted to the sale of these articles. Female figures are publicly represented in a manner which every modest lady will condemn; and, from the groups of persons frequenting these places, no doubt, the owners have found their interest, in thus corrupting the morals of the people. The same thing, though not to any extent, was attempted here, in a shop in Cheapside, which was engaged for a short time for the sale of prints.

Important.—A hair-dresser, in his advertisement, announces "embellishments for the head, whether for the senate, the bar, the *pulpit*, or the stage!"

Reformation.—In the Christian Guardian is advertized a book, entitled, "Infant baptism the means of national reformation." It deserves a most extensive circulation—*if it be true.*

Yorkshire Bite!—The misapplication of the original of this term is very general. We always use it to convey a feeling of mistrust; or a fear of coming in contact with one more adept in cunning than ourselves. It is true Yorkshire men are keen dealers; this, however, is no detraction; on the contrary, it may be an evidence of industrious habits. The *hospitality* for which they are so famous, gave rise to the term "Yorkshire bite. It is said the fatted calf and generous feelings greet the stranger at every step, and, after the common salutation, will you *bite*? or, will you sup? is sure to follow; and from this originated a term, used as a sarcasm, but which, in point of fact, ought to be used as a compliment.

Augean Stable.—Augeas, a king of Elis, had a stable, which would hold three thousand oxen, and had not been cleansed for thirty years. He hired Hercules to clean it, which he did by turning the river Alpheus through it. Hence is derived the classical quotation of "the Augean Stable."

A Finish!—"Well, Mr. Livesey," said a person in a respectable business, but who has been given incessantly to drinking, having met me at a barber's shop, "I suppose you believe there will be a resurrection?" "Don't you?" I replied. He answered "I don't know." 'But you *might* know, if you were disposed to learn." 'Puh! it's all a hum!" "A time will come," I added, "when you will view the matter with more seriousness; on the approach of death, perhaps when it is too late, you will see your folly." "I shall not," he rejoined with a determined air, "I shall live till I die, and after that the devil may take me if he will!!"

Correspondence.

To the Editor of the Moral Reformer.

SIR,

AT a time when a great part of the population of this country are groaning beneath a complication of evils, both moral and political, a work whose design is to "promote as extensively as possible, by every laudable means, the individual and social happiness of the people," cannot, methinks, be unacceptable.

The morality of the country, I have ever considered, as a brilliant ornament, and the most productive source of comfort to its inhabitants:—for where morality is, industry and comfort go hand in hand. Ere the Persians, under the command of Cyrus, acquired the empire of the east,—when they contentedly ranged amongst their own barren hills, and were renowned neither for the magnificence of their courts, the luxury of their tables, nor the number of their sanguinary victories,—they pursued with avidity the paths of moral rectitude, and, radient with heathen virtues, set examples not unworthy of imitation, even in these days of civilization and christianity. The children of the most powerful amongst them, instead of being trained up amidst scenes of luxury, dissipation, and effeminacy, (as now is the case amongst us) underwent no easier discipline than what was assigned to the most destitute orphan, or the hardest son of the meanest herdsman; their palates were not vitiated by the mixture of "sauces and ragouts;" they were not early taught to impair their understandings by an immoderate use of ardent spirits; but, on the contrary, (and in direct opposition to the present mode of this country) their diet was plain, their exercises were innocent, and both contributed to invigorate the body, lay the foundation of future health, and render old age comfortable and happy.

But what strikes us with still greater admiration is, the reasons which they assign for this mode of early tuition. Unlike other legislators, who are satisfied with establishing punishments for criminals, it was their wish that they might have none to punish; being persuaded that it was much better to prevent crimes, than to chastise them. Such were the Persians 560 years before Christ. I do not here bring forward the Persians as a fit model whereby to form a system of education amongst us, but merely to contrast the education of the powerful amongst them, with that of the rich amongst us; and to shew the great value at which their legislators rated temperance and sobriety; whilst our government, by a late measure, has not hesitated to strike at the very root of morality. That the government, in the late beer act, has let loose a powerful opponent to morality, I think, Sir, you will not deny. Sins of lewdness, which wound the constitution, and deaden the finer feelings of humanity; temporary stupifaction, morbid insensibility, and mental derangement; extra-

vagance, poverty the most humiliating, and the most wretched; domestic strife, and all its attendant disadvantages to the younger branches of the family; and, lastly, cheerless death itself, make part, and swell the retinue of the habitual drunkard. Such are the evils of ebriety; and yet, our legislators, instead of endeavouring to prevent it, countenance, and even encourage it.

I will not now trespass longer upon your patience. I will only add, that every exertion, although it may be only efficient in part, is laudable, and ought not to lack support. With sincere wishes for the success of your undertaking,

I remain, Sir, Yours, &c.

JUBA.

To the Editor of the Moral Reformer.

SIR,

IT is obvious that man was designed for bodily labour, from the fact that his body is provided, by the All-wise Creator, with mechanism fitted for action; which would be almost useless, were it merely intended that we should give ourselves up to indolent inactivity, and would manifest a useless display of contrivance. The Creator has uniformly adjusted, throughout the whole of his works, with the nicest ingenuity, the most simple means for the accomplishment of wise and necessary purposes; and, as far as our discernment can perceive, there is not a single phenomenon, presented to us in nature, without some adequate cause; nor, on the other hand, is there any contrivance or mechanism, which has proceeded directly from the hand of God, that is not designed to effect appropriate results. If such be the case, we cannot hesitate to conclude that the *body of man* is eminently fitted for *labour*. Look at his hands, capable of grasping and wielding the heavy sledge hammer, and equally capable of picking up a grain of sand. Consider their varied, rapid, and graceful motions, the flexure of the fore arms—the diversified movements of the whole extremity—the erect posture of the body—the graceful, easy, and powerful inflexions of the whole frame, and the facility and rapidity of its loco-motion; and to these considerations, add the ability of man to conceive and design; and then we shall be convinced that we are admirably constructed for effecting the most complicated and varied operations. Accordingly, we uniformly observe that the symmetry of our bodily proportions are improved—the strength of our muscular power is increased, and the functions of our whole structure are preserved in a state of healthy activity by exercise; whilst disproportion, muscular weakness, and disordered functions are occasioned by inactivity. Labour also contributes to promote mental energy; for, when the body is enfeebled, the mind can never be vigorous. Also, so far from happiness being diminished by labour, and promoted by inglorious ease (as some have erroneously supposed) we

have the clearest proof that it is consonent with, if not dependent upon, exertion, by the fact, that previous to the fall of man, Adam was placed in the Garden of Eden, in order to cultivate it; clearly manifesting that the Creator appointed labour as one of the blessings of life. Let not the poor man then repine that his lot is toil—that his occupations are laborious, nor desire the indolence of the rich; but remember that labour, while it promotes both health and happiness, is the very design for which his beautiful and wonderful body was constructed.

I have no hesitation in admitting, that when labour is too long continued, or too violently exercised, it is perverted, and becomes an evil; and when labour, diligently pursued, ceases to yield an abundant supply of the necessaries of life, the intention is frustrated. That there are some departments of labour in the country, which, though highly useful to man, do not afford the artisan any thing like a fair remuneration, all good men must sincerely deplore. Also, that man should be reduced to the necessity of occupying so large a portion of his time in order to procure the means of a subsistance, is neither consonant with right reason, nor with the designs of Providence; but is, on the contrary, a grievous evil. Was man merely possessed of a body, and vital energy to give it activity, then it might be proper that he should devote the half of his existance to bodily activity: but when we consider that, as well as corporeal powers, he is endowed with an intelligent mind, we must reasonably infer, that some portion of his existence ought to be appropriated to mental improvement. In the present state of things, however, in this country, we cannot hope that the labourer can enjoy much time for intellectual pursuits. Whilst taxation is oppressive, provisions dear, machinery multiplying, and population increasing, the workman cannot have much relaxation, but must be obliged to toil long and diligently, and subsist upon a very scanty supply of the necessaries of life.

Many occupations also, which are at present followed, are highly detrimental to health, and therefore contrary to reason and the design of Providence; such as spinning, power loom weaving, &c. The bleeched cheeks, the relaxed frame, and the premature old age, which we almost uniformly witness in those who pursue such employments, sufficiently evince their relaxing tendency; and when we add the low vices and mental imbecility of those who are let loose upon the world, at the intervals of labour, from these hot-beds of immorality and disease, to spread their moral devastation, it cannot but call forth our regret, that such places as our factories, unless better regulated, should ever have been established. I am very far from being an enemy to any real improvement, but I must say, that when labour becomes a cause of bodily weakness and mental depravity, it is diverted from its legitimate intention. Necessity, it is said, is the mother of invention, but in the establishment of many large works, and in the contrivance of some species of machinery, I am pretty well satisfied, that invention has too often preceeded necessity, nay, has even created it, and tended much to bring on the present unnatural state of society.

Much as we may lament the adventitious state of things which at present exists, and grievously as the labourer especially must feel it, it is the duty of every rational being, individually, to consider if he cannot, in some measure at least, alleviate his own distresses by prudent industry, rather than by venting his dissatisfaction in useless complaints. This hint is intended more particularly for the consideration of those individuals, who pursue their occupations at their *own houses*, and who are the arbiters of their own time. Diligence is the chief requisite for them to cultivate, for without it, labour is unproductive and irksome. How many of those, belonging to this class of labourers, spend many precious hours, and days, and weeks, in demoralizing company and beastly revelry! Such, to regain their loss, are compelled to protract their labour to a late hour of the day, and to toil with double exertion towards the termination of the week; when, by a regular and diligent economy of their time, they would perform much more work, and have some hours for relaxation, at proper periods, which they might devote to mental improvement, or healthy bodily recreation. It is very lamentable that so few appreciate the value of time, and are sufficiently disposed to regulate it with economy. If the workman will but consider, that when he misemploys his time, he is making a pecuniary sacrifice, inasmuch as it is by the right use of time that money is obtained, I think that he would be convinced that it is his most valuable property. How much more comfortable is the man who, with prudent calculations, diligently pursues his labour! If he cannot get all that may be necessary, in general he can obtain a more regular supply of the necessaries of life. His wife is cheerful and contented, his children present the rosy bloom of health, and they all seem blessed with comparative happiness. If at any time his mind is over-cast, the engaging smile of his affectionate wife, and the prattle of his happy offspring, disperse the gloom, and urge him to persevere in the path of duty. Embarrassments do not sink him in hopeless despair, nor impel him to purchase present relief at the expence of future aggravated evils. Let no one mistake me; I am not wishful to urge the labourer to exert himself above his powers; I am only desirous of convincing him of the necessity of diligence in his occupation, as a means of lessening his pecuniary difficulties, and of preserving a cheerfulness of spirits, and a healthy state of body. No one can appreciate the value of diligence, nor credit the extent of the labourer's dependance upon it for happiness and health, without observation; and I am well convinced that few who compare the state of the man who follows his employment with diligence, and that of the man who only works at intervals, will dissent from my opinion of the importance of this duty.

Yours respectfully,

A SURGEON.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

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EDUCATION;

OR A BRIEF DESCRIPTION OF THE DUTIES OF PARENTS, PARTICULARLY IN REFERENCE TO THE MORAL, SOCIAL, AND RELIGIOUS DUTIES OF CHILDREN; WITH REMARKS ON SOME OF THE EXCELLENCIES AND DEFECTS OF THE PRESENT SCHOOLS.

"THE day must come when mankind will act upon the knowledge, that happiness is a feeling and not an opinion, and virtue a state of the heart and not of the intellect--- a time, when it will be the object of our schools and pulpits, our literature and social system, to make men gentle, humble, brave, beneficent, and self-denying, and to actuate them by no motives but love to God, and love to man."---*Athenæum*

EDUCATION, especially as pursued in schools and seminaries, has been a popular subject for many years; its acknowledged importance has stimulated persons of all ranks to lend their aid to its diffusion. Though much has been said and much has been written, in some of its departments the subject is far from being exhausted. Its utility to every family in the empire, is sufficient to force it frequently upon our attention; and if any errors can be pointed out, if any additions can be made, if we can approach only one step nearer to perfection, in such a cause, it will be an ample compensation for our labour.

Without regarding the etymology of the term "education," for my present purpose I define it—That mental, moral, and physical training of youth, which is calculated to lead to the performance of all those duties, on which their personal and social happiness depends. Every animal which God has made is intended for some particular purpose, and though in its earlier stages it may exhibit a very unappropriate character, the same wisdom that created it supplies the means of its future progress and

perfection. Education must be a favourite employment among every species of animals, inasmuch as the maintainance of their order, and probably, the security of many of their comforts depend upon it. Man, though superior in the scale of creation, requires a longer course of training than the rest, and oftener, perhaps, defeats the aim of his instructors. This frequently happens, however, from the ignorance of the teacher, or from the application of improper means, and therefore leaves us still to conclude, that though little progress has hitherto been made, in the moral education of youth, if the efforts of the public be properly directed, great results may yet be accomplished.

Directing my enquiries solely to that education which is necessary for every family, and which ought to be overlooked by none, I may observe that what are called the higher branches of education, are as foreign from my enquiry, as they are above my ability to investigate. Though I shall not overlook scholastic education, as carried on in most of our common schools, it is to the *domestic* department, that I am most anxious to direct the attention of my readers.

No one can view the deplorable condition of our youth, without coming to the conclusion, that if education is to teach the rising generation to fulfil their duties to society, and to answer the end of their creation, a vital mistake somewhere exists, which ought immediately to be corrected. A mechanical, or an intellectual education, generally speaking, is all that is attempted; the moral feelings, the social dispositions, are suffered to lie dormant; and thus, while we boast of physical greatness, of intellectual superiority, of mechanical enterprise, we are astonished to find, that what is peace to the soul, comfort to families, happiness to society, and safety to communities, has been inculcated so feebly, so inefficiently, as to present the alarming anomaly of a great mass of population without any cementing bond. Let the admirers of the "schoolmaster" suspend their cheering, till, by a fresh mission, he has successfully diffused the principles of moral reformation, and social happiness! Juvenile depravity is alarmingly on the increase; and when we view this fact as resulting from the arrangements of our manufactories, from the absence of christian instruction, and from the vices of the parents themselves, I fear there are reasons for despondency, and little hope of children being better taught, unless some important change takes place. The stock is corrupt, and the

branches are the same. The character of society, faithful as the die, is sure to cast its own impression.

The responsibility of the task of teaching the young, devolves principally upon parents; the children are theirs, and it is their bounden duty to "bring them up in the nurture and admonition of the Lord." This is a weighty consideration connected with the marriage state. How awful to bring children into the world, and, instead of caring for them, and training them up in the paths of virtue and usefulness, to abandon them to all the vices and temptations of the age! Would that the duty of training up children in the fear of the Almighty, was deeply impressed upon the mind of every parent! Indeed, so satisfied am I that the present immoral and disorganized state of society is closely connected with the neglect of domestic instruction, that I see stronger reasons than ever for advocating a general change in the system of religious instruction. If the great bulk, who go to no place of worship, (and who, I venture to predict never will, as things are at present) were visited and taught, either in their own houses or in their immediate neighbourhoods, in a plain, simple manner, suited to their capacities, we might then hope to get to the root of the evil; and every reformed parent might not only be the means of reforming a family, but of extending the influence of his example and instruction among all his neighbours. This I maintain to be the order of Providence, and which was sanctioned by all the first teachers of christianity. Parents are the proper guardians, and instructors of their children in spiritual things; but, as parents often find difficulties in their duty, and, like others, are apt to grow slack and weary in well-doing, it is obligatory upon those who profess to be teachers of the people, constantly to strengthen their hands, to encourage them in their exertions, and to stimulate them by their own example.

I know that by far the greatest number of parents have neither time nor ability to superintend the literary part of their children's education. In such cases reading, writing, accounts, &c. may be safely entrusted to others, who are properly qualified; but the moral, social, and religious instruction of children, ought to proceed from their parents, and cannot be expected to take root without a father's teaching, a mother's care, and the good example of both. Fortunately, this kind of learning requires no money, and very little time. The intervals of labour, and the leisure of the sabbath are amply sufficient, even for the poorest.

It requires, however, a well regulated mind, stored with religious knowledge, and an anxious concern for the welfare of the children. To every father, and to every mother, who reads these pages, I would say—make this duty a subject of serious meditation; well performed, it is a source of abundant happiness, but if neglected, as it generally is, the cause of domestic broils, misery, and degradation. Your own neighbourhood offers to you a thousand proofs of the consequences of neglecting it. "Make the tree good and the fruit will be good," but in vain do you expect children to behave well, while you take no pains to tutor them in their youth. "Children are an heritage from the Lord," and to neglect providing, either for their mental or their bodily necessities, is a piece of base ingratitude, and a high affront to the Majesty of Heaven. Those that do this, whatever be their formal profession, are said to be "worse than infidels." (1 Tim, V,—8.) To perform this duty well, husbands and wives should be equally yoked; they should be of the same mind. Unless they strive in mutual concord, unite their judgements, agree upon their plans, avoid clashing with each other, and maintain and support what each other proposes, most of their efforts will be fruitless and unavailing. Whatever they may differ in besides, let them mutually agree to take each others' part in this important duty.—Having made these general remarks, I now beg your attention to the following particulars:—

1st.—Convince your children, in the first place, of the *authority of parents* and of the duty of *subordination*. While young, before reason can become a guide, you must exercise your power, without assigning any cause; for, at this age, absolute authority is requisite. As they advance in years, you must teach them their dependance upon you, the vast expense and labour requisite for their maintainance, the weakness of their own understandings, and the duty of their being obedient and submissive to their parents. Remind them of the divine command, "Children, obey your parents in all things, for this is right. Honour thy father and mother, which is the first commandment with promise." (Ephe. VI.—1, 2.) This is the *foundation*; and, if you produce a cordial impression in favour of your authority, you will find, by a proper course of conduct, no difficulty in maintaining it. If you fail to do this, you commit a vital mistake, which will render abortive all your future endeavours. At the same time, you must retain this authority, not by threatening, not by cruel and harsh

treatment, or arbitrary measures, but by convincing them that all your proceedings, whether of instruction or correction, are directed by parental affection, and are absolutely necessary for their own good.

2.—From the moment your children are capable of imitation, (and this is earlier than we conceive) keep them from coming in contact with bad *example*. Precepts, however excellent, are powerless, if accompanied with bad examples; a living copy has, of all others, the greatest impression. You will see the propriety of beginning with your first child, and training them all in succession as examples for the others to imitate. However careful you are as to example in your own house while they are young, knowing that on this may depend the turn of disposition for life, it is difficult to say how you are to preserve them from the contamination of bad example abroad, after they come to riper years. They have necessarily to mix with the world, and will, at play, at school, or at the place of their employment, frequently associate with dangerous characters. However careful you are in instructing your children at home, the public exhibition of vice is such, that you dread the effect which it is likely to have upon their minds. I have long and seriously lamented this evil. If, after teaching your children the best precepts, you allow them to go out, the first thing they hear is some obscene, blackguard expression, or some awful imprecation; the first thing they see, a hord of boys disputing, or fighting; or, perhaps, a drunken fellow reeling in the street. Parental watchfulness may mitigate the evil, but cannot remove it. If the schoolmasters would make morals their study; if the owners of factories would suppress vice so far as their influence extends; and, above all, if the teachers of religion, after the primitive example, would *go about* daily, teaching the people, in a rational form, then might the ensigns of iniquity be destroyed, and innocent youth be permitted to breathe the air of heaven, without inhaling a moral contagion. In the present state of society, all you can do is to be exceedingly watchful; keep the younger children as much as possible either under your own eye, or at some infant school;—instruct and warn the elder, and fortify their minds by the best principles.

3.—*Justice, sincerity,* and *speaking the truth,* are duties which you ought to explain and enforce, as early as the infant mind is capable of receiving them. The intercourse of children

gives many favourable opportunities for enforcing these virtues. So soon as they see that different things belong to different persons; so soon as they can say—this book is *mine*, they ought to be taught the duty of giving to every one his own, to scorn a dishonest action, and to disapprove of the conduct of any boy who is guilty of injustice. Truth and sincerity are so necessary to the very existence of society, that they ought to be forcibly inculcated upon the youthful mind, and no instances of their violation ought to be tolerated even in trifling matters. The bad consequences of these sins may be pointed out to them, as they constantly occur in society. They ought also to be told, that these are heinous offences in the sight of God, and marked by the most decisive expressions of his displeasure.

4.—*Kindness*, *compassion*, and *benevolence* must also be enforced. Children are easily won over to practise these virtues. They should not only be explained, but the reasons of their excellency, and the necessity of their being practised, should be set before children. They fully appreciate kind behaviour; they can read the smile of parental pleasure before we are aware. The cultivation of these good dispositions, will be found to contribute much to the peace of a family, which I view as the greatest domestic enjoyment. Children should be kind to all, brothers, sisters, servants, parents, teachers, friends and enemies. The miseries of mankind should be often brought before them, and of these, alas! we have too many examples always at hand. I have always found, taking them to the houses and cellars of the poorest people, the best mode of imprinting upon their recollection, a true and vivid representation of human suffering.* The children

* After visits of this sort, I sometimes oblige my boys to make memoranda of the cases they have visited. The following is a verbatim copy, (leaving out the names) of a visit on Sunday afternoon, Jan. 16th, which they gave me merely for private perusal: and it may be proper to state that all these, or some one belonging to them, had applied as *beggars*, and it was to be satisfied as to their necessity, that the visit was made.—

"W——, lives in C——, F——, by trade a dealer in bones, rags, old iron, brass, &c. for which he gives toffy in exchange. When we called he was in bed, but got up and apologised for being in bed, by saying he had been on the tramp for the last two or three days, and he was very tired. They have six children, most part of whom appeared to be in bed; they have one poor boy who has lost one of his legs, and, as his parents are not well off, he goes a begging to assist in getting the family a livelihood."

"S——, lives at a lodging-house, No. 5, D—— Street. When we called there were seven or eight very dirty looking people sitting round the fire, and two very dirty small children playing with a cat; she stated herself to be very ill off, but has no family dependent upon her, nor any husband."

"J—— F—— lived in W——, he was a jobber about the coaches, had his knee lamed a short while ago, and his shoulder put out of joint, had been ill a short time, and died on Saturday evening the 15th of January. His wife, E—— F——, is now left a widow, and seems to be a *very clean* and *industrious* woman."

"G——, live in G—— street, have five little children; she is very ill and not able to

of some of the rich are, in this respect, much neglected; instead of being taught that we are all of one family—that we should be "pitiful, courteous, love as brethern, and bear each others' burthens," they are pampered with too many good things, remain ignorant of the state of the poor, and cherish no feeling towards them but that of disdain. The children of the poor, it is true, have little to give, but as the cultivation of kind feelings does not depend upon wealth, their parents cannot excuse themselves on this score. There are instances of benevolence on the part of the poor, which cast into the shade the most renowned beneficence of the rich, and which, though overlooked by man, will be fully acknowledged by the Judge of all.

5.—As connected with the above, let correct principles of *sociability*, be early imparted. As man has to sustain, through the course of his life, the character of a relative, a neighbour, a shop-mate, a tradesman, or a subject, it is of the first importance, that he should be so instructed, as to behave with credit to himself, and pleasure to others. Every child, therefore, should be taught to cultivate courtesy, kindness, diffidence, sympathy, honour, and every other disposition which makes one person agreeable to another. Children are naturally fond of being esteemed, and nothing will raise them so much in the estimation of others, as a rigid adherence to every thing which leads to social happiness. Selfishness, petulancy, rudeness, revenge, and duplicity should be exhibited in all the ugliness of their natures, and in all their baneful influence upon social and domestic comfort. Peevish contradiction, a rude and fierce address, striking, or snatching things out of each others' hands, telling tales, incivility to neighbours, intruding upon the discourse of superiors, and such like uncourteous conduct, ought not to be allowed. The propriety of a respectful demeanour to parents, deference and

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do any thing, and he has to take care of the children, to take care and attend to his wife, and to weave to earn them a very poor livelihood, he not being able to earn much at present. They seem to be very *clean* and *industrious*, but are very short of meat, not being able to get more than two meals a day. The children are very clean, and as decent as their circumstances will allow; the youngest child has been very ill, having had a gathering under its chin; the other children have been very poorly, and are extremely ill off at present."

"W——, live in Q——street. They have four children, three boys and one girl, two of them go to school, but the others stay at home; they are of a deserving case, the children clean and tidy. They earn about six shillings per week by weaving, and have two shillings from the town."

"O——, live in M——street. They have only one boy, who goes regularly a begging and selling matches; his father makes and repairs umbrellas; they were very poor, but are not deserving characters.

obedience to teachers, and subjection to all in authority, should be peremptorily enforced.

6.—*Order and cleanliness* are habits which have to be formed. Inexperienced youth, know not the advantages of these habits, nor have they lived to observe the effects of their opposites; it is only by injunction and authority, therefore, that children can at first be induced to attend to them. The volability of their feelings makes them impatient of restraint, and naturally leads them to be disorderly; and, though they are often proud to be clean for a moment, yet we know that caution as to getting into dirt, seldom troubles a child. Let them enjoy their frolics; let them try to gain the smile of a mother, by some achievement on the floor, but let this be done at proper times. "A time for every thing, and every thing in its time; a place for every thing, and every thing in its place," can never be learned too soon. On these points, children's fathers and grand-fathers, have yet much to learn. If, instead of having to teach, admonish and correct on every occasion, you can impress the youthful mind with *general principles*, you will find your labour much reduced. If, for instance, you can teach them the principle of *order*, they will place their shoes, hats, clothes, books, &c., in the place appointed; they will arrange themselves at table, will sit with order before the fire, and will each attend to the duty appointed for him, in any domestic department. Let cleanliness be visible in all the arrangements of your family, and let every child be taught to love cleanliness, and to practise it. However poor your clothing, let it be cleaned at proper times; your walls, and your utensils also. Personal dirt and filthiness ought to be held in abhorence, and it ought to be considered indispensible, that all the children should be well washed once every day. The poorest families, who hitherto, on account of the depression of their circumstances have neglected it, will find, upon experiment, great advantages from a course of cleanliness.

7.—Habits of *industry*, if cultivated early, are easily formed, but if neglected for some time, are with great difficulty established. Industry, exercise, and health are connected together, and it is the declared will of heaven that "those who will not work shall not eat." Exercise is children's pleasure, and it only requires judgement to direct it in such a manner as to make the transition to labour easy. Children will be doing something; even when very young, we find them brushing the floor, making

dinners of bits of bread, imitating horses, soldiers, carpenters, gardeners, and any handicraft they may have seen. This is industry in embryo, and needs only the experience of a father to improve it into a fixed habit. I deprecate confined, monotonous labour for children, and never think but with horror of the number of children, of 8,* 9, or 10 years of age, who are turned out these cold dreary mornings, half naked and half fed, to be confined in a polluted atmosphere, till seven or eight in the evening. But let parents attend our quarter sessions, and witness the effects of idleness in youth, and, if they have any love for their offspring, they will conclude that employment of any description is to be preferred to a course of idleness. In selecting occupations for your children, you should be judicious; but the circumstances of the working class, almost deprive them of any choice. The rich themselves are not always attentive to this. The developement of the physical, intellectual, and moral powers of children should be carefully watched, and nature should be strictly followed, in the choice of businesses for them. All other animals are employed as qualified by nature, but, in reference to man, her laws are constantly reversed. Would we select the mastiff for pursuing the hare, or a full blood horse for the yoke of a heavy waggon? but youth are employed with equally as little regard to their respective geniuses. Many are fixed in professions who are only fit for the spade; and others are toiling at the loom, who, had fortune smiled, might have been ornaments to the state.

8.—Amidst all these, you must make the teaching of *religion and piety* pre-eminent. As soon as a child has any idea of *existence*, it should be reminded of the Being of God; that He made us and every thing we see, and that it is our duty to honour and serve Him. As the child grows in perception, the power, the wisdom, the goodness of the Almighty should be further explained. So soon as it can discern good from evil, it should be taught to love the one and abhor the other. Every incident in society should be seized upon to prove the Government of Jehovah, the amiableness of virtue, and the deformity of vice. Creation is a grand

* Though the Act of Parliament does not allow any children to be employed in factories under nine years of age, yet many instances have come to my knowledge of mothers, pressed by necessity, having imposed upon the managers, by stating that their children were of age, when they really were not.

seminary for pious instruction to children; the green lawn, the flowery garden, the corn fields, the warbling brook, the shady wood, the collected vapours, the etherial blue, the heavenly bodies, the beasts of the field, the little songster upon the twig, and the busy bee, are all objects to which the parent can point; and, while they proclaim a "Hand divine," tend to enlighten, and purify, and please the youthful mind. When more able to attend to abstract subjects, he recounts the contents of revelation, and shews that "God, who at sundry times and divers manners spake to the fathers by the prophets, hath in these last days, spoken to us by His Son." He traces the history of the world from Adam to Moses, and from Moses to Christ, and shews that through every succeeding dispensation, the Lord has been proclaimed "Merciful and gracious, slow to anger, abundant in goodness and truth." The teaching, miracles, example, sufferings, death, resurrection, and exaltation of Christ, and his coming again to judge the world, afford the most useful and powerful lessons for youth, and are the appointed means of repentance, faith, hope, and obedience. Every parent on these points will, doubtless, endeavour to enforce his own peculiar views, but no well meaning man or woman will inculcate them for any other purpose than that of producing practical godliness. Children should be frequently told of the vanity of the world, the frailty of man, the uncertainty of life, and the awfulness of eternity. Let me here give a caution or two. Parents should aim at enlightening the *understanding*, and affecting the *heart*; if, by compelling them to read a chapter, to repeat a prayer, or rehearse the articles of their belief, or bow the knee at some religious service, they think they have performed their duties, they are sadly mistaken. God requires the *heart*, and there can be neither love nor piety without it, either in parent or child. Above all, never think of *delegating* this part of your duty to others. You may safely entrust others with teaching your children grammar or mathematics, but not the duties of religion. Excuse not yourselves, therefore, by sending them to a sunday school, or even to a place of worship; for, without your co-operation, without parental care and instruction, without seasonable and affectionate reproof, without that preserving concern for their welfare, which parents alone can

feel, the impiety which you witness every day in the general demeanour of neglected children, will soon mark that of yours. Remember, that with the means before you, *if they live and die in ignorance and vice, their blood will be required at your hands.* Being deeply impressed with the importance of this duty, and actuated by a constant desire to lead the youthful mind to God and goodness, be ready to improve every incident that may occur in the family, or elsewhere, to this end. Though *incidental* instruction is often impressive, yet, besides this, I would strongly recommend *stated* family instruction, and family prayer; these should be united; and if ever we may expect the blessing of heaven upon a parent's efforts, it is when he assembles his family around him, and, with simplicity and earnestness, talks to them, reads for them, admonishes them, and prays that God would bless them! I deprecate all *formality*, all mere *word* worship;* however little you say, and however plain, if it come from the heart, and is properly understood, it is likely to do infinitely more good, than merely reading the words of others. Family teaching is generally most profitable when it assumes the character of familiar conversation; when the children ask questions, raise difficulties, and shew a spirit of enquiry. The poor man objects for want of time; but, though the intensity of his labour, and the arrangement of working hours, place some difficulties in the way; when husband and wife are agreed, I would ask, cannot at least fifteen minutes be spared each day, morning or evening, for the performance of a duty on which depends both our temporal and spiritual prosperity? We have also one day in seven, which affords us plenty of time for performing this important duty. And wherever you go yourself to receive religious instruction, be sure, also, not to leave your children behind, but to take them with you.

9,—Children are naturally fond of play, and, as too intense an application to learning, or labour, is injurious to health, they ought to be allowed time for *recreation*. But this must

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* I have been present on several occasions when *grace has been said*, in such a manner as to shew that it was a mere matter of form without feeling. I distinctly remember one occasion, a funeral dinner, where the minister presided, when it was said so rapidly and so inaudibly, that I could not catch a single word! Would any man address his fellow in this incoherent manner?

be properly regulated as to time, place, and tendency. Moderate exercise, connected with cheerfulness of spirits, not only produces health, but assists in raising grateful and pious feelings. It should not be taken by stealth, for parents should allow it so willingly, as to convince the children, that they do not wish, unnecessarily, to abridge their enjoyments. But, instead of permitting them to run where they please, to mix with all sorts of company, and to be exposed to vicious temptations; in this, as in every thing else, parents must keep a watchful eye. In winter, it is easy to invent little amusements to please the children, and to keep them together within doors, and which sometimes may be made to assist their studies at school; but for out-door amusements, such as are safe and innocent, I know, that parents are often at a loss. Parents may occasionally superintend their play, or go with them abroad; but in these times of difficulty, both for labourers and tradesmen, it is impossible to spare as much time as the case requires. It has often occurred to me, that public play grounds, devoted to the most harmless, useful, and healthy sports, superintended by persons of a suitable turn of mind, who would join the children, keep them in order, and act as moderators, would be valuable acquisitions to every large town. When I pass groups of lads, who, over their marbles, are raising violent disputes, trying to cheat, and ready to pluck each other's eyes out, I always think how easy it would be, under a proper superintendance, in the place of all this strife, turbulence, and perfidy, to cultivate just and generous feelings, along with harmless mirth and healthy exercise!

10.—Having adverted to the principal heads of moral education, before I proceed, permit me to add a few words of a miscellaneous cast, as to the means by which you are to give effect to your teaching. The first is, to begin *betimes*. Early impressions are often strong, and if, by successive culture and good example, they grow into habits, they may prove abiding, and never bend to any adverse influence. This, you will remember, respects *moral* impressions. I disapprove of forcing the purely intellectual powers of children too soon, or of aiming to produce a youthful prodigy in learning; but moral and social training, cannot commence too early: the consequences of neglecting this, often appear when there is no remedy.

Your teaching should be always familiar, easy, affectionate, and well timed. Secure their affections and get them to love their home, and they will listen to your advice. Shew no partiality, and if you have reason to use more severity towards some than others, convince them that the reason is in their conduct, not in your feelings. Never be content with teaching merely, but always endeavour to ascertain what impressions your instructions have produced. If you read for them, let your lessons be short, and always followed by suitable interrogations. The interrogative system is the best, both for ascertaining the extent of the children's knowledge, and leading them to research and reflection; and, when pursued in classes by a cheerful, kind hearted father, is a most pleasant and interesting exercise. In applying a stimulus, it will be necessary to vary it according to the dispositions of the children. Some are easily persuaded, some require rewards, and others can only be moved by shame, or the fear of punishment. Human nature is adapted to all these means, and if we have recourse to them to influence *men*, how much more *children*? Unwilling as I am to inflict bodily pain, yet, after giving the subject much consideration, notwithstanding what has been said against it, I believe there are some children that cannot be governed without. Before reason dawns, authority alone can controul; and afterwards, when stubbornness takes possession of the mind, when acts of disobedience are constantly repeated, if every other means fail, we must have recourse to stripes. Let not angry blows and hasty coercion, however, defeat the end; let time be given for reflection, let the necessity of severe means be explained, and let nothing be attempted but what is calculated to produce repentance in the culprit, and a salutary warning to the other parts of the family.

11.—I proceed to the subject of *school* education. Most parents feel anxious to get their children a little learning; I am sorry that this wish is not universal, and more so, that the wishes and efforts of parents are merely confined to this. Indispensible in some situations in life, and useful in all, considering the facilities for their acquisition, it is a pity any boy or girl should be brought up without being able to read and write. As I am not intending to give any directions for the education

necessary to qualify for different businesses or professions, my observations will be confined to the common pursuits of schools. Your first enquiry ought to be—what school, or which teacher, is the best? This is the first and most important step, and for want of proper care here, many parents have found their error when it was too late to retract. In selecting a school-master you ought to be as careful as in selecting a person to teach any of your children a trade; and it would be well if parents were always equally as attentive to the progress of their children, after they send them to school. Though it is not absolutely necessary that a school-master should be educated on purpose for his profession, yet the public ought not to support those who are evidently not qualified for the work. It is a most honourable situation, and much more respectable than formerly, yet we find that persons, with some education, after failing in every other enterprise, take to this as the last resource; and therefore, though this is no impeachment of itself, unless parents are careful, they are in danger of being deceived by mere professions, where there is no merit. Never place your children under the care of a person whose *moral character* is not perfectly satisfactory. The natural dispositions of a master are also deserving of notice: a man who is kind and affable, is to be preferred to one who is proud and austere. Before you make any engagement, *visit the school* yourselves, and mark the order and arrangements, and the abilities of the master: this is a little unpleasant, but it is a necessary step. If you find a dirty school, blotted books, and no order,—if you see the children noisy and turbulent,—if quietness cannot be commanded without threats,—if the reading, writing, &c. are not satisfactory, you will know how to act. Comparison is the best criterion; and if you visit several schools, you will find no difficulty in coming to a satisfactory decision. I am quite aware that this discretion can only be exercised by those who are able to pay for their children. But in schools for the poor, the managers and subscribers ought to be as careful as if they were judging for their own families.

Until your children arrive at about seven years of age, I would recommend, as infinitely superior to any old woman's school, the infant establishments. These are grand seminaries for young children, and only require to be more known, to be

more generally adopted; and I am really sorry that a portion of the same is not diffused into every system. Learning, health, and happiness are here promoted, and no person can conceive of the delight, happiness, and improvement exhibited in these schools, without he visit them. I hope the time is not far distant, when all who are anxious to extend the most rational means of education, will unite together in giving this system an extensive diffusion. After this age, Lancasterian, and national schools, afford the only means of an elementary education to the greatest part of poor families. With able superintendants, and confined to the legitimate object* of schools these institutions are greatly superior to any other means that ever came within the reach of the poor; and, indeed, frequently surpass many private establishments where a considerable charge is made. Sunday shools also, are now exceedingly numerous, and though the managers often reject the idea of considering them as literary establishments, but support them as a medium of conveying religious information, and as nurseries for their respective societies, yet different motives evidently actuate the parents of the children; and, viewed in their results, it is clear that the parents' expectations are oftener realized than those whose object is religious instruction alone. Viewed as the means of religious instruction, I place them among the overwhelming proofs of ministerial neglect. Instead of neglecting the parents, and employing young men and women to teach the children, ought not the parents, who are the natural guardians and

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* One objection that I have against the *national* schools, (properly *church* schools) is, that the *saying of prayers*, the church catechism, &c. forms a regular part of their scholastic exercise. Independent of a serious loss of time, I appeal to every reflecting person whether it does not engender *formality*, make sacred things too common, and lead to a vain and an irreverent use of the name of God. Let the children be examined as to the meaning of what they repeat, and answer in their *own words*, and it will soon be perceived that *memory*, and not the *understanding*, has been the faculty employed, and that, like too many of our modern services, it is merely in *words*. Besides, there are many parents who conscientiously object to these forms; and because they are poor, and have no other opportunity of getting their children learning, is it not a hard case to do violence to their convictions? If both catholics and church men, would adopt a more liberal principle in their schools, and reserve their peculiarities to more appropriate times and places, I think all parties would soon perceive the advantage. What has the church gained, I would ask, by this forced religious conformity! If an affection had been produced for the established religion, what overflowing congregations might we by this time have expected, of those who had been early taught in our national schools! But the contrary is the fact. It is the opinion of many thinking persons that these schools are working the overthrow of the church; the people become able to read and judge for themselves, and with the scriptures in their hands, they conclude justly, that the system, when impartially investigated, is directly opposed both to the letter and genius of the religion of Christ; and if one fact be clearer than another it is this, that the increase of national schools, and disaffection for the church, have mutually grown up together.

teachers of the children, to be instructed first? Make the tree good and the branches will be good also. The fact is, the better our ministers are paid, the worse they seem to do their work, and the more they are inclined to cast it upon others. Sunday schools, while they do much good, certainly carry with them the continuance of a great evil. Modified as to *time, design, and influence upon parents*, they would have my unqualified support.

Improvements are visible in most of our *common schools*, and, as the scrutinizing spirit of the age will assuredly beget further improvements, it is unnecessary to make many observations under this head. I will venture, however, to throw out a few hints. In *mental* education, and in a proper division of labour in teaching, we are far behind our Scottish neighbours: they instruct the understanding; we, the memory, the hands, and the tongue. The science of morals, as a distinct subject for instruction, is almost entirely overlooked; but I put it to every sensible school-master, whether it is not as necessary as grammar or geography, and much more important than mere accomplishments. How easy, by familiar illustrations, and by the actions of the children themselves, to explain, and fix upon the mind, every moral virtue! In preference to so much *book* instruction, I would recommend *short lectures* upon every useful subject; and thus lay a foundation in the youthful mind for further study and investigation. With plainness of language, and a constant reference to sensible objects, they would be as instructive and interesting as they are in infant schools. A course of interrogations, answered in the children's own language, is very interesting. Masters, like parents, should be always firm, but at the same time, kind and condescending; and should try to make the children happy and cheerful. I like to see every part of a school clean and orderly; well swept and dusted every morning; and the hats, bags, books, slates, rulers, &c. in their proper places. An attenton to all these points, would considerably lessen the difficulty of parental teaching.

Correct colloquial *speaking*, I have always thought, should be taught in schools, as well as reading and writing; they are all but different modes of communicating and receiving information; and as speaking is first in order, most frequently used, and certainly most important, it ought to be made a distinct branch of instruction. This has long been overlooked; and, did my limits

permit, I think I could offer weighty reasons why it should claim precedence of many other subjects. For a boy to be able *to choose appropriate words*, and to convey his sentiments and ideas to his parents and associates, correctly, forcibly, and without any hiatus or confusion, is certainly a most valuable acquisition. Let any man attend to the torrents of confusion and absurdity, that fall from the lips of persons of every grade, in conversation, and then say, whether it is not desirable to attempt to find a remedy; and where is it so likely to begin as in our public schools?

The art of reading, in some schools, is very badly taught; it is a mere succession of syllabic sounds. Such unintelligible, droning, monotonous, sounds are uttered, as bid defiance to any attempt to attach meanings to them. I lately visited two country schools, and I was really vexed to hear the children read in so ludicrous a style; they made noise enough, but were clearly unconscious of any meaning, or of the propriety of making others to understand. This prevailing evil is exclusively the fault of the masters. It may arise from a habit of carelessness; but it oftener arises from the use of improper lessons, and from their inordinate length. The Bible was never intended for a school book, and, in in its *present form*, it is very unsuitable for this purpose. Children, in schools, should be set to read what they can understand, for, with very little care, if the mind be engaged, the delivery will be correct. Give one boy a story about Charles and the apple tree—a happy family, or a pretty horse—and another a chapter out of the prophecies; and you will easily perceive one of the causes of so much bad reading. So soon as an infant can tell names, such as dog, can, pot, ink, I would direct it to the things themselves; so soon as it can read such verbs as, sit, run, jump, &c. I would shew it the meanings in real life; and if it were at home, its own actions should be its instructor; *sense and sound* ought always to go together. Instead of long, dry, and tedious lessons, let them be short and interesting; and an understanding of their contents will be the best guide for tones and emphasis. An excellent letter will be found under the head of "Correspondence," upon this subject. The same principle should be adopted in relation to spelling.

Writing is an art in which but few excel. As in reading, I always maintain, that the pupils do too much. They scribble over whole copy books, without any visible improvement. Instead of frequent change and variety, only one copy is allowed for

one page, consisting frequently of seven or eight lines; and if you examine the writing, you will generally find, as a consequence, that the last lines are the worst. This speaks for itself. The scholars should write in *classes*, according to their proficiency; should write the *same copy*, keep the *same time*, and may change seats according to merit. No boy should be allowed to leave his seat during the process. Three or four lines will be quite sufficient for a lesson; and the writing should be inspected every line. They should frequently be employed in classes to write pieces recited from the best authors; this serves to improve their minds, and to call into exercise their different attainments. In these exercises, when well conducted, the feeling of emulation becomes very strong. It is strange, that while writing is more practicable *in classes* than any other school exercise, it should be the last to be practised. In reading, every boy has to wait in silence for his turn, in ciphering there is a danger of one boy copying the calculations of another, but in writing, all are fully employed, without any danger of improper imitation.

Both writing and accounts should be studied as preparations for real life, and hence every circumstance, in which these useful branches of education are likely to be brought into use, should be anticipated in our schools. Indeed, a school ought to be a community in miniature. To see the addresses of letters, to read their contents, and to examine the book-keeping even of persons who have gone to school for many years in their youth, would convince any one, that this is a point which has long been neglected.*

12.—In conclusion, let me remind you of the great importance of exemplifying in your own conduct, every thing you enjoin upon your children. If you teach them to avoid bad company—to be just and sincere—to be sociable and well behaved—to be clean and orderly—to be innocent in their recreations, and industrious in their habits,—to be virtuous and pious—you must give an illustration of your precepts in your own conduct. Deficient in

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* I would just beg here to hint to schoolmasters, the impropriety of *long holidays* at midsummer and christmas. In boarding schools, where the students have to go home to a distance, it may be proper; but it is a decidedly bad regulation for other schools. Like too much of a good thing, four or five weeks together ceases to be a holiday; leads boys into loose and idle habits; and often is the cause of their forgetting much that they had learned. Many boys, whose minds are not retentive, will require other four weeks to learn what they have forgotten, and thus at least, we have a loss of sixteen weeks in the year. I have no objection to occasional holidays, even sometimes for a whole week, if it were requisite, but I know that the present plan of holidays is a subject of loud and general complaint.

this, it will be quite an exception, if your children do not follow the example instead of the precept, and, as they advance in years, trample your authority beneath their feet.—Spare no pains to educate your children well; and, as far as your means will allow, never grudge the expence of their instruction at school. This is the best legacy you can give them, and, with their own industry and integrity, will prove more valuable than riches. Bear in mind also, that this watchful care is not to be confined to the first stage of your children's lives; it must be continued till they arrive at manhood; even through life there ought to be no period when the father does not feel a pleasure in instructing his son, and the son in paying respect and deference to the father. From the age of 14 to 20 is the most critical period for youth, and the greatest caution is requisite, lest by too much severity you create a hostile feeling, or by too lax a discipline you allow pride, sensuality, and bad companions to be their ruin. At this age the mind exerts itself with more independency, and often takes that bias which continues through life. Forgetting their childish habits, youth seek association, which, if ill chosen, as is too often the case, leads to a vicious course of life and the most ruinous results. The youthful passions begin also to acquire strength, and, if not regulated by moral principle, lead to that dissipation of which we have so many examples in the present day. I particularly mention this, because I fear, from observation, that at this critical period, some parents have been culpably negligent. Taking a general view, you perceive what powerful obligation you are under, to "train up your children in the way they should go;" and instead of believing the common assertion, "it is just as they turn out,"—you are assured by the wisest of men, that "when they are old they will not depart from it." Can you any longer neglect this sacred duty? Will you suffer the fruit of your body, to grow up in ignorance and vice, to become a curse to themselves, a pest to society, and a source of trouble and misery all the days of your lives? Nature, humanity, religion, interest, patriotism, all—

Demand your time, your thoughts, your cares,
To guide the young from dang'rous snares,
To imbue the soul with truth divine,
And make each life with virtue shine.

J. L.

A VISIT TO MANCHESTER;

CONTAINING REMARKS ON THE MORAL, SOCIAL, AND RELIGIOUS STATE OF THE PEOPLE.

A person wishing to contribute to the melioration of society, will take every opportunity of making himself well acquainted with its true condition; will try to ascertain the causes of the misery and vice which abound, and to discover the most practical and efficient remedies. In his family, business, intercourse with the world, religious connections; in his perambulations through the town, in his visits to the country; by day and by night, he should be making his observations upon the characters, condition, habits, pursuits and prospects of all classes in society. A visit to any of our large manufacturing towns, affords a fine scope for interesting remark.

In the way of business, I visited Manchester on new-year's day, and was there part of saturday, and the whole of sunday. Arriving about eleven o'clock, I was surprised to notice the vast number of people who were crowded in every main street. This was owing to new-year's day being usually kept as a great holiday in Manchester, and also to the entry of Mr. Hunt from Oldham, in his new character as member for Preston. The appearance and demeanour of the people were especially objects of my observation. I was sorry to notice from the general complexion all those symptons which indicate distress and misery. Many were badly clothed, very dirty, and with countenances much dejected; and still, as I fancied, indicated by their movements and manners, were supported by a hope of better times. The misery of these people, was evidently owing to their poverty; but from several incidents it was equally clear that this poverty was in too many cases the product of idleness and excess. Most of the wretchedly poor hide themselves in their miserable hovels, and do not trouble the public streets. Here I beheld, what I have seen and lamented in every other place, a total want of family ties. On a holiday, when there is a little time for recreation, I love to see the people in *families*; the husband, wife, and children, forming a happy band. Instead of this, we find the men in groups, the women in groups, and the children in groups. And, while the order of Providence is thus trampled upon in families,

how can we expect that the parties will fulfil their duties to society? A very considerable number of those who were drunk in the streets, consisted of lads and young men, who, tempted with cheap ale and cheap spirits, if they can raise a few pence, think it an act of bravery to get drunk. Though I was assured there was less drunkenness than on the preceeding years, yet to me the scene was awfully disgusting. The public houses were crowded, so much so in some places, that the fumes of the liquor impregnated the atmosphere of the street. The dram shops were in full operation; and it is almost incredible, the number who slip in, take their glass, and post away. Being attracted by the bustle of one of these "helis," in the neighbourhood of New-cross, though it was a very cold evening, I undertook to count the number of visitors in a single half hour. Though it was early in the evening, from five minutes to thirty-five minutes past six, there entered into this single place 162 persons! two thirds of whom were women, and many of them young girls. After I had finished this task I went in myself, and found in the room where the liquor was sold, no fewer than 47 persons waiting. The prostitutes, of whom there are great numbers infesting that part of the town, make to these dram shops; here they get treated with spirits, and too often seize upon their unhappy victims.

Parading the streets for several hours in the evening, I often said to myself—here is an immense population of immortal beings, created and supported by the kind hand of the Almighty, and laid under infinite obligations to praise him and to live to his glory; endowed with rational intelligence, and furnished with every incentive to promote the happiness of their kind—depraved in principle, dead to the noblest feelings of humanity, pursuing merely animal gratifications, and, regardless of consequences, are posting forward headlong to ruin! Here is also a train of temptations, which nothing but an unusual depravity of manners, a combination of vicious agents, and a general absence of corrective operations, could possibly have established. Here are public houses, jerry shops, and dram shops at the ends and sides of every street. The living are caught in these traps of iniquity, and become an easy prey; while the dead lie slain in thousands, exhibiting their insensibility and disgrace.—Indeed, to parade the streets of Manchester on certain occasions, observing the general current of character, a stranger would be led to think that men had succeeded in erasing from their minds every impression of a future

state; and that, instead of pursuing virtue as the road to happiness, they had fixed upon animal gratification as the sole end of their creation. And all this (strange paradox) in the face of churches, chapels, prisons, priests, parsons and police! But the stranger might say,—you give us only one side of the story; we have heard of the religion of Briton, of its overflowing zeal for bibles, and tracts, and missions, and of its anxiety to convert all the heathens into true christians; and we have often read in the reports of its societies, of the great good that is accomplished at home, and of the improvement of the people; be impartial, and tell us of all the efforts you met with of this description, in your perambulations. Alas! this is too easy a task; I met with none. The current ran all one way; the temptations, the influence were all on one side. Loyal as I am, with all these reflections upon my mind, I could not help accusing the government either of consummate ignorance, or of sheer hypocrisy; for it affects to provide for the spiritual wants of the people, to base the laws of the country upon the morality of the bible, and to suppress blasphemy and vice; yet, it not only tolerates drunkenness and debauchery, by suffering public houses to be perverted from their original design, but actually gives a bonus for these excesses, by reducing the price of ale and spirits. As for the popular ministers of religion, who talk of the value of souls, and profess to be moved by the Holy Ghost to take care of them; who preach up self-denial, earthly crucifixion, and heavenly rewards, I can scarcely trust myself, in giving vent to that settled feeling of dissatisfaction which I experience, at beholding the great mass of the people left without any guide or restraint, while they are rioting in wealth and luxury, or at least, enjoying themselves in sweet retirement. With the enemy in the field, and his emissaries in every street, there should be *no rest* for the soldiers of the cross. I read of the first teachers, that "*daily* in the temple and in *every house*, they *ceased not* to teach and preach Jesus Christ;" so much so, that "they *filled* Jerusalem with their doctrine." But this is not the case in Manchester; these were men of different spirits; were actuated by different motives; and having no sinister ends in view, and embodying in their plans an *appropriate* agency, made a *direct* attack upon the common foe. "But stay," says one, "tomorrow you shall see the banners of the cross, and religion in all its glory." Well, I will wait. Morning arrives, the bells ring, and numbers of people are mov-

ing in every direction to the churches and chapels, But these seemed quite a different order of people to those I had seen the night before. These were all well clothed, and all of the middling and upper ranks of life. Pursuing the sayings of the scriptures, that " God had chosen the *poor* of this world, rich in faith,"—that "not many rich, not many mighty, not many noble are called,"—that of Christ's teaching it was said " the common people heard him gladly," I said to myself, what a mighty contrast! Confounded for a moment, it was wispered to me—"eighteen hundred years have made many changes, not the least of which is in the article called " christianity ;" and this is the true reason why, instead of the people you saw yesterday, the rich and the opulent are the ostensible friends of religion." While this class was performing the sunday duty of " attending divine service," I found from inspection, that the bulk of the working people, and the poorest of the inhabitants, attended no place of worship.

But, intending to go somewhere myself, and deeply depressed with the wickedness I had witnessed the night before, I thought, surely this will be the topic of every sermon this day : and I fancied, instead of some detached sentence from the scriptures, if some such text as the following were adopted, what a vast field it would open for useful investigation,—" There are thousands upon thousands in the town, who have no religion ; who, ignorant, depraved, and miserable, are spreading an immoral contagion all around—there are thousands of temptations of the most dangerous description ; ale houses, dram shops, houses of bad fame, &c. and we, with an immense population, and with all the parade of religion amongst us, are becoming thoroughly corrupt—WHAT IS TO BE DONE ?"

I attended in the morning at the Independent Chapel, Oxford Road ; it is a spacious, splendid building, and finished in the first style ; galleried round, and a second gallery for the school children. The pulpit, neither box or tub, but more like a family pew, is really superb, and can be entered by a flight of stairs at each side. The congregation was very slender, consisting of genteel persons, but very few with their families with them. The preacher was a youth, apparently of very amiable dispositions, and, as a pulpit orator, above mediocrity. He took for his text, " Revive thy work in the midst of the years ;" and seemed to endeavour very sincerely and zealously to impress his hearers with the importance of a revival in religion. Though

he was surrounded with the worldly appendages of religion, he strongly dissuaded them from taking up with these instead of religion itself. But though I was disposed to give full credit to the young man's intentions, to me it was evident that he had been tutored in a school, and was bound by established customs, which will prevent his usefulness in that way which the state of society so loudly calls for. Though he was not satisfied with the fruit of his labour, he must continue to sow his seed three times every sunday in the same place, instead of ploughing up the "fallow ground," and visiting, and teaching, and mixing with the multitudes who either are too poor to get clothes, or too depraved to feel inclined to go to any place of worship.

In the Afternoon I attended Cold-house chapel, adjoining Shude-hill. The people are generally known by the name of Scotch Baptist. It is a small, neat, commodious place; there are no pews, but comfortable forms, and all the seats are free; very much resembling the chapels belonging to the Friends. Their teachers are plain men, who follow their respective callings through the week for a livelihood; and the gospel is always offered without charge. They have among them two most excellent practices, and which exhibit a great deal of the primitive spirit:—the first, a liberal collection every Lord's day for their own poor; and, having no pew rents or minister's salary to pay, they are able to spare it. The next is, what may be called a "love feast," which they hold after the service is over in the afternoon; most of the members stop, perhaps to the number of fifty or sixty, with the children, and they all partake of a friendly repast of tea or coffee. They really seem quite happy in each other's company; and the poor, who have nothing to pay, are made equally as welcome as the rich. The sociability of this sect is only equalled by that of the Quakers. But whilst I admire their order, and attention to each other, I must say that, like other denominations, hitherto they have exhibited by far too little zeal for the conversion of the world that lieth in wickedness.

In the evening I went to the Methodist Chapel, Grosvenor Street. It is a most spacious building, and fully equals the Independent chapel in splendour. They have a fine organ; and indeed, every thing seemed fascinating to one's senses. The chapel was well attended with respectable, and, I should suppose from appearances, wealthy families. We have however a better

criterion by which to judge of the real state of religion, than our popular congregations, or, with such specimens as this, our anticipations would be gloomy as to the final state of the *poor*. A Mr. Scott was the preacher; he seemed a very plain, and talented preacher; and gave us a good sermon on "living and dying to the Lord." After service was over, on my way to visit a friend, I stepped into Oxford-road chapel, belonging also to the Methodists; and, though I had heard much of religious grandeur among the dissenters, upon entering this place I felt an impression, something, I fancy, like that of the Queen of Sheba, when she first beheld the glory of Solomon. It is the grandest chapel I ever saw.—It is in the nature of all institutions to decay; religion can only flourish when it is adverse to the world; but, so soon as, by the favour of the rich, the sunshine of prosperity beams upon it, it becomes corrupt. It may retain its name, may suit the formalist and the hypocrite, but loses its power for reforming the world.

Thus ended my attendance for the day at the several places of worship, and I returned to my lodging with a mixture of reflections, for which I cannot here find room. And though the scenes of the previous night haunted my mind through the whole of the day, every preacher abstained as much from making any *direct* representation of the evils, as if they had never existed. Their labours are of another cast, and suited to a different state of society, and I venture to affirm, that without a thorough revolution in the system of religious teaching, neither Manchester, nor Preston, nor any other place, will ever partake of that moral renovation, which is so desirable. There is much that is praiseworthy among all these denominations, and I have no doubt many of the preachers are very sincere and active in their way, but I maintain that their labours are not calculated to remove the evils which at present afflict society.

J. L.

SEPARATION OF CHURCH AND STATE.

So soon as the important question of Parliamentary Reform is disposed of, it is evident from the signs of the times that the "Church and the Tithes" are the next subjects for public agitation. Though commuting, compromising, and modifying, are recommended by what are called church reformers; there are two parties which this course will not suit—those who regard the church just as the priests of old regarded the temple of the Babylonian Bel; and those who aim at pure christianity, and are wishful to bring the establishment to the primitive model. If, instead of going to the root of the evil, we leave the church the same in constitution, and merely remove a few external deformities, which are too monstrous for the present age; it will be like putting a new patch upon an old garment, and the rent will be ultimately worse. To judge what the church ought to be, we should take it in a scriptural and a religious point of view, and not merely as the play thing of politicians. Let the legitimate, the scriptural object of the church of Christ be kept in view, and we have correct data to proceed upon. This would lead at once to the discovery, that the church is made a handle of, for purposes the most distant from true religion. It has been used as a strong political instrument to assist in giving a ramified influence to the purposes of despotism,—it is made the fish pool of the titled orders of the country, and of those who are in love with "filthy lucre,"—it is a fine medium through which patrons can shew favour, and command imfluence without any personal cost—and it is a source of petty tyranny and oppression of one party over others, throughout the whole country. Strip it of all these false characters; take away its wealth, the source of all its corruptions, and its arm of flesh, the source of all its oppression; let it stand on its own internal excellency, and if it be of God, the gates of hell shall never prevail against it. Let the whole of the church property be sold and applied to the purposes of state, and let the government protect the professors of all religions alike, so long as they are good subjects, and favour none. If the church system be so "apostolical," as some would have us believe, why do they make wealth its foundation and power its hiding place? To separate the church from the state would be the best thing that ever happened to it; it would then be respected; would be an instrument of real utility; and hatred and animosities would cease. When the relief bill passed, a certain writer said "we have now nothing left worth contending for." But if the church was even severed from the state tomorrow, I say, that every thing that is worth contending for, as a religious institution, would still remain. Indeed, if there were no bishops, no ecclesiastical

courts, no spiritual peers, no acts of parliament for church worship, no earthly head, I cannot see where the real usefulness of the church would be abridged in one single instance. The people would have the same faith, meet in the same churches, and would have the same liturgy to regulate their prayers and praises. Those who are pious and sincere would never know the difference; every thing estimable with them would still remain. One change alone would be felt; and I believe it would be acceptable to many who wish well to the church; like all other denominations, they would have to support their own religion. To appeal, therefore, to parliament, for to *reform* and to *modify*, is only to *perpetuate an evil;* and to make it a subject of endless agitation. Parliament, at best, is but ill qualified to make a religion for the country; and how much more so, after admitting catholics and dissenters into its number. Let the people, therefore, be honest, and express their minds fearlessly; let the gentlemen of the press speak out, and never mince the matter by "a sincere respect for our church;" let our petitions be for an entire *separation of church and state;* leaving the members of the church themselves, to adopt such reforms as they think proper. With the first, the nation has a right to interfere; with the second, it has no right to meddle.

WEAVERS' WAGES, AND CORN LAWS.

To me it is quite clear, after the opening of the budget, that, in the present circumstances of the country, to expect an efficient relief for the poor and labouring classes, from a reduction of taxes merely, would be the greatest delusion. What relief is there offered to the poor weaver? About a penny a week in candles! Is this likely to conciliate the country? To live like human beings, the weavers' wages must be doubled; but, as that is not practicable, the price of his bread ought to be balanced with his wages. The curse of the country is the corn law, and till that is repealed, persons may drag their weary limbs about, may beset the dispensary for physicians, crowd the workhouse to excess, may sink beneath their sufferings, and die for hunger; but there will be no relief. I could fill a volume with detailing the most miserable and wretched cases, which have come before me during the past month. Oh! how hard, that honest and industrious men should hunger, while God gives bread enough and to spare!

The following is a correct statement of the respective earnings of nine weavers, upon an average of the last six weeks, after deducting for candles, winding, sowing, &c. These

persons devote the whole of their time to weaving, and some of them work from 5, to 9 or 10 at night. This statement is taken from the books of a respectable manufacturer, and to which reference at any time may be made. The first on the list gets the most money of any weaver he has, and the list itself may be considered as a fair specimen of all his weavers. So many exaggerated statements are abroad, that I thought this might be useful :—

W. M.—8*s.* 7*d.* W. N.—6*s* 8½*d.* R. G.—4*s.* 10*d.*
R. H.—7*s.* 3*d.* R. M.—6*s.* 0½*d.* J. P.—4*s.* 6*d.*
J. B.—6*s.* 9*d.* J. H.—5*s.* 0*d.* T. G.—4*s.* 2*d.*

Making an average of 5*s.* 11¾*d.* each, per week.

Such is the miserable pittance of the weaver, and, with provisions at the present exhorbitant price, if any man in the country can behold this state of things, without raising his determined voice against it, he must be destitute of the common feelings of humanity.

Correspondence.

To the Editor of the Moral Reformer.

SIR,

THE improvement of the working classes in understanding and morality is a species of reform, at once practicable and highly valuable. It readily receives the patronage and exertions of individuals who hesitate, or perhaps object, to join in the use of means strictly religious. It is a subject very suitable for discussion in "The Moral Reformer," and I trust it will not fail to occupy a prominent place in its pages. Allow me then to call the attention of your readers to the inutility, as a corrective moral influence, of the present mode of teaching the art of reading; and the means of effecting a beneficial change.

Great exertions have been made of late years to instruct the lower classes; much improvement has been made in the method of teaching; and the patriotic wish of the Sire of our present Monarch, that every child in his dominions might be able to read the Bible, has nearly been accomplished. But has a corresponding increase of knowledge and morality accompanied it? Most assuredly not. Multitudes who can read, are nearly, if not altogether, as ignorant as those who cannot. And the reason is, they were taught *only to read*. Reading is undoubtedly a most excellent means of attaining knowledge; but, as the most powerful and best constructed engine is motionless in the absence of the moving power, so, *mere* reading, will not make a person *wise*. Chapter after chapter, or section after section may be accurately read, but it is only in proportion as it is understood, that knowledge is obtained. The question therefore to the reader, is, "Understandest thou what thou readest?" And the original answer is equally applicable here, "How can I, except some one guide me."

There is no necessary connexion between sounds and sense; merely pronouncing words does not necessarily communicate ideas; nor is there any secret charm in the characters perused to inform the judgement. Would a boy ever learn drawing by daily turning over a number of paintings, and rhyming—"this is a horse and that is a cow, that colour is black, and this is blue?" no, he must himself work at the art, and "*use*, as well as name his tools:" so instruction in reading must be rendered rational and intellectual, or mental and moral improvement is not to be expected. It may be said, that, "the individuals referred to can speak, and books exhibit only written language, the readers cannot therefore fail of gaining mental improvement, provided they read attentively and correctly." To this I reply, that a large proportion of what they (the lower classes) read, is comprised in words of which they make no use in their ordinary conversation; or, if they do occasionally use them, they only shew how egregiously they mistake their meaning; and of those which they do use, the vulgarity and provincialism of their pronunciation, render the same words unintelligible to them, when they meet with them in perusing a volume. Thus a boy at school reads a familiar story of a bird; but he is accustomed to call a bird, a *brid*, and till he has by some means discovered that the words are synonimous, he is unable to comprehend what he has read.

I come now to notice the remedy; and it is gratifying that I am not under the necessity of speculating, but can recommend an experiment that has been tried, and has most triumphantly succeeded. We have been surprised and delighted with the accounts of movements on railways at the rate of thirty miles per hour; and it is a source of unmingled satisfaction, that a power has been introduced into education, that gives to the boy of ten years more information than his father probably possessed at thirty.

Mr. Wood, and Mr. Gall, of Edinburgh, have been the honoured instruments of effecting this improvement; but, the efforts of the latter, being directed chiefly to sabbath schools, I shall, at present, confine my remarks to day school instruction as improved by Mr. Wood.

The method is, to instruct children from the very commencement of their learning to read, in the meaning of what they read; to teach them *sense* as well as *sound*. This very desirable object is accomplished by a judicious course of questioning, perseveringly pursued, after every lesson. The questions should be, first general, as to the subject read; and then, particular, as to the meaning and formation of words. By this means, "the acquisition of the mechanical art of reading is rendered more easy and pleasing; the invaluable habit of attention is formed in the youthful mind; much information on a variety of subjects is afforded; and, by means of the minute analysis, a general command of his own language is given to the pupil." It is necessary that the teacher should acquire a facility of asking questions extempore, rather than take them from books or previously prepared notes, as the most useful questions are frequently those suggested by the answer just received. Of course, lessons on the illustrative mode of instruction occupy more time than when the art of reading only is taught, and

monitors, to a certain extent, are rendered necessary; but this is a benefit, inasmuch as it keeps a larger number of the scholars actively employed, and prevents them from acquiring indolent and pernicious habits.

The success which has attended the efforts of Mr. Wood in the Edinburgh Sessional School has roused the teachers of Scotland, and "there is now scarcely any account of the public examination of a school to be found in any of the newspapers, which does not particularly notice the manner in which the children have been taught to understand and explain what they read." I regret I am not able to refer to any school "south of the Tweed" as affording a specimen of this valuable method of instruction:—the writer of this paper has adopted it in part, and is confident that it is capable of producing the benefit ascribed to it; it was stated, however, some weeks ago in a Manchester newspaper that a school on the plan of the Edinburgh Sessional School, was about to be commenced in that town. Such a school, under a skilful teacher, would be of great service in affording teachers the opportunity of personally ascertaining the whole of the *modus operandi*; and would also, by drawing public attention, be the means of raising many similar institutions. In the mean time I beg to recommend to the notice of teachers, and of every one interested in the promotion of Education, Mr. Wood's "Account of the Edinburgh Sessional School."

I am, Sir, Yours respectfully,

A TEACHER.

To the Editor of the Moral Reformer.

SIR,

As very intimately connected with diligence in worldly avocations, I would wish to point out to the labourer the necessity of ENTERPRISE. Let a man pursue his labour with what diligence he may, still he cannot (especially in this age of invention) expect materially to improve his circumstances if he do not perseveringly aim at attaining a more elevated station in society. The man who fixes his attention on high objects, and is resolved by perseverence and prudence to attain them, will seldom be disappointed; and even if he fail to gain all that he may desire, he will at least raise himself much above his present condition. Let the poor man ask himself why many who formerly occupied the same station in life with himself are now possessed of all the comforts and necessaries of life, and fill the rank of masters instead of servants, and I think he will agree with me in attributing the cause to diligence and enterprise.

A favourable combination of circumstances over which we have no control, undoubtedly, sometimes contributes to the advancement of men in society, as well as in lowering them from their elevation; but, I believe, these fortuitous circumstances have *too generally* been regarded as a cause of both wealth and poverty, and pleaded as an excuse for indolence and indifference. At all events, we seldom find them opposing an insurmountable barrier, which diligence and enterprise cannot overcome.

Superior natural endowments, either of mind or body, have likewise been

assigned as requisite for success in life. I can by no means deny that Providence has gifted men with very different natural abilities. To some He has given slender and delicate bodies, whilst to others He has assigned great muscular power. Some He has endowed with very comprehensive minds, whilst others have mental abilities of much humbler capacities. Hence it would be the extremity of folly for a feeble man to attempt to compete with a strong man in those occupations in which strong muscular power is the chief requisite; but where rapidity or delicacy of movement is wanted he may, and generally will, excel his more brawny competitor. It would be very foolish for a man of but moderate mental abilities, to expect that, with the same exertions, he would ever equal, much less surpass, in those sciences or arts which require ingenuity and invention, a man endowed with much superior mental powers. Providence obviously demonstrates to us, in this diversity of endowments, that He has qualified individuals for different pursuits, all designed to contribute towards the numerous wants of the whole community. But this fact does not, by any means, prove that the strong man shall necessarily rank in society above the weak, nor that the man endowed with a very comprehensive mind, shall rank above him whose mental powers are more humble. Each is necessary in the station for which God has obviously fitted him, and each excelling in his respective occupation, is entitled to equal honor, and may attain to equal competence. The man possessed of great muscular power may rise in society by the exercise of his strength; the feeble man may rise by his activity and expertness; the man of great mental abilities may rise by the exercise of his ingenuity, and the man of more limited capacity may rise by his perseverence and application. Thus, each may profit equally by a diligent and determined effort to exercise his individual powers to the best of his ability; whereas indigence and misery will, most certainly, be the lot of those who neglect the means which are at their disposal, and it will be but a very sorry excuse that they have omitted this duty because they were not gifted with abilities which some other men possess.

Again, it is objected that circumstances are very much altered from what they formerly were. Then labour was better remunerated—the demand, for articles of manufactory especially, was greater than the supply, and consequently the sale of them was rapid, and the profit upon them considerable; whereas, now the supply exceeds frequently the demand, and the profits are proportionably low;—then, a man had but to compete in his labour with manual power and dexterity, whereas, now he is not only subject to the same competition, but he has, besides, to contend against mechanical and chemical power applied by means of machinery in a state of great perfection—then, he could easily accumulate a small sum of money without depriving himself or family of the necessaries of life, and a small sum of money was then sufficient to enable him to carry on a small trade, the profit of which being considerable, caused a rapid increase of capital—now a man, in many instances can scarcely obtain a sufficiency to supply his daily wants, and even if he could now accumulate a small capital, he would find a difficulty in employing it to advantage, as most of our

manufactured goods are wrought by the aid of machinery, and machinery can only be purchased by those possessed of ample funds. All this is true, but yet, in spite of all these difficulties, some men still continue to ascend in the ranks of society, and they do so, for the most part, by diligence and enterprise. It is an axiom well worth the consideration of every man, that what one man has accomplished, other men, under similar circumstances, may accomplish by adopting the same means. Though all men cannot attain to the rank of masters, yet all may aspire to that station, and with a spirit of enterprise *attempt*, at least, to attain to it. Some may succeed; and if they do so by honest means, they will gain the praise and esteem of their fellow-men: and if many fail in gaining the object of their laudable ambition, yet they will materially improve their condition as workmen, contract a habit of diligent industry, imbibe an independence of mind, and be able to appreciate the stimulus of enterprise; and these results will more than repay them for their exertions, and will prepare them for embracing any future favourable opportunity which may be presented to them, with a very considerable assurance of success

Yours respectfully,

A SURGEON.

INCREASE OF CRIME.

It's not by *coercion* that crime will decrease,
It's not by increasing the power of police,
It's not by compulsion that men will begin
To love the Supreme, to repent of their sin.

What an increase of lawyers and magistrates too,
Of legal made parsons—far more than enow;
Of tread-mills, and prisons, and runners so bold,
And all inefficient—we gravely are told.

Stern justice and judgement are on the alert,
Whose means of reform can ne'er reach the heart:
'Tis christian teaching, with motives most pure,
Will lead us to see that *prevention's* the cure.

The *mind* must be nurtur'd and guarded with care
From evil example—that dang'rous snare—
Remove the dark veil, make conscience to smart;
To effect any good, you must aim at the *heart*.

If parents and preachers and all who are good,
Would feel for mankind and do what they could;
To urge and *persuade* men from vice to withdraw,—
'Twould ten times exceed the strong arm of the law.

In public and private where sin does abound,
To warn and to teach, let them always be found;
If those would act thus who are paid for their time,
It would easily prevent the *increase of crime*.

ANTI-BOANERGES.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

THE

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THE WANT OF PRINCIPLE.

In surveying all the vast movements and operations of society; in remarking upon the actions and conduct of mankind; we cannot help canvassing over the variety of motives by which the human mind is actuated. Ease, honour, avarice, sensuality, ambition, may be the spring of action; sometimes one of these alone, sometimes several combined. There are also higher motives; philanthropy, patriotism, and piety, or a deep sense of duty to God and man. Whilst Omniscience alone can read the heart, mark the motives of particular actions, and adjudge the true value of each, it is clear, from the accuracy with which characters are constantly pointed out, and from the utility of seasonable exposure, that we are neither destitute of the means, nor interdicted from the attempt, of endeavouring to trace the principles of human action. If these be good, the actions of a man, as a whole, are sure to be good also; if they be bad, however specious his pretences, however legally correct his deportment, his actions altogether, will produce no good to society. "We cannot gather grapes from thorns, nor figs from thistles;"—"by their fruits ye shall know them."

Of the principles of those who openly violate every restraint both of God and man; who are thieves, drunkards, or whoremongers; who curse, and swear, and fight, and destroy the peace of society, we can have no doubt; these carry with them no deception. Yet if we are to believe our own observations, if we are to give credit to well authenticated testimony, if we are to believe any portion of what daily issues from the press, we shall come to the conclusion, that the worst characters are not

always found amongst the openly immoral, but that, beneath great professions, there are persons so unprincipled as to be denominated "ravening wolves." As, without principle, all reformation is only a name, it is important to give it an early and a serious investigation. We may vociferate against corruption as long as we please, we may amend our laws and remodel our institutions, but unless we succeed in changing the principles of mankind, we leave the most important part undone. The bodily proportions may be fairly adjusted, but if the motives, the springs of action, are perverse and bad, how can we expect any beneficial results? If happiness be the end for which society was constituted; if virtuous conduct be the means of obtaining this end; and if this can only be produced by the operation of good principles, let us, in seeking the elevation of our country, strike, at once, at the root of its evils. If good principles universally prevailed, the laws could scarcely be wrong; without them, they can scarcely ever be right. Were it not for the evils which might afterwards arise, despotic power itself, if held by men of principle, would be preferable to a system of liberty, stripped by unprincipled agents of every thing but the name. Is it not evident, in numerous instances, that while one institution flourishes, and attains a permanency of character, others, possessing equal means and opportunities, languish or become extinct? The cause lies in the principles and conduct of those to whose care the management of them is committed. Whilst I cordially join our reformers in seeking to obtain constitutional rights, and repairing in our political system the delapidations of time, I would caution them not to be too sanguine as to the effects, unless the persons who seek these changes, and the persons by whose efforts they are accomplished, become reformed themselves. If principle had but in a partial degree actuated the leading men of this country, the corruptions now so justly complained of, could never have had an existence.

As I purpose devoting this article to the consideration of this subject, it may be necessary, before I proceed, to explain what I mean by the *want of principle*. In the commonest acceptation of the term, it refers merely to the want of *honesty*; and hence, when a man cheats us, breaks his promise, and withholds our right, we say, he is a man of no principle. This want of honesty, however, is rather an effect of that *improper state of mind*, which denotes the want of principle. *An ardent wish to please God, a*

conscientious sense of duty to all mankind, and an impression of the great day of retribution, constitute what, in this essay, I denominate *principle*. And it is not only as to the exercise of *justice*, that I shall trace the want of it, but also in reference to various duties which partake of the character of benevolence. Though there will often be error of judgment, where the "heart is right," I presume not to find fault. Properly speaking, it is "*the want of* GOOD *principle*," which I am here attempting to elucidate; and, as the *mind* is the receptacle of principles, whether good or bad, if these be absent, others of an opposite description are sure to be in their place. Pride, selfishness, and misanthropy, take possession of the mind, when unoccupied by love to God and love to man.

I pass over the overwhelming proofs of my position, exhibited in the vicious and criminal conduct of the people, every day before our eyes, in the public-houses and in the open streets, all of which must proceed from an absence of principle; and purpose rather to trace it in its less ostensible forms, and amongst persons from whom we might be led to expect better things. Indeed, where conduct, either good or bad, is under any sort of compulsive influence, we make no remark as to principle; it is only where individuals are so situated as to have the opportunity of acting conscienciously or not, and where, in a great measure, it is left to a man's own feelings, that we presume to measure his principles by his conduct. Most men, of reputed respectability, like to have the credit of doing right, and hence proceed the hypocrisy and deceit for which this age is especially distinguished. For though politeness and civility are generally cultivated, and though the externals of religion are attended to, we hear incessant complaints of men not being what they appear to be. Depraved as we are in morals, their obligation is still, however, formally acknowledged, and none have ever dared to become the open advocates of vice and perfidy, so that we have, in this enquiry, to trace the want of principle, beneath the shroud of assumed integrity. The fact is, that where morals have been taught, they have been enforced by considerations of too inferior a cast; honour, health, and advantage, are uniformly brought in as reasons of good conduct; but the authority of God, the love of mankind, and the accountability of man, are motives, though infinitely superior to every other, which are but seldom adduced. These are not motives of convenience, they change not with time or place; and they give to the

man that is actuated by them, a peace which the world cannot give. The poor man, labouring in the most servile way, faithful to his conscience, and anxious to please his Maker, has a portion, which the wealthy tradesman, with all his chicanery and deceit, can never possess. If all our labourers, manufacturers, and commercial gentlemen, were guided by the principles of that religion whose name they bear, what a different world this would be! How much more pleasant to portray the workings of uprightness and philanthropy, to those of duplicity and selfishness!

I proceed to trace the want of principle, first, in reference to *situations of trust*. Here honesty is indispensible, and is a presupposed condition of the confidence reposed. Here are no bolts or bars, and in many cases no regular means of detecting fraud. Under such circumstances, nothing but principle affords any security to the employer; and though masters themselves may be "wanting," they have good sense enough to know the value of servants who are faithful and honest. But though crowds may be met with every day, who, in every other respect, are well qualified, yet it is painful to think that, amongst so many who are respectably educated, there are so few in whom confidence can be reposed. If I were to detail the cases of defection in this respect, I might mention numerous instances which have come under my own notice; such as—apprentices pilfering the shop drawers of their masters, and conveying away their goods,—collectors of taxes defrauding the government of considerable sums,—cashiers in the offices of overseers and church-wardens; and cashiers belonging to manufacturing and commercial houses, improperly appropriating the money entrusted to them,—carriers misappropriating money confided to their care,—individual workmen absconding who have been entrusted with the wages of others,—collectors and secretaries for popular societies and unions, betraying their trust,—with numerous instances which are daily occuring, of a similar character. If good principles had been sown in the mind by the parents of these persons, and the same had been fostered and matured by the assiduous labours of christian ministers, can we suppose that, for the sake of animal gratification, or the increase of riches, these persons would have deliberately sacrificed character, and all their prospects for another world?

The want of principle is also observable in *the conduct of labouring men*. In reference to these it is said:—"not with *eye service* as men pleasers, but in *singleness of heart* as unto the

Lord," they are to perform their service. But how many are there, who have no higher motive than their own advantage, and who, in the presence of their employers will be exceedingly diligent, but in their absence equally idle! So obvious is this, that the common observation is,—"these men work by the *day*; those by the *piece*."

In reference to *trade and commerce*, it is manifest, that lying and cheating are looked upon as venial offences, and that, provided they can get an advantage, many persons make no conscience about the means. "The love of money is the root of all evil," and perhaps, there never was a time when men were more under its influence. I could excuse an excessive ardour in a person who, discharging his duties to society, with honourable and honest motives, seeks to raise himself in the scale of society. But when this ardour is, to add wealth to wealth, without regard to the morality of the means, or the effect of such conduct upon society, it cannot be too severely condemned. As for *conscience*, many make a laugh at it; yet we have many conscientious tradesmen, and if they were not so anxious about acquiring riches, conscience would not to them so often be felt as an unwelcome intruder. The deceptions which are practised, the lies which are sported, the false promises of payment which are made, are crying sins among commercial men. The excessive civility, the insinuating politeness, the affected compliments, are often but covers to the designs of roguery and imposition. Some, indeed, without any higher principle, are honest from policy, and honourable for its gains, but those who are governed by an enlightened conscience, may be safely relied upon, when every other motive has lost its influence. Tradesmen, in general, seem to allow themselves no time for reflection; business and getting money, seem to be "the first and the last;"—"the all in all." If they claim any remission from the pursuits of business, it is for private pleasure, the hilarity of a party, or the exhilerations of a debauch. They go to church or chapel, as a matter of course, but they have no time for self-examination, for the retirements of devotion, or for active benevolence. The cares of the world and the deceitfulness of riches, choak every good impression, and the pursuits of time carry them thoughtlessly down the stream of life; when at last, convinced that they have been deluded by a "vain shadow," they mourn their irreparable folly. Let young tradesmen, who early glide into the habits of their seniors, beware of their sins and

follies, and ever bear in mind that neither the happiness nor the security of a man's life, consists in the abundance of the things which he possesseth.

In recording my decided protest against the unprincipled conduct of great numbers, both high and low, as to *the want of punctuality in paying their accounts*, I know I shall obtain a response from almost every counting house in the kingdom; yea, even from persons who forget that they are guilty of the same themselves. The dishonest manœuvering, the false excuses, the direct lies, and the insolence, resorted to by individuals in the place of payment, are so well known, as to make it unnecessary for me to attempt a detail. If there be one thing more than another which embitters the pursuits of trade, it is the difficulty of getting in money. It is true, there are many honest persons who would pay if they could; these are to be pitied, and if they act a straight forward course, and confess their inability, they ought to escape censure, excepting when they get goods under such circumstances as give them no hopes of being able to pay. But the greater part are not of this cast; they promise freely, but seem to think but little of the moral obligation of keeping their word. So connected are the transactions and engagements of society, that the omission of payment in one instance, may disappoint a hundred more in succession. To keep money after it is due, against the will of a creditor, is in fact a species of robbery, and though it may not be cognizable by law, will not be overlooked by Him, who measures the merits of actions by the disposition of the mind. Misfortunes and adversity ought, doubtless, to lead creditors to the exercise of lenity; and where the principles of candour and integrity are clearly developed, no honest hearted debtor need to fear. But the great bulk of defaulters are not of this description; destitute of principle, they have no desire to pay their debts, but so far as it serves their own interest. Though tradesmen have the toil and pain of these disappointments, the fact is, that in most instances, the burden falls upon the public; the best customers pay for the worst; the profits from the one, make up for the losses sustained by the other.

When persons get embarrassed in their circumstances and find it necessary to halt, in how few instances do we meet with men of principle! where justice to their creditors prevails over every other selfish consideration! Instead of an honest and

voluntary surrender of all their property, and a disposition to make up the deficiency if ever they should be able, we find that they use their utmost dexterity in providing for themselves, and what remains, the lawyers and bailiffs generally divide among them. Imprisonment does not mend the matter; here they take the "*benefit*" of the act, (and truly, no body but themselves and the lawyers *benefit* by it) by which villany obtains that legal protection, which at first was humanely intended for misfortune. Such is the defectiveness of the law, and such the unprincipled disposition of men, that many of these debtors return in the teeth of their creditors, and never pay a farthing*. Legally secure, they seem quite indifferent as to the moral obligation of paying every man his own; subsequent opportunities are seldom embraced for this purpose; and they not unfrequently add insult† to injustice. Indeed, out of the thousands of bankrupts and insolvent debtors, if a person now and then be found honest enough to pay his debts, it is considered so rare a case, that it is inserted in the papers as something extraordinary.

The absence of principle has been remarked in connection with some of the *professions*. I wish, however, to speak most respectfully of the medical profession. In doing so, I mean no flattery; my good opinion is the result of the many opportunities I have had of observing their conduct. I know that at one time the land was infested with unprincipled quacks; that a few "doctors" yet remain, who, by a system of audacious puffing, rob the people; that some of the regulars are not "without sin;" yet, when I view the self denying labours of many of them, their persevering industry, their gratuitous services, their moderate remuneration, their difficulties in obtaining it, and their numerous losses, I should, as a body, be doing them injustice by any comparison with those with whom they are usually associated.

In the profession of the law there are many honourable characters, men who would wish to guide others aright, and to take

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* It appears from the official returns just made up, that the number of Insolvent Debtors discharged under the Act up to the end of 1829, was 51,000, their debts four millions, assets assigned a *farthing* in the pound, and the expense of each discharge £25. Not more than 65 out of every 1200 estates produced any assets. The amount of salaries of the four commissioners amounted to £11,254,—besides travelling expenses to a great amount. It is computed that *the law* has profited *twelve millions of pounds sterling*, by these insolvent debtors, while the creditors have received *four millions of farthings!* Is there no reform wanted here?

† I lately sent my man to ask for a debt of this description, when the wife answered very furiously,—"Yo mun guo to Johnny Gaunt's for id."!

no advantage of their weakness. But there are many of a contrary character. How often have persons been injured by bad advice; by the cupidity of a lawyer, been led on in a course of ruinous litigation! How often has oppression been strengthened and justice thwarted, merely by legal quibbles! How often has innocency suffered, when connected with poverty, because there was no fee! Unfortunately, in many cases, the duty and interest of this class are at issue; and when the latter is the prevailing motive, there is no calculating the misery which an unprincipled lawyer is capable of producing. If they act faithfully, and, as christians, advise their clients to peace and forgiveness, they frequently loose all the advantage which most generally results from a contrary course; and therefore in all legal affairs there is no safety but by having to do with really conscientious men. Proofs are quite superfluous, that there are numbers who are not such!

The profession of divinity is as little honoured with the developement of principle as any other. It is connected with matters which of all others render sincerity, uprightness, and disinterestedness, indispensable. A teacher of religion should not only be free from guile and hypocrisy, but also from the very appearance of them. He should be so convinced of the importance of his trust, so anxious to benefit mankind and to rescue them from ruin, so indifferent about worldly pomp or possessions, so strong in faith and hope, so willing to part with the world and its vanities; in a word, so wholly engrossed with his duty to his God and to his fellow men, as to devote all his thoughts, his time, his strength, his very life, to the duties of his profession; actuated by no lower motive than that of pleasing God, benefitting man, and enjoying his reward in heaven! The real servant of Christ, never thinks of gain; he seeks no emolument; the world is not his home; contented with simple food and raiment, which will never be witheld from a faithful teacher, his labours have no connection with the influence of money! With this view of the matter, (the correctness of which can be demonstrated from the scriptures) I regard as *unprincipled* all those whose services are stimulated by the love of money. Religious teaching admits of nothing mercenary; and, though termed a learned profession, and often associated with law and physic, yet in its native purity it has no affinity to either. With this conviction, what view can we take of men, subscribing and swearing to articles which they do not

believe—reading services which they do not feel—delivering instructions which the tenor of their own conduct condemns—preparing for, and entering upon, the preaching of the gospel as other men do upon any worldly occupation—making the amount of salary the principal guide in fixing upon a place or in removing from it—swallowing up the liberality of the people to the injury of the poor—tenaciously pressing their offensive and vexatious claims upon an impoverished people—taking every advantage for making such charges as every other person would be ashamed of—assuming earthly power, and pomp, and dignity—spending their time upon the pleasures of the world, or in animal gratifications—neglecting the poor, and courting the friendship of the rich—apparently unconcerned, while surrounded by immortal beings, whose final happiness or misery depends principally on their faithfulness? This is a state of corruption which I always behold with the deepest feelings of regret, and which, while I have breath, I will never cease to expose. Were it necessary, every allegation here brought forward could be easily proved by a reference to facts, the existence of which are too painfully felt. If want of principle be found in those who should *teach principle*; if corrupt motives actuate those, whose conduct we are called upon to imitate; need we wonder at the growth of infidelity, the declension of principle, or the increase of hypocrisy? It is true that hireling ministers have no chance of success but in connection with corrupt systems, and the support of the people, and therefore, this may serve to shew that bad as we are, if we will open our eyes, the remedy is still in our own hands.

In our day, the *press* has an amazing influence upon the public mind; and, when employed in the cause of virtue, and under the guidance of men of principle, it has the power of doing immense good. It can convey, in the compass of a sheet of paper, to tens of thousands of people, in a short time, information the most valuable. It can find its way where no other messenger can set his foot; and is able to spread the principles of purity and happiness around. But when this power is in the hands of unprincipled men, who for gain will write rough or smooth, will argue for black to-day, and white tomorrow, or who, knowing the depravity of the age, will pander to the

vices of the people, it becomes an engine for disseminating licentiousness, libertinism, and human misery, to a great extent. The cause of the people has often been betrayed by hireling scribes, who always shift sides with the prospect of profit. The public prints are, upon the whole, not unfavourable to morality; but there are some newspapers of extensive circulation, which are made the vehicles of information of the most demoralizing tendency. That there should be unprincipled establishments in London, whose object it is to publish weekly, the most degrading and vicious intelligence through the whole of the British dominions, is a circumstance which is not less to be lamented, than that there should be such immense numbers ready to read it.

I cannot be supposed to be governed by any thing but facts, when I include in my list, many of those who have had the principal share in *governing and making the laws* of this nation. Though state policy is undoubtedly necessary, yet it should never be opposed to *right* principles, but should go along with, and be modified by them. To talk of christian principles, and of the influence of religion, in connection with governments, will be treated by many as a species of cant; but I hold these as necessary for the governors as the governed, for the King as his subjects. Those who look only to physical means, and give but inferior importance to moral influence, know little of the true constitution of society. If former governments had uniformly made principle their guide and exemplified the same in their own conduct, the year 1831 would not have opened upon us with such an accumulated mass of corruption, pressing with pecuniary difficulties upon every class, and almost threatening a convulsion. Every thing but principle seems to have guided our rulers, for the tendency of their measures has constantly been opposed to the interests of the people. Does the corrupt state of the representation exhibit any proofs of principle? Do the infamous corn laws shew any sympathy and good feeling towards the people? Has a constant wish to do what is right guided our successive parliaments? Have the mis-called representatives of the commons preferred the interests of the country to the aggrandizement of themselves and families? Have not the aristocracy legislated for themselves alone? Have not

the bishops also, as the saying is, "taken care to make hay while the sun shone?" Despotic, as the government certainly has been, if there had been principle at the bottom, some good would still have resulted, but despotism governed by depravity, is the forerunner of destruction. It is true, there has always been an Opposition, but it could bear no head against the torrent of corruption; and indeed, in many instances, it was perhaps influenced more by the feeling of hostility, than by the principle of doing real good. How many political apostates have there been amongst those who professed friendship for the people; and how often have they been duped and betrayed by pretending patriots! Power and principle seem seldom to unite cordially. Let our reformers, therefore, learn the folly of trusting to outward measures merely; we should not be content with an improvement in the external arrangements of the country, or with a restoration of civil rights merely; we should have *reformed characters*, as well as reformed laws; and, to be consistent, every man ought, in the first instance, to reform himself. Many a good cause has been injured; many a victory over oppression has been lost, entirely for want of principle in those who took the lead.

When the principle, with which I set out, has taken possession of the heart, the conduct will always correspond; and this is the only criterion by which I have been guided in my remarks on this occasion. If in any thing we might expect a proof of principle, it would be in connection with our charities and public institutions; but even here, how little do we witness of that willing, spontaneous, and active benevolence, which is the legitimate fruit of a right state of mind. That there is a great deal of good feeling, and many charitable deeds performed, I am willing to admit, many of which are known only to Him "who seeth in secret;" but, generally speaking, the means by which our public charities are supported are any thing but free will offerings. How few make the *merits of a case*, the only subject of deliberation! We seldom calculate how much we can spare, and how much, according to our circumstances, God requires from us! How seldom do we *seek* opportunities of doing good, and hail them with pleasure when they come before us! Every person who has gone round for subscriptions, knows the frivolous excuses

and evasions which are made, and that to appeal to *principle* would be to commit the greatest blunder: importunity, the influence of names, the feeling of shame, public applause, any thing, but a sense of duty, may be likely to succeed. In the absence of principle, as a still greater stimulous, we have recourse to balls, concerts, festivals, and masquerades! and by the proceeds of these, the funds of our charities are replenished. Indeed, in some places, charity sermons assume the character of a *performance!* without which the usual collection would be attempted in vain. The necessity of this carnal influence, this worldly policy, is to me a convincing proof of the want of principle; and brings us to this plain conclusion, that though we have the *name* and *flash* of religion, the genuine proofs of inward piety are thinly scattered.

When, in addition to my own observations, I find that every individual and party, the speakers at all our public meetings, the debaters in Parliament, and the conductors of the press, are uniformly declaiming against the want of principle, I cannot help thinking that I have a *strong case*, and one which ought to excite in the breast of every good man a spirit of alarm. Swords and guns are formidable weapons, but the consequences of these are far less to be dreaded, than the generally unrestrained viciousness of the human heart. Where there is power without principle, wealth without honesty, and talents without the love of God, the foundation of happiness is removed, the bonds of society are broken, and the most trifling, unforseen, circumstance may throw all into confusion. If these be "the days of reformation," let it be *universal;* let every man begin with his own heart, reform his own conduct, infuse the same spirit into all his commercial transactions and intercourse with society; let parental duties be strictly performed, and the rising youth of our country placed beneath the influence of those principles which alone can form good characters; let every local institution be based upon, and supported by, principle; and then, and not till then shall we have a government so reformed as to be a source of universal good to the nation.

J. L.

THE QUESTION OF ALL QUESTIONS FOR POLITICIANS.

Though the country is considerably absorbed with the great question of reform, and other political subjects, I beg leave again to intrude upon the notice of my country-men, *the sufferings of the labouring poor.* With many, this tale of poverty has become stale, and the alarm and horror which would have been felt at a first developement, on account of its long continuance, no longer remains. The eye has become familiarized to human wretchedness, and the ear has become indifferent to the thousand times repeated tale of woe. Year after year flies on without any relief, and the poor sufferer, hitherto partially borne up by the glimmerings of hope, has had also to endure the miseries of successive disappointments. The Government has been hard-hearted, the Country has been hard-hearted, or so large a portion of our brethren, of our honest and sober labourers, would never have been permitted to pine in want, and to die in wretchedness. The higher classes know little personally of the poor, and seldom make common cause with them; and the government, acting in concert with the same feelings, *has never yet done justice to the cause of the poor.* They have evermore been evading the point, and, to secure the interests of the great, have deluded the people by false legislation. What are all the cumbrous mass of poor laws, the voluminous reports of emigration committees, and the establishment of savings' banks, and a number of projects of a similar kind, but a tacit declaration that there has been no intention of reinstating the poor in that honorable condition, which is the right of every sober and industrious family. The crumbs of charity have sometimes been liberally dispensed, but the bread of industry has been wickedly denied. The unparalelled industry of the people, aided by the powers of science, supplied from the store-house of nature, and generously blessed by the smile of heaven, creates a fund of wealth, unknown elsewhere, and much more than sufficient, without any interference with the established orders of society, for removing every vestage of misery, and for elevating the character of our degraded brethren to the rank of rational beings.

Great questions, (so called) have been agitated, and decided in Parliament, but I maintain that this is the QUESTION OF ALL QUESTIONS; every other matter is subordinate, and ought to give way till this is decided in favor of the people. It is the question of hunger and nakedness, of houseless misery and family distress: it is not merely whether, in the scale of honor, one subject shall be equal to another, but whether millions of British subjects shall have bread to eat, and clothing to wear; or whether, in the midst of plenty, they shall perish for want. Poor men! deceive not yourselves by the present applauded measure of reform. Like the repeal of the Test Acts, and the Catholic Relief bill, it may satisfy political theorists, but what will it do for you? it will fill no empty bellies; it will bring no supper to supperless families; and therefore it is equally as important to press your case as it was before. After such a state of exhaustion, in bringing forth the baby of reform, Parliament will think it too much to conceive again this year, and therefore, if left to themselves, *your* cause must still stand over. If you are not to be represented, if you are not to enter the honorable House to tell your own tale; you *are* allowed to petition. This you must do, one and all; and the change in the constitution of the House certainly holds out the hope that your hitherto rejected prayers, may yet be attended to. *The removal of all oppressive burdens from the land, and the repeal of the Corn Laws is your* ONLY HOPE, and for these you ought to cry with all your remaining strength. Patriots of England! merge all your differences into sympathy and love for your suffering countrymen, and be determined now to *discuss no other subject*, to make every other political question subordinate, and to give Government no rest till JUSTICE be done to the industrious tribes of Britain. Oppose, "tooth and nail" the Emigration bill, and every bill that does not candidly enquire into the causes of distress, and honestly adopt the only rational remedy. The tithe owners, and the land owners will make any sort of bills but the right one: while they can get their rents and tithes, they care not for the people: their best advice is, "you had better leave the country!" The voice of poverty and misery echos through the land, but they are deaf to its pitiable accents; the miseries of the people have a thousand times been spread before them, but they shut their eyes to the revolting picture.

It is in the power of the aristocracy, at any time, to relieve the nation: why then do they tantalize the people, by plans of emigration, and all such cold hearted schemes? If the British poor are not to be raised to comfort in their own land; if they are to be born in poverty, brought up like slaves, and, after a life of degrading pauperism, sent to seek their bread in a foreign country, why not at once, with a true Malthusian spirit, re-issue the edict of Pharaoh to the midwives of Egypt?[b]

But let us not yet despair: worse cannot come, and better is probably at hand. Let the people be true to themselves; let them follow no visionary scheme, be loyal to their King, and sober in their habits. Thus prepared, let them fix upon the *abolition of the Corn Laws*, as the rallying point, and never be driven from it till they get cheap bread. Let the middle classes take them by the hand. Principally consisting of weavers, labourers, &c., they have no protectors: they have no money to subscribe; no union to look to for support. Their strength has manured our soil; their labours have enriched our country; our comforts, our luxuries, are supplied from the sweat of their brows; to suffer them to pine away for want of the common necessaries of life, would be a piece of detestable ingratitude. Prompted by the higher feelings of humanity, I hope, the rich will see the propriety of defending the poor man's interest; and, instead of suffering him to live on charity, and to be insulted because he is poor, they will seek relief for him where alone it can be had—in the reduction of provisions to the price of labour. To secure to the industrious labourer a comfortable subsistance, is the end of all good government, and my estimation of the value of the present reform, will just be in proportion as it produces this result.

THE FIRE-BELL;

OR A CONVERSATION BETWIXT A FRIEND AND A CHURCH-MAN.

"WHAT is the matter; is yon the fire-bell?"—"The fire-bell! don't you know that it is Easter-Monday? it is only

ringing to warn the people to come and pay their Easter dues." "Easter dues! a Popish custom, like many others retained in the church, for the sake of the money it yields to the priests."—"I don't like it myself, but it is but a trifle, and as I always attend church, I think it is better to pay than run the risk of a summons."—"Thou mayest think so, but I am of a different mind, and I regard the tinkling of yonder bell as a call upon every sincere christian for fresh fortitude to suffer, rather than support such an anti-christian imposition. While I yield to no one in loyalty to my country, and while I readily pay every parochial demand for the assistance of the poor, I have always respectfully, but firmly, raised my testimony against such hireling impositions, and for which I have several times had to suffer. Those hats, clogs, candles, &c. which thou sawest auctioned at the obelisk, were the property of myself and several other friends; and were seized for the professed purpose of supporting the religion of Him who said—"my kingdom is not of this world." Thou knowest very well that your minister has neither reason, justice, nor scripture in his favour for collecting these dues, ; and that, while he is thus presssing his vexatious claims, the people are cursing him for a Mammonite. So arbitrary, unequal, and absurd is this mode of supporting your ministers, that if it were only for the purpose of allaying the bad feelings which it creates, it ought to be abolished."—"Indeed, I believe, we are upon the eve of great changes; the church seems to be the object of attack from all parties, and at present is treated with very little of that respect, which such a venerable establishment is entitled to."—"Its own corruptions are destroying it; and I will answer for it, that the very sound of the bell which we hear, is at this moment, commented upon in different parts of the town. with unmeasured terms of condemnation. I suppose we shall be annoyed with this "free-will offering" bell every day this week; after which the "higher and lower divisions" will be favoured with a similar visitation; and subsequently, a man will be sent round to glean all that remains of these "offerings." This last will be an ungrateful task; Bilingsgate will be supplied profusely; and the rancorous spirit and revengeful feelings which this practice creates, are sufficient to condemn it to everlasting infamy."—"Stop, my friend, you are growing warm; we had better drop it for the present—good bye."

PIECE WORK.

NOTHING seems to puzzle the enlightened people of this country more than the subject of paying the clergy. As to the public duties of their office, no person seems disposed to become innovator; these are fixed; are comprised in reading over morning and evening service, and delivering a half hour sermon twice or thrice in a week. These being so exactly defined, it seems strange that no principle has been discovered by which the value of these services could be satisfactorily estimated. Some would even think £50 a year enough; some say £100. is a fair thing. The Magistrates of the county have declared in favour of both £200 and £300 And as we pursue the different estimates, we ascend by *hundreds* till we reach a *thousand*; and this also, by other calculators is not considered a sufficiently honourable remuneration for a clergyman's duties. Preferment goes even much beyond this, and the income of some of them is several thousands a year. Amidst all this irregularity and confusion, I am surprised that it has not been discovered that there exists in every church a principle which has been acted upon from time immemorial, and by the application of which, this point might easily be set at rest. This is no other than what is now almost universally adopted—*paying by the piece*. If a minister receives so much for a wedding service, so much for a churching service, and so much for a funeral service, why should he not, in consistency, receive so much for his *other services?* If religious services are to be paid for, this I seriously maintain to be the only equitable, rational, and satisfactory ground of payment. The profession of divinity is often compared to that of the law and physic; and as these are all paid by the piece, this regulation would make them analogous to each other. It would be a famous cure for pluralists and non-residents; it is often said "no penny no paternoster," it would then be reversed, "no paternoster no penny." Having thrown out the principle, I doubt not, any of my mathematical readers will be able to apply it. If a minister be allowed 7*d.* for churching a woman, what will he deserve for reading over the whole of the morning service? If 4*s.* 10*d.* be a liberal allowance for performing the marriage ceremony, (double in

lent!) what will he deserve for reading over a sermon of 30 minutes length? After making these calculations, if any person should feel disposed to publish a "trade's list of prices," providing it is not immoderately high, I shall have no objections to lay it before the public. But if the subject should still seem beset with difficulties, I have efficient assistance at hand; I can introduce a book that will solve every difficulty, and make the matter perfectly clear.—But more of this next month.

VARIETIES.

Factory Hours.—A bill is now before the House of Commons, which is intended to repeal all preceeding acts relating to the hours of labour in factories. The bill proposes to fix the hours of labour, for all below 18 years of age, from 6 in a morning to 7 at night, and 3 hours less on a saturday, including half an hour for breakfast and an hour for dinner. This regulation is to extend to all factories, whether employed in working cotton, silk, linen, or woollen. And in no case, excepting that of a mill being destroyed with fire, are they to be allowed to work in the night. These are humane regulations; though I think 12 hours, including meals, are quite sufficient; and that to commence at 7, especially in winter, would be found a great convenience to thousands of poor children, and to women, many of whom are obliged to leave their children, unprotected, and to run with breathless haste in the cold, half dressed, to escape being fined. In its present shape, this bill has other defects; it is confined to places where "steam or water power is used," and makes no regulation for those above 18 years of age, and therefore it does not include "dandy loom shops," or any other place where only manual power is used. In these shops, the weavers not only work long hours, but their labour is excessively hard, and in some places bounties are given to those who can turn off the greatest number of pieces. This act should provide for all above 18 as well as below; and should be made to include all work shops of the above description. The fact is, that labour is too plentiful, that there is too much in the market, or there would be no need of such bills as either this or the truck bill;

if this were not the case, workmen would have the means of defence in their own hands. With provisions cheap, 8 hours a day would be sufficient; with high prices an increase of labour is required, and, whilst every working man does the work of one and a half, need we wonder that labour is at such a discount that masters have to be kept down with legislative enactments. However, under present circumstances, the proposed regulations are good, and I am glad to hear that they are supported by not fewer than thirty-seven of the most extensive cotton spinners of Manchester.

Poor Laws.—There is, it seems, to be no poor laws for Ireland. I am glad of this. It appears to me now quite plain, that the operation of the poor laws, is not only destructive of all social feeling, but a pretext for refusing to investigate the real condition of the poor, in the place of raising them to the level of independent citizens. *Let the price of living and the price of labour be adjusted*, so that every able-bodied man may be able to supply the wants of his family; and voluntary charity, in its various channels, will be found amply sufficient to supply the wants of the aged and infirm. Who, that knows how the poor are treated by the parishes of this country, would ever wish so convey such a system to the sister island?

Saving of the time of the Poor.—The fate of the poor is really hard—half clothed, and half fed, they are constantly applying as patients of the Dispensary; and, in many cases, though the doctors give them physic, they know that their diseases arise from the want of the necessaries of life. I mention this in order to suggest to the committee of that institution, whether, by some fresh arrangement in the attendance of patients, much of the time which they now lose by having to wait so long, might not be saved. The time lost by the poor is very considerable; besides the wearisomeness of standing hour after hour in the yard; and, in cases of females, who leave their children unprotected at home, it is peculiarly distressing. It is the same at the poor office; persons go down on a Wednesday with their applications, and have frequently to wait a number of hours for their turn. They have also to attend again on Saturday for their money, when a similar delay often takes place. Happening to be near the office on Saturday about twelve o'clock, a poor old man came

up to me and said, "I came here at half-past seven without breakfast, and I have only just got served; it is hard work." I wish not to dictate, but I respectfully submit that if it be possible, something should be done to remove this cause of complaint among the unfortunate poor. When the soup was delivered out last winter, I remember, at the first there was much waiting, and many complaints; but afterwards, by a judicious arrangement of the districts, five hundred persons were served each day, from ten till one, with scarcely any loss of time.

Living in Cellars.—In these times of improvement in houses and furniture, is it not distressing to find so many poor families living in cellars? It may be a subject beneath the consideration of some persons, who never descend into these places of wretchedness, and whose dogs and horses are better provided for than these unfortunate creatures. Many of these places are unfit for human beings to inhabit, and nothing but extreme poverty could induce people to live in them. They are dirty, damp, confined, inconvenient, and in every sense, unwholesome. Some people take them on account of the lowness of the rent, but others, on account of their being able to have the bed, fire, and the looms, on the same floor, so that the wife, whilst working at the loom, can have all the children under her eye. These poor families often get behind with their rent, so that when they feel disposed to leave, they are not able. Inconsiderate overseers also, encourage this miserable cellar system; they frequently relieve their paupers by paying their rent; and they care nothing about the comfort of the place, provided the rent be sufficiently low. I wish we had an Act of Parliament, strictly to prohibit the use of them as places for human dwellings.

Free Trade in Beer.—The grand jury of Essex, in presenting a memorial to the judge, which is to be laid before the Secretary for the Home Department, alleging that "many of the offences in the calendar resulted from the baneful influence of the *new beer shops*," are likely to render to the country an acceptable service. All classes are heartily tired of this measure, and as Parliament becomes acquainted with the feeling of the country, it is not unlikely but the matter may be re-considered. A Magistrate in this borough said when the act

passed, that as a consequence, "the prisons would be full, and the workhouse more than full;" and I believe his word has been verified. Because Magistrates had improperly used their power in granting and refusing licenses, there was surely no necessity of going to the opposite extreme of deluging the land with ale, and offering a bounty for drunkenness. It has been a fatal measure to the morals of the people. To argue in favour of *free trade* in the article of intoxicating liquors is as absurd as to require the druggist to leave the vessel containing poison without a label, or the toy shops to sell loaded pistols for boys' play things. To tax these liquors is a duty of police; it is a protection from the common foe of man; and a certain good to many distressed families. What an egregious blunder—when all interests are so heavily pressed, that the grapling iron of taxation can scarcely get hold,—to have given up the sum of three millions, three hundred thousand pounds,—the amount of the duty received from beer.

Excessive Drinking.—It is said that the year before last the Temperance Societies of America reclaimed 700 drunkards: but in the same year 30,000 perished with drinking!—In Scotland, the consumption of whiskey during 1822 was, 2,077,000 gallons; in 1829, it had increased to 6,777,000 gallons!

Ringing for Races.—I have somewhere read that bells were rung formerly to drive evil spirits out of the air, but they have long been appropriated to many other purposes equally foolish. I know nothing about the consecration, or holiness of bells in this country, though in other parts they are baptized with due solemnity, and entrusted to the godly keeping of god-fathers. They are now used, however, upon a latitudinarian principle; they are applicable to a sacred or profane purpose, just as it may happen to appear propitious to the prospects of those who pull the ropes. As an illustration I may mention a case:—The bells, ringing one day in Manchester, a gentleman asked the cause; he was answered, "they are ringing for *Eaton Park Races.*" Eaton Park is a short distance from Manchester, and the races belong to the owner, who is a nobleman. Persons with carriages, coaches, gigs and horses, are allowed, but those of the

rank of pedestrians, are not tolerated upon the ground. The attendance of a minister at church is always invited by the ringing of the bell, and as it is probable there would be many of the clergy as visitors at Eaton, who knows but the bells were ringing in the same spirit, on this occasion? I find from the "Record" newspaper, that the clergy of Sheffield, and also the vicar of Chesterfield, have been involved in disputes with their parishioners, in order to put down similar practices.

Projected Union.—I was glad to meet with a letter in the "world" newspaper, urging the importance of impartially investigating the projected "union" among the Independent churches. The *tendency* of confederations like the one which is in contemplation, should be well weighed. Every one knows that power and influence in the hands of the clergy have been abused to the oppression of the people, and the perversion of true religion. The Court of Rome originated in friendly union; the Conference of the Methodists in the same. The disposition, and the influence of both these powers are well known; and it will be more than some people expect, if, upon trial, this union should be so constituted as to prove an exception. Let the people beware of any foreign jurisdiction; and never trust their liberties into the hands of others.

Charity Sermons.—As we are approaching the season for Charity Sermons, I would beg leave to throw out a hint in reference to the *matter* of these sermons. I will not now enquire into the merit of sending for popular preachers, and employing extra singing and music, in order to secure a larger attendance, instead of resting the collection upon the merits of the cause; what I mean is, that when an assembly is convened to support the cause of religious education, the *subject* of the discourse ought to have an immediate connection with the occasion. A detail of the advantages of education, the most effectual plans for promoting it, and an exposure of all the popular mistakes upon the subject, or something of this kind, is what one would naturally look for. Instead of this, a detached sentence or part of a sentence is taken, and though selected from the bible, has generally no connection with the subject of education. A *sermon*, in the usual style of division and sub-division, must be preached till the words of the text

are fully gone through, and after the time and attention of the people are exhausted, the subject of the school, which ought to have been the leading topic, is then introduced, and a few minutes occupied, very feebly, in stating its claims. The interest of other institutions, at their anniversaries, are not advocated in this way; and were it not for the stubbornness of pulpits in favour of the easy mode of teaching by sermons, our annual meetings for the support of sunday schools would be much more instructive.

Parliamentary Reform.—Something approaching towards the long-prayed-for Parliamentary Reform is now likely to be carried; and it would be ungrateful in the "Moral Reformer and *Protestor* against all abuses," not to join in the general exultation. This measure, till very recently, has been always unpopular, and those who were its advocates, set down as disaffected and troublesome characters. How strangely have the enemies of reform turned round and become its supporters! and when the whole is impartially reviewed, it shews at once, how few support or oppose a measure from personal reflection. Now that the King and his ministers see the necessity of reform, a flood of light seems to have burst upon the minds of numbers, of whose conversion, little or no hope was ever entertained. The "ascendency" folks, when the catholic bill was carried, all turned round, and for spite became clamorous reformers; but they have overshot the mark; the subject which, in consequence of their defeat, they forced upon the attention of the nation, is likely again to be turned against themselves. The writers of this class perceive very clearly, that a reformed parliament, will beget a reformed church, and that corruption and jobbing will be made to tremble before it. Though this measure will bring no immediate relief to the poorer classes, yet we may reasonably hope that their petitions will not be neglected as they have been, and that the interests of the *many* will not always be sacrificed to support that of the *few*. In its results only will its value be properly perceived, and I sincerely hope these will not disappoint the high expectations of the nation. It is a magnanimous attempt, and if the next parliament be as honest and well disposed as the ministers who are now struggling to open the way, the wounds of injured England will soon be healing. But Members of Parliament have to be sent by their constituents; and if the new race of electors, in returning members, pursue the abominable exam-

ples of the old, what better shall we be? Instead of regarding an election as a set battle betwixt two parties, in which every base and corrupt practice is resorted to, instead of supporting and electing the man who will spend the most money in bribery and drunkenness, be he ever such a dotard; the electors, in every place, to whom so important a trust is confided, ought to seek out persons who are qualified by their knowledge, talents, and tried integrity, and to return them free of all expense. The man who buys his return, can never be trusted; instead of having to pay, he ought rather to be paid for his services, and he would be more likely to serve the people with a single eye to their interests. If, in choosing representatives, the people were as judicious as they are in choosing servants for themselves, we should have a really *reformed* House of Commons; but if the electors act upon the old system, depend upon it, though we shall have a change of men, many of them will inherit the dispositions and follow the footsteps of their unworthy predecessors.

Religion and Vice—The object of the one is to destroy or put down the other, and wherever they live together in peace, there is reason to suspect that some unholy compromise has been made. In a place like Chester, for instance, where churches meet your eye in every direction, and where a small city and the suburbs are divided into nine parishes, where there are all the orders of the clergy, and where there is even the seat of our diocesian bishop, we should expect that every irregularity would be suppressed; we should expect, in fact, that religion had had such a long and firm standing in the place, that vice would at least never appear in any ostensible character. The reverse, is the fact. Though surrounded with the paraphernalia of religion, the people, generally, appear to be just as good—or rather just as bad—in reference to morals, as they do in other places. Drinking, swearing, pride, and profligacy are too manifest. As in other places, the children are neglected; beneath the window where I lodged, the terms, *devil*, *damn*, *blast* and such like, were used with such freedom by the children who were playing, as to be distinctly heard in the inside of the room. The church establishment is every where proving itself powerless as a corrector of morals: and it would be well if its friends, who cannot but acknowledge the truth of this assertion, would be candid enough to avow it. Confession is the forerunner of reformation.

J. L.

SELECTIONS.

Christian Precepts, from "The Epistle of Barnabas," supposed to be the same Barnabas who accompanied the Apostle Paul:—

"Now the way of light is this, if any one desires to attain to the place that is appointed for him, and will hasten thither by his works. And the knowledge that has been given to us for walking in it, is to this effect:—Thou shalt love Him that made thee: thou shalt glorify Him that hath redeemed thee from death. Thou shalt be simple in heart, and rich in the spirit. Thou shalt not cleave to those that walk in the way of death. Thou shalt hate to do any thing that is not pleasing to God. Thou shalt abhor all dissimulation. Thou shalt not neglect any of the commandments of the Lord. Thou shalt not exalt thyself, but shalt be humble. Thou shalt not take honour to thyself. Thou shalt not enter into any wicked counsel against thy neighbour. Thou shalt not be over-confident in thy heart. Thou shalt not commit fornication, nor adultery. Neither shalt thou corrupt thyself with mankind. Thou shalt not make use of the word of God, to any impurity. Thou shalt not accept any man's person, when thou reprovest any one's faults. Thou shalt be gentle. Thou shalt be quiet. Thou shalt tremble at the words which thou hast heard. Thou shalt not keep any hatred in thy heart against thy brother. Thou shalt not entertain any doubt whether it shall be, or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour above thy own soul. Thou shalt not destroy thy conceptions before they are brought forth; nor kill them after they are born. Thou shalt not withdraw thy hand from thy son, or from thy daughter; but shalt teach them from their youth to fear the Lord. Thou shalt not covet thy neighbour's goods; neither shalt thou be an extortioner. Neither shall thy heart be joined to proud men; but thou shalt be numbered among the righteous and the lowly. Whatever events shall happen unto thee, thou shalt receive them as good. Thou shalt not be double-minded, or double-tongued; for a double tongue is the snare of death. Thou shalt be subject unto the Lord, and to inferior masters as to the representatives of God, in fear and reverence. Thou shalt not be bitter in thy commands towards any of thy servants that trust in God; lest thou chance not to fear Him who is over both; because he came not to call any with respect of persons, but whomsoever the spirit had prepared. Thou shalt communicate to thy neighbour of all thou hast; thou shalt not call any thing thine own: for if ye partake in such things as are incorruptable, how much more should ye do it in those that are corruptable? Thou shalt not be forward to speak; for the mouth is the snare of death. Strive for thy soul with all thy

might. Reach not out thy hands to receive, and withold them not when thou shouldest give. Thou shalt love, as the apple of thine eye, every one that speaketh unto thee the Word of the Lord. Call to thy remembrance, day and night, the future judgment. Thou shalt seek out every day the persons of the righteous: and both consider and go about to exhort others by the word, and meditate how thou mayest save a soul. Thou shalt also labour with thy hands to give to the poor, for the redemption of thy sins. Thou shalt not deliberate whether thou shouldst give; nor having given, murmur at it. Give to every one that asks; so shalt thou know who is the good rewarder of thy gifts. Keep what thou hast received; thou shalt neither add to it, nor take from it. Let the wicked be always thy aversion. Thou shalt judge righteous judgment. Thou shalt never cause divisions; but shalt make peace between those that are at variance, and bring them together. Thou shalt confess thy sins; and not come to thy prayer with an evil conscience. This is the way of light."

The Tithe System.—"I have the misfortune to be a landowner in *five* parishes, only *one* of which has escaped the visitation of a Tithe suit; and even there we dread to anticipate the death of its venerable incumbent. When I was young, though the harmony of the Church was certainly ruffled by Mr. Wesley and Methodism, and the serenity and meekness of its ministers a little troubled, we had no suits at law concerning tithes, like those the last twenty years have seen, to kindle discontent, discord and estrangement, which we must grieve to confess, are now so alarmingly spreading, not less to the dispargement of the clergy as a body, than to the prejudice of religion itself. Indeed, scarcely need we wonder, when we cannot but regret to see, that a great part of these suits are instituted, not for the recovery of rights which are *withheld*,—(then, justice itself might defy any aspersions,)—but for the very avowed object of *breaking agreements*, made between pious pastors and their flocks, in remote times, when christian regard and tenderness on the one hand, with respect and veneration on the other, happily conspired to exterminate every root of bitterness, and bone of contention by "Moduses in lieu of Tithes," they fondly hoped, for ever.

For my own part, whatever might be the origin, or antiquity or legality of tithes, or whoever were their receivers, wishing as I do, in common with every rational member of our church, an honourable income to the very humblest of its ministers for their services, no mode of its accruing could seem to my view so pregnant with unfortunate consequences, as the modern history of tithes exhibits. That the functionaries of an ecclesiastical system, with "peace and good will to men" as its watch-word, should have their maintainance to spring, if a figurative term may be applied, by carrying "fire and sword" into the bosom of so many of their parishes, is a most mortifying frustration of the holy and benevolent purposes of its institution. In the four par-

ishes for instance to which I have adverted, all within ten miles of Lancaster, what heart-burnings of animosity have been, and are still, engendered, by these tithe suits. In our own, ten or twelve years was their continuance, till a compromise was effected by a Commutation Act of Parliament, at a cost to the parishioners of perhaps £8000, besides doubling the revenue of the Vicar to £1358 per annum for Vicarial Tithes! In another, a similar means, it is true, though at a rather less rate of expense, has restored external harmony. In a third, a Dean and Chapter, the Impropriators, have refused, from some strange cause, to sanction the same legislative palliation. And the last is still enjoying the all but interminable agitation of the Court of Chancery."—*Correspondent of the Lancaster Herald.*

Fish Tithe.—"There has been a considerable agitation at Mousehole, relative to the disputes respecting the fish tithe. The fishermen say that the composition has been raised from 6*s.* to 3*l.* a boat; that however severe upon them, they have hitherto paid the latter sum, but that lately they have been required to pay 6*l.* a boat, and an additional guinea for such boats as go to fish for herrings on the coast of Ireland. They say that this is a most intolerable imposition on them, who risk their lives in a most precarious occupation, and that they are not permitted to proceed to a distant coast to fish during the winter, without paying a sum for tithe, even if they should take nothing. This demand of fish tithe, it is said, arose out of a free-will offering made in the days of Catholic superstition, to purchase the prayers of the monks, but that it has been tenaciously retained after Protestantism has banished the superstitions of the church of Rome. The fishermen declare they will pay no more tithe, unless compelled to do so by law, and as they are a most determined race, very serious consequences may result from the attempt to enforce the present demand."—*West Briton.*

The Corn Laws.—"The repeal of the Corn Laws *alone*, and *only* their repeal, will set the country right, and every thing else will be ineffectual for the purpose of maintaining a system calculated to improve the condition of ALL classes, and make them *really* happy. No, Sir, it is not the repeal of four or five millions of Government taxes—it is not shifting the tithes from the rich land-owner, who purchased his land subject to those tithes, and throwing the burthen of the clergy on the people; it is none of these that will benefit the country. It is not mending the condition of the agricultural labourers that is sufficient—*all* classes (the landlords excepted) want relief, and they *must* be relieved—(i. e.)—they must have their *rights*—the Corn Law tax *of one hundred millions* MUST be repealed. The white *starving slaves*, as well as the *better-fed* black slaves, must have their cause taken up and advocated. And I sincerely hope that the liberal portion at least of the public press will, in earnest, take up and support the cause of fallen England, and without prejudice of party, either religious or political, *stick closely* to a free trade in

the necessaries of life. Nine shillings to a labourer, with no Corn Laws, would be better than twelve shillings with Corn Laws, and then all other classes would be benefitted."—*Cor. World.*

Pluralities.—"If Pluralities disqualified from sacred offices, no less than *six* bishops consecrated during the *last short reign only*, WOULD HAVE BEEN DISQUALIFIED. In the first year of that reign, Dr. John Kaye, (now Bishop of Lincoln) was consecrated Bishop of Bristol. This gentleman, at the time of his consecration, was Master of Christ's College, Cambridge, Regius Professor of Divinity in that University, and Rector of Somersham, in Huntingdonshire; not one of which preferments did he resign upon his elevation to the See of Bristol. In the fifth year (1824) of the same reign, Dr. Robert James Carr, was nominated to the See of Chichester. This gentleman, at the time of his consecration, held the Deanery of Hereford, the Deputy Clerkship of the Chapel Royal, a Prebendal Stall in the Cathedral of Hereford, and another in the Cathedral of Salisbury. In the same year, Dr. Charles James Blomfield, now Bishop of London, was nominated to the See of Chester; at that time he was also Archdeacon of Colchester, Rector of St. Botolph's, Bishopgate, Vicar of Great Chesterford, and Rector of Little Chesterford, Essex. In the year 1827, Dr. Robert Gray was consecrated Bishop of Bristol; at the same time he held a Prebendal Stall in Durham Cathedral, the Rectory of Bishop's Wearmouth, and a Prebendal Stall in Chichester Cathedral. In the same year, the hon. Dr. Hugh Percy, now Bishop of Carlisle, was consecrated to the See of Rochester, holding at the same time the Deanery and a Prebendal Stall in Canturbury Cathedral, the Chancellorship of a Prebendal Stall in the Cathedral Church of Salisbury, a Prebendal Stall in St. Paul's Cathedral, the Rectory of Ivy Church, in Kent, and the Rectory of Bishopsbourne, in the same County. In the following year, (1828) Dr. Edward Copplestone was consecrated to the See of Llandaff. He then held the Deanery of Chester, the Provostship of Oriel College, a Prebendal Stall in Rochester Cathedral, another Prebendal Stall in St. Paul's, the Rectory of Purleigh, in Essex, and the Vicarage of Sutton at Hone, situated in Kent.—Englishmen! behold this scandalous picture! Is it to sustain such a system as this, and to uphold the *morality* of the country, that the farmers are deprived of the *fifth* part of the produce of their land and their labour?—A FIFTH; for it is monstrous to call it a '*tenth*."—*Ballot.*

Another Specimen.—"We turn to the 'Clerical Guide,' and perceive in the list of the Clergy in the first half-page, under the letter A, as follows:—

AFFLECK, ROBERT,....Prebendary of York.
Rector of Silkston.
Curate of Bretton Monk.
Ditto of Stainborough.

Rector of Treswell East Madiety.
Perpetual Curate of Thockington.
Vicar of Weston.
ALLEN, DAVID BIRD,..Prebendary of St. David's and Brecon
Rector of Beerton.
Rector of Llandewi Welfry.
Rector of Manerdiffy.
ALLFREE, E. M. .....Minor Canon of Rochester.
Rector of Canterbury, St. Andrew.
Rector of St. Mary, Bredon.
Donative Strood."———*World.*

Decisive.—"Whenever it is proved that the possessions of the Church, or of any other corporation, or individuals in a state, are absolutely incompatable with the happiness of the people, *they must be sacrificed.*"—'CLERICAS,' *Lancaster Herald.*

Hours of Labour in Cotton Mills.—"The hours of labour in cotton mills are from 13 to 14 hours per day, and, at a distance from large towns, even longer. The rooms are artificially heated from 60 to 90, and some 100 or 110 degrees, while those tropical atmospheres are impregnated with oily, gaseous, acid, and other noxious effluvia. At their labour there is no sitting; but the attention of children and females, the delicate and feeble, as well as the most healthy, must be as incessant as the revolution of the machinery for 6 or 7 hours before dinner, and as many after. There is, therefore, no proportioning of labour to ability; and, consequently, many are out of employ merely because they cannot endure the hours of labour. This has the same effect, upon all classes, as a redundant population; aud the excess of goods, which, by means of this extensive labour, gluts every market in the world, operates exactly in the same way. An act to diminish those hours would have the same effect as an extensive emigration or dimunition of such redundant population."—*Cor. of the Voice of the People.*

Correspondence.

To the Editor of the Moral Reformer.

REFLECTIONS PRODUCED BY THE SUBJECT OF A GENERAL OR NATIONAL FAST, BROUGHT BEFORE THE HOUSE OF COMMONS, BY Mr. PERCIVAL.

SIR,

I wish it to be fully understood that I neither question the piety nor sincerity of the honourable member, nor yet the utility and great importance of the subject, either as an act performed by an individual, or by a nation; in both cases, advantages may be secured, beyond all human calculation. But while we are encouraged by the numerous examples which the Scriptures present to our view, to seek the good which others

have obtained through the medium of Fasting and Prayer, we are, on the other hand, cautioned against presuming to come into the presence of a just and holy God, under circumstances calculated to excite his indignation rather than his approval. Now, if we enquire into the character of the Jewish nation, when it was charged by God with crimes of the most revolting nature, and compare it with our own, at the present day, we shall discover a striking similarity. If this assumption be correct, it will follow, that whatever punishment that nation subjected itself to, by its unrighteous conduct, will justly apply in our case, with increased condemnation; for surely it will be admitted "where more is given, more will be required."

I proceed to notice the state of morals as exhibited by the conduct of the Jews, under the reproof of Jehovah —First, their ministry was venal; their priests taught for hire; (see Micha III, 2) It was hypocritical; "for a pretence they made long prayers;" (Matt. XXIII. 14.) It was selfish and tyrannical—"They devoured widows' houses." Their religion was vain, their professions insincere, and consequently their solemn services were an abomination to Jehovah—(Isa. I. 12 to 16) Their laws were unjust, and grievously oppressive—(Chron: I & LVIII.) and in the midst of these abominations, they had the audacity to insult the Majesty of Heaven with their hypocritical solemnities—their new moons and fast days;—hence we trace the solomn reproofs as delivered by Jehovah—"your new moons and your appointed fasts my soul hateth; they are a trouble to me. I am weary to bear them. When ye make many prayers I will not hear—your hands are full of blood—wash you, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil—learn to do well. Seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Is not this the fast which I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free and to break every yoke. Hear this, I pray, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgement and pervert all equity; that build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for rewards, and the priests thereof for hire, &c. Go to now ye rich men! weep and howl, for your miseries that shall come upon you; your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat up your flesh as it were fire. Ye have heaped treasure together for the last day. Behold the hire of the labourers who have reaped down your fields, which is by you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabbaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God!" These are a few, out of many charges which were brought against the Jewish nation at various periods of its history, which are amply sufficient to shew the extent of their infamous conduct;—that whilst they were committing every species of iniquity, they assumed a character the most opposite to truth. Let us now look impartially on the

circumstances connected with our nation; comparing our moral character with that of the Jews. Such a survey will bring to our view crimes of as deep a dye, and as criminal in their nature, as any practised by the revolting Israelites: and to do this, we need not pry into the secret recesses of crime. The things of which we speak are committed in open day, in the sight of the sun, and with impunity! Under the sanction of British law, and in defiance of christian principle, eight hundred thousand of our fellow creatures are at this moment (unless the Almighty has just broken their bonds asunder) held in Slavery! a system which necessarily includes, fosters, and secures every crime named and nameless, that ever was, or can be committed. It is a violation of the most sacred laws of nature, because it takes away personal liberty. It is sacrilege of the most impious description. *It robs God of his creature, and man of himself*; it is a robbery the most extended—unparalelled in its grasp; it includes all, body and soul; it is an act of injustice which embraces all other unjust acts; it witholds every thing which ought not to be witheld; it is cruelty in its most terrific aspect; it tortures every fibre of the body, and every faculty of the soul; it is murder without precedent, for it may be committed with impunity, by night or by day; suddenly or deliberately; in the absence of any, or in the presence of many, witnesses. All these are the natural concommitants of Slavery;—not difficult to discover, but such as cannot be hid from the bare inspection into its nature and history, by any, excepting those who dismiss from their presence reason and reflection. And must we under the mask of religion once more insult the King Eternal? He who cannot look upon sin with the least allowance; He who reads the heart, and detests hypocrisy. Must we tell Him that we repent of our manifold sins, and that we are truly sorry for our misconduct?—That we will refrain from our delicate food, and cease from our cups for a few hours, if He will, in His goodness, still permit us to go on in our own way, and not punish us acccording to our desert? How pointedly does that word apply, which is given in mercy, for reproof, correction and instruction! "Who hath required this at your hands? Bring no more vain oblations. Your prayers I will not hear. Who hath warned you to flee from the wrath to come? Bring forth fruits, therefore, meet for repentance. Your hands are full of blood. Wash you, make you clean; put away the evil of your doings. Cease to do evil; learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *To obey is better than to sacrifice, and to hearken than the fat of rams.*"

Let the British nation attend to the voice of reason, and promptly perform one great national act of justice, so long desired, and yet so long delayed! give that up which ought never to have been taken away. *Emancipate the slaves instantly and for ever.* Follow up this act with another for which justice and reason loudly call: the act of remuneration for the wrongs inflicted, not certainly upon the oppressor, *but the oppressed*; let his case be met fully and speedily, and in such a way as to secure his best interests. Then, and not till then, come forward with all the solemnity of fasting and prayer, and we may expect to be heard and answered in our petition, when

we evidence by our actions the sincerity of our professions. Let no individual in the British nation suppose the subject does not concern him. All are concerned, though the shades of guilt may be various. Let no one suppose he can do nothing;—every one ought and may do something—he who cannot speak may pray that the abominations may cease from the earth; nor need we despair of the speedy accomplishment of this most desirable object; tens of thousands are alive to the justice and necessity of the case, and we hope their numbers will daily increase, until the voice of justice triumphs, and our labours are crowned with success. Then may we rationally expect that progress will be made in the other branches of christian science, Mercy and Humility, with all their attendant blessings to man. Then our land may yet become a praise in the Earth, exalted upon the Pedestal of Righteousness.

H

To the Editor of the Moral Reformer.

Manchester, February 16th, 1831.

SIR,

I am much pleased with the first and second numbers of your "Moral Reformer," and have determined to offer my services as one of your correspondents. Notwithstanding the vast variety of periodicals which, for many years past, have been regularly issuing from the press, you seem to have selected a department, in a great measure unoccupied, and in which, I trust, you will be enabled to confer an important benefit upon the public.

Having said thus much by way of commendation, and with the view to encourage your efforts, allow me to commence the work which I have further in contemplation. Passing, a few Sunday evenings ago, down Piccadilly, in this town, I noticed a large placard, hung at one of the shop doors, containing the following announcement:—"The Cigar Divan is now open." I observed that the shutters were removed from the door, and that there were very brilliant lights within. From placards which I afterwards found on the walls, in various parts of the town, it appeared that, besides what is evident from the placard, first mentioned, this Divan affords also accomodation for a certain kind of play, or gaming. Now, whether this latter part of the business is prosecuted on the Lord's Day, I have not been able to ascertain, but surely the Divan itself there announced, with the inviting circumstances of open door, brilliant lights, &c., deserves the attention of those persons whose special province it is to watch over and check any violation of whatever the law of the land evidently requires as to the decorous observance of the christian sabbath.

Should this communication be deemed admissible, you will probably soon hear again from,

A MANCHESTER MAN.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

THE

MORAL REFORMER.

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REMARKS UPON THE MORALS AND BEHAVIOUR OF THE PEOPLE, OCCASIONED BY A RECENT JOURNEY TO CHESTER.

Persons who travel the country, either in the way of business or pleasure, have many opportunities for acquiring knowledge, and making themselves useful to society. And we also find, whether on foot or by coach, persons of ordinary capacities are fond of making their observations and remarks upon the different objects they behold. But I would ask, to what do these remarks generally refer? and what idea do they give us of the moral culture of the minds from whence they proceed? Many persons admire the beauties of nature, but how seldom do they trace them up to nature's God! They extol the discoverers of science, the effects of which meet our eye in every direction, but do they discover in all these, as a first cause, the intelligence of the Deity? The animals which pass before them are the objects of their praise, but that Almighty Being in whom every animal lives, and moves, and has its being, is scarcely ever mentioned. Man, the noblest of the works of God, is also the subject of their remarks, but seldom in a strain that indicates either an anxiety for his welfare, or gratitude to his Maker. His follies are applauded, his foibles are admired, and his profligacy is made the subject of a jest. Beyond this sublunary world, they seldom look, and the solemn subject of death and a future state, are regarded as unseasonable intruders. Born to die, and carrying with them all the symptoms of mortality, though warned by a thousand voices of the uncertainty of life, they still make this world their home, and seek all their happiness in things which are "seen and temporal."

I have been involuntarily led to these reflections by the impression made upon my mind, during a journey this week, of considerable extent. Travelling from Preston to Chester, by the circuitous route of Bolton, Manchester, and Liverpool, and home again, several incidents occurred with which I was much affected, and which I think are worth recording, especially as illustrative of the two standing propositions of this work—*the prevalency of immorality, and the want of corrective influence.* These incidents shall form the basis of the remarks I intend to offer in the present article.

Drunkenness is a vice so prevalent, that I doubt whether it would be possible to travel half a dozen miles on any public road in Lancashire, without seeing some indication of it. So soon as we left Preston, we overtook two young men walking on apparently expecting to be taken up by the coach; they had a bottle in their keeping, and, though as early as half-past six, they were eagerly swallowing its contents. Relaxed by perpetual excesses, and depressed by a previous night's debauch, young men like these, who are strangers to that manly vigour and cheerful animation which are consequent upon sobriety, forcibly endeavour to raise their spirits by artificial means, and in a few years madly destroy their own lives. But this isolated act, compared with what I witnessed in the after part of the day at Bolton, was but as a spark to a burning mountain. It was Easter-Monday, and like new-year's day, seems regularly devoted to Bacchanalian excesses. On most occasions, Bolton and the neighbourhood are notorious for drinking; "we mun hev us drink" is quite as ready as "how do you do?" and few transactions of any note take place without the intervention of rum or gin. Sex and age make little difference; boys will drink like men, and children often come to sup with their mothers. Here women go to the public house as a matter of course, and in open day may be seen sitting with long pipes in their mouths, and their glasses before them. Many a time have I counted the crowded rooms of the public houses, when there has been a considerable majority of females. On this occasion, the disgusting scenes of drunkenness were principally confined to young people. From the surrounding country, there was an influx of many thousands of young persons. Rude, uneducated, and exceedingly vulgar in their habits, some of these fellows when they get into liquor are almost like mad bulls. They come purposely for a *spree*, and when

they return to their work, if they cannot boast of a good fuddle, and recount a number of lawless exploits, they would consider they had fallen short of acting their part. The streets were crowded early in the afternoon, and numbers were staggering and vociferating under the influence of drink. But in the evening the scene was still more affecting; so many drunken men were prowling along the streets, that it was scarcely possible to move without being entangled with them; they uttered the most filthy speeches and awful imprecations as they went along. The public houses were crammed to suffocation; into some it was with the greatest difficulty a person could force his way through the lobby. Here we have a melancholy, but a demonstrative proof of the prevalency of vice and wickedness, and of the futility of the misguided religious efforts of those who may even wish well to society. If the Bishop of Chester had been with me when I was traversing the Bolton Streets, I would have said—"Most of these, my lord, were pronounced at their baptism, 'members of Christ, children of God, and inheritors of the kingdom of heaven;' and about two years ago, they *renewed* the promises of their God-parents, 'to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and to keep God's holy will and commandments all the days of their lives.' You then, with your own hands, pronounced them blessed, 'certified them of God's favour and gracious goodness towards them,' called them *regenerate*, and declared that *all their sins were forgiven.* Since then they have been under the watchful care of the shepherds of your own appointing,—and here, my lord, you see the *result.* Lay aside, I beseech you, all your ecclesiastical prejudices; take a lesson from FACTS; and if there be truth in the world it is this, that the tendency of the system with which you are connected is, to perpetuate immorality and vice amongst mankind. What I said in a tract which I left at your lodgings when you was confirming at Preston, I now repeat, 'that before you permit any more boys and girls thoughtlessly to promise to renounce the devil and all his works, the pomps and vanities of this wicked world, you ought to make diligent enquiry *how many of those whom you confirmed last time have done this.*' A thousand answers are ready before you; the conduct of these youths is decisive of the point."

But apart from all this, what an affecting sight to behold men drowning their reason, and obliterating that noble faculty which

distinguishes man from the brute. If a man come into the world deformed, or if, by some misfortune, his mental faculties become deranged, his loss is considered a sore affliction; but what shall we say of those who voluntarily unman themselves, and deprive themselves of all mental and physical capability! Who but a madman would dash out his own brains, or deprive himself of the use of his own legs; and who is that madman but every person that indulges in intoxicating liquor? If an asylum be necessary for the insane, to keep them from mischief, and for the protection of society, there ought to be one in every town for drunkards, and one of the largest magnitude would be required for Bolton. Into these, every person offering signs of inebriation ought to be placed, and, as drunkenness is an offence against society, he ought, when sober, to be publicly corrected. Talk of drunken men being as bad as brutes! why, if any man's beast were to begin to reel first to one side of the street and then to the other, or to lie down instead of performing its work, what would its drunken owner do? Lash it most furiously. Could the master of the dumb slave grumble at the same punishment.

With most of these drunken fellows, I observed young girls who had come with them to enjoy a pastime. Females always grace the appearance of an assembly, and when our pursuits are virtuous and innocent, their mirthful tones and soft sympathies give a zest to social intercourse, for which there is no substitute. I love to see young men and women mix cheerfully together, and when purity of heart and goodness of disposition pervade the intercourse, there are few views in life half so interesting. This mutual fondness of disposition was the finishing touch of the Creator, and is well worthy of being renowned as the completion of His works. But oh! to see the pervertion of that which was once pronounced "very good:" to see these girls supporting a drunken clown, clinging to him that begins his manliness by an abandonment of his senses, and to see, in too many instances, the girls even encouraging the vice themselves, is really distressing. Would any woman of reflection, put herself beneath the protection of a man who cannot protect himself? In the prospect of a family, would she choose for a guardian the man who spends all his money at the ale house, who would be likely to render her days miserable, and to terminate them with a broken heart? Temperance societies have done much, but if they could succeed in persuading all the young women to join in a resolution

never to consent to marry any man who is *addicted to drinking*, they would gain a strong influence, the power of which is not yet known.

I proceeded from Bolton to Manchester; thence to Liverpool by the Railway, in an hour and twenty minutes. Of the superiority of railway conveyances there is but one opinion amongst the vast numbers who are constantly passing betwixt Manchester and Liverpool. But there are reasons for admiring this mode of travelling with which every one may not be impressed, though fully equal, in my mind, to the greatest commercial advantages. I will mention two,—discouragement of drinking, and the absence of cruelty to horses. The drivers and guards on the old conveyances are notorious for drinking, and it seems to be settled with the publicans, that all accomodation afforded them is to be paid for in this way. From five to nine miles is generally the length of a drive, and at each stopping place, the glasses are in frequent request. Not long since, returning from Manchester, I happened to enter with an extra coach; not being exactly tied to time, it stopped not less than three times in the first five miles; at each place, every passenger had a fresh glass. Indeed, I soon found that they were what is called a jovial party, and, to use their own language, "they were going to Bolton to have a d——d good *spree*." Now mark the difference betwixt this and the railway conveyance. I do not remember the number of passengers with the train; there might be eighty or a hundred; but this I can say with perfect truth, that from starting at Manchester to arriving in Liverpool, there was not a *single halfpenny* spent in liquor! I was much pleased with this contrast, and I hope the day is not far distant when, for the sake of the moral effects as well as the pecuniary advantages, railways will be universally established. Indeed the order, quietness, and good behaviour of every man connected with the railway, strongly recommend it; and in the very movement of the carriages, there seems something so soft and soothing, as to neutralize the brutal vulgarity of many who travel upon it.

As to *cruelty to animals*, which is a crying sin connected with travelling in every part of the country, if there were the disposition, fortunately, there is no opportunity for exercising it. Though we sometimes travelled a mile in two minutes, there was no flogging, stamping, or swearing; no noble animals, like the coach horses, laden beyond their strength, driven beyond their

speed, sweating, and bleeding, and gasping for breath. We had several instances, the same morning, of the shameful treatment to which these animals are exposed. Being market day at Manchester, as we approached the town, I suppose there would be twenty coaches on the road. Running against each other, and passing on the road, is what they call *fun*. At Pendleton, a coach from Wigan came up, and though the horses had come but a short stage, they seemed dreadfully abused. Our driver, looking back, aroused by its approach, said—"You horses are as white a sheet, by G—d!" How long will the cruelty and barbarity of these horse butchers be endured by a professing christian people?

Just beyond Newton, on an adjoining moor, a crowd of people were assembled. I asked a gentleman what the cause might be. "In all probability," he answered, "it is some *fight*, for meetings for this purpose are common in that place." This is another horrid vice, prevalent not only among the vulgar, but encouraged and sanctioned by persons of higher grades. In this age of refinement, we have dog fighting, cock fighting, and man fighting, with all the disgraceful accompaniments of swearing, drinking, thieving and gaming. I pronounce the promoters of these wicked sports, nothing better than brutes in human form; men of *minds* could not support such cruel, inhuman exhibitions; men of *reflection* would see in their causes and effects the strongest reasons for holding them in detestation; and men of *refined taste* or *virtuous habits* would shun them as diabolical. I care not by whom they are supported; titled names, by attracting the unthinking crowd, perpetuate and extend the evils, and deserve from every well wisher to the morals of the people, a proportionate degree of censure. The day is not far distant, I hope, when the people will be better taught, and instead of reading the sporting papers, and joining in the ring, will devote their time, and influence, and money, to purposes of personal and general improvement. Passing on to Liverpool, and thence by a steamer to the Cheshire side of the river, the only circumstance I would here name, as it occurred both as I went and came back, is, the cruelty with which dumb animals are used in shipping and unshipping. We had on board calves, pigs, sheep, cows and horses; and to see the unmerciful manner in which these poor defenceless creatures are treated, by being dragged on with ropes, beaten with cudgels, and sometimes precipitated into

the river, and to hear the oaths and imprecations of the drivers and their assistants, would astound the stoutest heart. I said what I could to moderate the men, but, amid so much confusion, a person can scarcely get a hearing.

Arriving at Chester, my first anxiety was to see whether the bills of "The Moral Reformer—No. 4," were posted. Along with the numbers, they had been sent a few days before, but I was doubtful as to their safe arrival. However, I soon caught a view of the yellow papers, but, to my surprise and mortification, I found a number of them partially covered with a small hand-bill of a different colour. Hasty in my conclusion, I said, this is a paltry piece of persecution, worthy only of so distinguished a place as Chester; but upon making further enquiries, it appeared probable, that it arose out of the rival feeling of the different men who post the bills in that city. But when I present a copy of this little plaguy "centre piece," most persons will allow, that though there might be something ominous in the connection of the bills, there is at least no affinity in their contents. Here it is *verbatim* :—

"FOR THE BENEFIT OF THE CHESTER INFIRMARY.

ASTRONOMY & ASTROLOGY;

OR, THE ART OF FORETELLING FUTURE EVENTS.

"OXLEY'S Lectures in the Ball Room of the Albion Hotel, will prove clearly that it is very possible, and perfectly easy, to foretell by the Stars, the Good or Ill Fortune, the TIMES OF MARRIAGE, the description of a FUTURE HUSBAND or WIFE, the Periods of Preferment, Health or Sickness, Journeys, Success in Business, Birth of Children, Acquirement of RICHES, &c. and (if required) the LENGTH OF LIFE of any individual. The truth and usefulness of this means of foreknowledge clearly shewn from the Bible, and right reason. '*And God said let them be for* SIGNS.'—GENESIS 1st chap. 14th verse.

"The Lectures will be given on WEDNESDAY, THURSDAY, and FRIDAY EVENINGS, this week, at half-past seven o'clock in the evening.

ADMISSION:

"Front Seats for the Course, 3s. 6d.; Back Ditto, 2s. 6d.—SINGLE LECTURE—Front Seats, 1s. 6d.; Back Ditto, 1s.

"Tickets to be had at the Newspaper Offices, the Albion Hotel, at several Shops, and of Mr. OXLEY, at 31, Pepper-street; who gives private Instructions in Astronomy and Astrology.

"Ladies and Gentlemen taught to work their own Nativities without calculations.—Terms, Five Shillings a Lesson.

"N. B.—One-half of the clear receipts of these Lectures will be given to the Funds of the Chester Infirmary."

"J. Fletcher, Printer, Chronicle-Office, Chester."

Upon this splendid affair, this *improved* mode of *supporting charities*, I will impose no commentary except to say, that faith like this can scarcely be found—even in Ashton!

Having thus taken my reader with me to Chester, I will not detain him longer with any detail of my return home. The usual exhibitions of vice presented themselves in every direction; but as I have so often referred to them, a repetition would be tedious. At Liverpool, I am sorry to say, at a dram shop at the lower end of Dale-street, and at a fish mart at the corner of one of the docks, I saw, in open day, specimens of female depravity beyond any thing I recollect elsewhere. Indeed, the country *altogether* is in a sad state as to principle and morals. Dr. Doyle has lately given a melancholy, and I fear but too true a description of the principles and morals of the Irish; and what do the newspapers, which daily teem from the press, contain, but an endless detail of vice and wickedness in every possible shape? We may talk of infidelity, that is *avowed* infidelity, but there is a *latent* infidelity spreading abroad of a far worse description, and if not checked, is likely to leaven the whole lump. Of what use is it for men to "rehearse the articles of their belief," or to attend all the performances of worship, while their lives and conversation demonstrate that selfishness and sensuality are the only deities they serve with sincerity.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father who is in heaven."—"This people draweth near unto me with their *lips*, but their *hearts* are far from me." It is quite clear that the building of churches and chapels, the increase of ministers and religious services, and the multiplication of societies for suppressing vice, are no criterion of the progress of reformation amongst the bulk of the people; otherwise, by this time, a great improvement must have been manifest. Was there ever so great a stir ab religion and so little accomplished? Let any man view the adve-

tisements on our walls, and he will perceive that the number of announcements of "sermons, anniversaries, ordinations, missionaries," &c. far exceed those for meetings of every other sort. Do these things never strike the reflecting part of the community? or are they so intimidated by self-interest as to be afraid to speak out? Boast we of christianity? Her God-like greatness is only to be seen in subduing sin, and promoting holiness and happiness in the world. Boast we of a Protestant faith and of a *scriptural* religion? Let them be valued by the fruits they have produced. I am prepared to prove that the irreligion and vices of the age stand intimately connected with the present popular systems, and that, beyond the name, the article which now passes current for christianity, bears no similarity to the pure and exalted system of Christ and his Apostles. Having frequently made this assertion, I intend next month to enter fully into this point, and to give a pretty extensive explanation and analysis of both primitive and popular christianity, and to mark the contrast.

REAL RELIEF FOR THE SUFFERINGS OF THE POOR.

Amongst the social duties of life, none is more important than that of taking care of the poor. Under the best guarded system of policy, there will be instances of distress, and which, no doubt, are wisely permitted, to call into exercise the benevolent feelings of our nature. Every child of misery, every son of affliction, is a call upon our sympathy; and, in a world where trouble is the common lot, it ought to be cherished to the greatest extent. To relieve the poor is every where commanded; and, if done from proper motives, has the sanction of religion, and the promise of its best rewards. I have before divided the poor into *three* classes—those who are impoverished by their own vices,—the able-bodied poor, whose wages are so much below the price of their living,—and the naturally poor, including the widow, the fatherless, the infirm, and the aged. For the first there is no remedy but a *personal* reform-

ation; in favour of the second and third classes I beg again to put in my plea.

While we hear of whole counties in Ireland in a state of famine and starvation; whilst nearly the whole of our labourers and weavers are reduced to the degraded rank of paupers; whilst cases of appaling misery are daily occuring—in the midst of a land abounding with wealth, and favoured with almost unlimited powers of production,—if efforts are not made, and made immediately, to afford a general and permanent relief, who would regret what consequences came upon a nation so deadly insensible to the obligations of justice, and to the duties of humanity? Every man ought to make the subject his own, and deem himself unworthy of any enjoyment, till he has used his best efforts for obtaining a fair reward for the poor man's toil. To talk of relieving distress by cheap leather, cheap prints, cheap ale, is to mock the poor. Some of these cheap things may be well in their place, but they are not to the point,—the poor of England want CHEAP BREAD. Shoes they get none but those cast off by others; their prints are the second-hand dresses of the benevolent, made over again; and as for cheap ale, they are better without it; but *bread* is what the cravings of the stomach demand every day. Oh! how I grieve to think of the sparing divisions which the mother is obliged to make in every meal, among her hungry children; and especially when she has to delay the breakfast an hour or two, in order to meet the impossibility of providing for the usual number of meals! Think of this ye bloated, overgrown epicures, ye hard hearted tyrants, who not only reap the labour of others, but impose every obstacle in the way of rational relief. For the sake of maintaining an overgrown monopoly with the name of RELIGION on its front; for the sake of prostrating the people's labour at the feet of the landed aristocracy, shall famine be perpetuated? Shall the bitter cry of woe never cease? Shall the embargo upon the bounties of heaven be eternal? Shall we make laws to allow foreign competition to bring down the wages of our artizans, and at the same time, laws to keep up the price of their bread? Every thing has been tried—reduction of taxes—poor laws—emigration acts—and a hundred local institutions, perhaps well intended—but all in vain. As well might the Israelites have attempted to

make bricks without straw, as the people to buy dear bread with cheap wages. *A removal of all useless burdens from the land,* and *a repeal of the Corn Laws,* I repeat, is the only remaining hope; and I flatter myself, if the electors who are likely soon to be called upon to choose a new Parliament, will but demand *a pledge to this measure,* as an *absolute condition* of their votes, another year cannot pass without bringing with it a full measure of relief.

Many objections are started. It would reduce the value of labour. Can it be much lower? has it not come down already 50 per cent? It is dear bread that reduces labour, because every workman is obliged to do so much more work to earn a livelihood. Make the poor man's living one third cheaper, he can then earn the same support in ten hours as he does now in fifteen; and this would be equal to employment for one third more labourers. It would throw land out of cultivation, say others. Well, provided it did, are the people to starve in order to induce the cultivation of rocks, instead of being permitted to partake of the fertility of foreign soils? This objection, however, I believe to be unfounded. Have cheap calicoes tended to the destruction of weaving, or cheap yarn to the abandonment of factories? No: but they have done this; they have compelled every person of capital connected with these branches of manufacture, to apply all his inventive powers to produce more and more from the same extent of works. And this is the way it would operate in agriculture. The land owners would then look about them; like merchants and manufacturers, they would have to give their personal attention occasionally; they would know the meaning of bad markets, and would be led to make up for diminished prices by an increased production. Good times and high prices have made the land owners into *wholesale* dealers; they have driven small farmers from the soil, destroyed the partitions of their estates, and let their farms by hundreds of acres in a hand. A change in the corn laws would bring them to the *retail* system again; which would not only produce more to the common stock, but would distribute the people over the country, and produce an increase of independent employment. Like the manufacturers who, for the sake of profit, are obliged to make various changes, they would feel the stimulus of competition, and

would have other reasons for visiting their estates besides killing hares and shooting game. In manufactures, what is the effect of free trade? *Abundant production and low prices* for the country, and an increased exertion and moderate profits for the owners; precisely the effects which would follow a free-trade in corn; with this additional advantage, that whereas the poor experience little benefit from cheap articles of manufacture, on account of their inability to purchase them, the benefit of cheap provisions would be felt every time the pot comes to the table. This, I believe, will be found to contain an answer to the often repeated question, "how is it, that with such an increased production by mechanical power, the people still get poorer?" What advantage can the poor derive from the reduction in needles, tape, lace, calicoes, &c.? The money they lay out in these is so trifling, that the difference is never felt. But let things be fairly balanced; let corn be reduced to the price of calicoes; let the woman's dinner be as cheap as her bed gown, and then, I assert, we shall see the return of the rosy bloom of health, and the smile of satisfaction into many a poor man's cot. If we bear in mind that *food* is in request at least three times a day, that a moderate sized family should spend about fifteen shillings every week in food, and that the same family perhaps does not spend one shilling in a month in any of the cheapened articles of manufacture, we may easily see, whilst the middling and higher classes, including all the land owners, are benefitting by cheap goods, there is little or no advantage to the poor. Bread, they must have, and until that is cheap, either by improved methods of cultivation, or by foreign importation, we might as well think of moving the heavens, as persuading the people to be content. It is true, the value of land would come down, and why not? Every other class has had to sacrifice to the exigences of the state, and other descriptions of property have suffered a considerable depreciation. Think of the difficulties with which every tradesman has to grapple in order to make ends meet, and much of this is to keep up the price of land. With the removal of the tithes, church tax, poor tax, (which would certainly follow the repeal of the corn laws) and all other unnecessary burdens, and with labour at its present price, the land might be fairly thrown open to foreign competition. So

far from throwing land out of cultivation, there would, as it appears to me, be an increased cultivation. What is it but cheap land that tempts people to America? and if it were cheap here, would not every person prefer settling at home, and attempt the cultivation of those immense tracts of land which yet remain in England? If rents were moderate, small farms with about land sufficient to find employment and support for a single family, would be in great request; and thus divided, it would produce a double quantity of domestic necessaries to what it does at present. Land is beyond the poor man's reach; and therefore he seeks employment in the town, and his children are forced from the salubrious air of the country, to inhale the pestilential vapours of a factory. Every person of experience knows, that in proportion as any article is high in price, it gets into few hands, but when it is low, and requires little capital, it becomes a temptation for every man to meddle with. Viewing the matter impartially, there is no fear of a diminished cultivation; and if there were, affording a comfortable livelihood to the labouring class, is a reason paramount to every other consideration. I have extended these remarks much beyond what I intended; but when I see the legislature pass one bill and another bill, and propose first one measure and then another, evidently passing over the main question, I intend to do what I can to keep it alive.

Still, however well the able-bodied poor were provided for, there is a third class, consisting of the aged, the infirm, the fatherless, the widow, and the stranger, who will always have a claim upon our charity. But though such we shall always have with us, the burden would be comparatively easy, if all the rest could support themselves. As I totally disapprove of the present poor laws, and as I before gave a few hints as to the plan I would recommend as a substitute, I will now attempt to give a more ample detail. The advocates of the poor laws may take credit to themselves, if they please, for exclusive knowledge of "moral and political economy," but all arguments for the English poor laws, are arguments for *perpetuating* misery. We have had a pretty long experience of their workings, and what is the result? Are the contributors kind and tender hearted, and wishful to promote the happiness of the poor? or are the receivers humble, grate-

ful, and submissive? No: oppression, tyranny, imposture, cruelty, and the worst feelings are engendered by this system. Look, first, at the litigation and expenses of the *settlement* part of the system; what can the poor expect from those who would sooner spend a hundred pounds in a law suit, than relieve their wants? Next, the cruelty and degradation of *removals*, and the obstacles thrown in the way of poor persons taking up their residence where their interest seems to lead them. This settlement law, and the removing of paupers, are libels upon common sense, and are pregnant with consequences the most ruinous and degrading to the poor. To explain the manner in which the poor are brow beaten, and the usuage they receive when they apply for relief; and in return, the methods they adopt to deceive the overseers, and to conceal their true cases, would require a long detail; it is enough to say, that the system which admits of such conduct is defective both in principle and practice. The aim of many "vestries" is not to understand the whole truth of the case, and to give them *sufficient* relief, but to *get clear* of them with as *little* as possible; and, when every other argument fails, they have the *workhouse*, which is almost dreaded like the tread-mill. As a place of employment, exclusively provided for those who cannot get employment for themselves, I see no objections to a *work*house; but, as a regular establishment for the maintainance of promiscuous families, which happen to be burdensome to a town, workhouses are objectionableon many grounds. I have met with families greatly distressed, yet enduring the greatest sufferings, rather than go to the workhouse. Every poor man with a family, likes to have a fire-side of his own; and it seems unnatural to pluck up settled families, to treat them like aliens, and to board them together in one large house, without any distinctive rights or privileges. I have encouraged the repugnant feelings of many a poor man and his wife, and have persuaded them, never, if it were possible, to consent to be "removed." Loss of independent feeling, I have always found the result of such removals: inmates of workhouses generally become life paupers upon the parish. It is true, there may be no want of meat, and every thing may be clean, but domestic enjoyment is what the poor man can never forget, and those who have children,

very properly, like to have them under their own controul. Starvation and mendicity are the result of the present laws; the total refusal of relief in some cases, such as the Irish, and persons who are on tramp, and the insufficient relief given to others, are, if not the reasons, the pretext of so much mendicity; and whilst these laws are the only regular sources of relief, common begging, one of our greatest nuisances, is sure to continue.

The plan that I would recommend is based on CHARITY, and is suited in all its operations to the nature of the case. It consists, as I once hinted before, in dividing a population into small districts, (or parishes) such as would be most convenient for two or more persons, to ascertain the real situation of all the resident poor, and to relieve them according to their need. The lately discovered absurdity of non-resident voters, may draw attention to the equal absurdity of non-resident paupers. How is it possible, were a suitable disposition to exist, for one or two persons to know the circumstances, or to sympathize in the sufferings of all the poor who are mixed up with a population of 30,000 persons, besides the absent paupers in perhaps twenty different townships, all claiming relief? The thing is preposterous; and the consequences are, neglect, harsh and unjust treatment, deception, and a liberal support of extravagance and imposition; to say nothing of the immense expenses which are unnecessarily incurred.—The districts being fixed, let two judicious, humane persons be appointed to each district, who should procure such other voluntary assistance as they might think proper, whose duty should be to enquire into the real circumstances of every applicant, to relieve the deserving, and to expose imposture. Being possessed of facilities for acquiring accurate information, every application for relief at the door of any person in the district, should be referred to their decision, and those only who received from them tickets of recommendation, should be permitted to attend at private houses to receive that relief which many are in the habit of giving. Upon this plan, the poor would be well taken care of, imposition would be detected, and the begging system completely put down. Many, I doubt not, will appreciate this plan, but they will say, how is it possible to meet with a number of persons sufficient for this purpose? At first, I admit, there might be some difficulty, and the reason of this admission, is a strong condemnation of the present poor laws. If relieving the poor had been constantly enforced as a

religious duty, and if it had not been supplanted by a "legal provision," there would have been no difficulty in finding two men in a thousand, both qualified and willing to sacrifice a few hours every week for so good a purpose. But when it is considered, that I am supposing (except on emergencies) that few of the able bodied would be objects of charity,—that a district might not contain more than fifty cases,—that the appointed overseers would get their friends to assist them in obtaining information,—that the time of serving would be limited to a year,—the difficulty of getting suitable persons will be considerably diminished. Men of moral qualifications, instead of rank and wealth, should be preferred, and professional gentlemen, who are now exempt, should by all means be included. Every minister of religion should be either a principal or an assistant, not because they are all the best qualified, but because it is so congenial to what ought to be their office. Being a plan for the diffusion of charity, many benevolent ladies would render their efficient services; and there are also many philanthropic individuals, who have not yet come before the public, but who would be willing to act in a cause of so much importance.

This plan I would recommend, whether the means were raised by voluntary subscriptions, or by a parish rate. I prefer the former; for, as relief given to the *naturally* poor is an act of charity, it ought not to be compelled by law. Though the burden might fall unequally upon different persons, the penurious refusing, perhaps, to give at all, yet not more so than it does at present; for great numbers of poor families, including the Irish, pay heavily to the poor, whilst others, with little tangible property, pay comparatively nothing. A voluntary contribution would create better feelings towards the poor, and it would give the greatest security for the provident application of the money. I am quite willing to admit, while I have full confidence in the superior claims of this plan, that some evils and inconveniences might arise; but, if placed in opposition to the numerous and overgrown evils of the present system, they would appear as nothing.

I recommend, therefore, as a remedy for the first class, the adoption of such means as are likely to lead to *personal reformation*;—for the second, such *political regulations* as would give a week's food and clothing for a week's labour. While I have, under this head, particularly dwelt on the *abolition of the corn*

laws, I by no means wish to overlook *the abolition of every expensive monopoly*—the *remission* of the most *oppressive taxes*—the *correction of absenteeism*—and the discovery of fresh *sources of employment*; but I believe the first is the principal measure, and that many of the other would naturally follow. I have paid some attention to the state of the Irish, and when I was in that country, was frequently among the poor, and I give it as my decided opinion, both from local circumstances and from a general view of the subject, that to attempt to cure the evils of Ireland, by introducing a system of poor laws, would be beginning entirely at the wrong end, and would tend to *perpetuate* the degradation of the people. Were it not for existing interests, civil and *ecclesiastical*, I am persuaded our government are acquainted with means infinitely more efficacious.—For the third class, the plan I have here laid down I offer, not only for the relief of the indigent, but for the suppression of mendicity. This system, properly arranged, unlike those formed by acts of parliament, would bend to exigencies, might be extended or contracted as circumstances required, and would produce an increase of social feeling and mutual respect. May the time soon arrive when crime, poverty, and misery shall no longer disgrace our land! when every one, from the highest to the lowest, will be ready to exclaim—England, with all thy faults, I love thee well!

CHURCH VESTRY.

I am admonished by the gentle manners of the Preston papers, in describing the vestry conflict on Easter-tuesday, to treat this affair with becoming reverence. The office of these vestry gentlemen is doubtless very sacred, and the object of their confederation purely the promotion of religion! They are the pillars of the church; consumptive as it is, but for their labours vitality would long since have become extinct. It so happens that in this country we like the best of every thing, and our notion has been to esteem that the most for which we paid the highest price. This being our rule, an inferior article in religion would have been a disgrace. But in this respect also, we are satisfied to our heart's desire; we have got a religion which, as to its cost, will challenge the world. Such an article requires special keeping, and was not to be put off with an every-day attendance.

Like good "nursing fathers," in this parish, we have had two dozen apostles who voluntarily, and for nothing, have undertaken the "care of all the churches." If any of them should happen to be worn out in this service, they cheerfully provide for themselves a successor; and indeed, they have never "troubled the parish" for any thing, except now and then a modest request for fivepence or ninepence in the pound. As a matter of form, "payment will be compelled," was always printed at the foot of the bill; yet, full of forbearance, and not willing to have recourse to harsh measures, they were willing rather to suffer wrong than inflict injury. To "live peaceably with all men," was their rule, and therefore, instead of using compulsion, they preferred the labour of laying a fresh rate. As it was never a rule to publish the accounts, little did the parishioners think that in some divisions the amount of the rate and the "arrears" were exactly the same.

It is true, complaints have sometimes been heard, and errors whispered abroad, but these were raised and cherished only by the disaffected. A hostile spirit has, however, been gaining ground, and at last, through over much indulgence, a disposition to revolt has been exhibited towards the vestry; the dissatisfied parishoners have lately organized a formidable opposition. They are not only grumbling at having paid more than their neighbours, but have gone so far as to question the legality both of the constitution and proceedings of this body. The people seem to be going mad for cheap religion; and are even avowing openly, that no man ought to be compelled to pay for any but his own. As usual, on the morning of Easter-tuesday, though the barometer was low, and the state of the atmosphere evidently betokened a storm, the vestry met in the church (whether with fasting and prayer I have not heard) to review the proceedings of the past year, and to lay a rate for the ensuing one. Business had not proceeded long, when in comes a deputation of *non*vestry men, asking the liberty of looking at the accounts, demanding their publication for three years past, and hinting, if there were no objections, that the parishioners were now willing to take into their own hands the management of their own affairs. Though agitated a little by such an unexpected arraignment, the vestry, well convinced of the hopelessness of submitting the matter to a fair investigation, conducted themselves with considerable decorum, and asked, before going to trial, for a

short respite. The favour was granted; the party withdrew; and upon their return a plea of guilty was handed in. Wishing to use no severity, upon an offer to publish their submission to the public, it was finally agreed that judgment should be suspended; and thus the matter has terminated at present, far more amicably than most persons expected.

VARIETIES, EXTRACTS, &c.

Paying by the Piece.—Dues payable at the Parish Church, Preston :—

	Minister. s.	d.	Clerk. s.	d.
Churching of Women	0	7	0	2.
Publishing Marriage Bands	2	6	1	0.
Dues when Married	2	4	0	6.
Marriage by License	13	10	1	6.
For the Privilege of laying a grave stone	21	0	2	0.
Funeral Dues	0	9	0	4.

Besides the charges for tolling, grave, and beadle. The Vicar is said to be entitled also to 10s. for mortuary, on account of every one who dies in the parish, possessed of property worth £40, in either chattels or money.

Dues at the Chapelry of Walton-le-Dale :—

	Minister. s.	d.	Clerk. s.	d.
Churching of Women	0	4	0	6
Publishing Marriage by Bands	2	6	1	0
Paid at Marriage	0	0	0	6
Marriage by License	5	0	1	6
Privilege of laying a grave-stone	18	0	3	0
Funeral Dues	0	8	0	8

Besides the charge for Grave, Passing Bell, &c.

Though the above is part of the data I promised to give as the ground work of a calculation of the worth of religious services, I am almost ashamed to offer it, for I shall be accused with leaving the subject as perplexed as it was before. How it is, that what is worth 4d. in Walton, is charged 7d. in Preston,—or how it should happen that 5s. should pay for the same article that is valued at 13s. 10d. at a mile's distance,—or how in one instance the clerk should happen to get 33 and some odd, per cent, more than the parson, exceeds my learning. I must leave it as it is.

Fights to come.—The following is a specimen of the contents of a sporting paper, "Bell's Life in London." The extensive sale of this paper, is a most decisive proof of the corrupt taste and immorality of the age :—

May 24th.—Burke and Blissit.....£250 a side.
May 24th.—Pixton and Murphy..... 50 "
May 24th.—Richmond and Adams..... 25 "
June 7th.—Harry Jones and Dick Hill.. 50 "
July 12th.—Jem Ward and Simon Byrne. 200 "
Brown and Sampson not fixed."

Female Depravity.—"On a careful and minute enquiry into the condition of the female sex in London, it has been calculated that the number of females of a certain class exceeds 80,000,—that there are at present 15,000 girls who are children of the poor, who have no visible means of subsistence; the greater part of whom are trained to every variety of vice, and are without shelter or home."—*Mor. Herald.*

Drinking in Manchester.—"It is a fact, that more than £180,000 were expended by the working classes, in this town and neighbourhood, upon liquor, in the year 1830"—*Man. Times.*

New Bills.—Lord Nugent has obtained leave to bring in a bill to abolish the greater part of 101,596 oaths in the customs, and 194,612 oaths in the excise, and to substitute declarations, with penalties of £100 for false ones.—There is also a bill before the house to repeal part of the settlement law.

Priests and their appendages generally become objects of popular fury. At Paris, during one of the late commotions, the Archbishop's palace was attacked, and received much injury, and "down with the priests" was the cry. If they were the real and known benefactors of mankind, would this be the case?

Public Works.—Whenever sums of money are expended on public works, it should be asked, what will be the annual return to the necessaries and comforts of society? Beyond that of finding employment during their erection, we generally find them not only *unproductive*, but *expensive* to the country. Erect splendid buildings like Blackburn church, the intended Liverpool Custom House, Brighton House, and Windsor Palace, and though there may be something to gaze at, where is the annual production to the country?—In this respect, the gold and silver which built them might just as well have been buried in the earth. Lay out £500,000 on inclosing and cultivating land, which would produce a supply of the necessaries of life for ever, and the same sum in heaping stones upon each other, and the result will shew the difference. The people of this generation are building mad. Capital by this means is irrecoverably sunk; and to grant money, for any "public works," in order to relieve either England or Ireland, which are not calculated to yield an annual return to the country, is short sighted policy. We are indebted to mother and grand-mother church for this blessing also. Bent always upon splendid externals, no sum was too great to spend upon cathedrals and godly buildings;—and new churches we find even yet out of the earnings of the people, take the lead in architectural grandeur. The church of St. Peter's, at Rome, took 145 years to build it, and 19 successive Popes showered

wealth and honours upon it! When shall we arrive at the era of common sense?

A Bad Example.—The following simple statement, given me by a poor woman from a neighbouring village, I know to be too true. "We have as drunken a parson as there is for a hundred miles round; he was burying a child and he had nearly fallen into the grave; and on good-friday, though sacrament day, they could scarcely get him home; they had a weary mess. He minds nothing but eating and drinking, and he'd go twenty miles to stuff———. His nasty talk to young people as he meets them does me worst of all; he had the bailiffs last friday; he is really a bad man."—But what do the people say?—"Oh! he suits most of them; if you talk to them, they always find excuses; he was turned out once, and they were never easy till they got him in again."

Beer Act.—Though I have constantly stated what I know to be capable of demonstration, that there has been a great deal more drunkenness since the passing of the new beer act than there was before, I by no means wish this act to be repealed with a view of reviving the old system. The licensing system was thoroughly corrupt, and I would never advocate any change that could by possibility lead to its revival. The changes that I would recommend are, first—make the public houses all alike; let any man who is qualified to sell ale, be qualified to sell all sorts of spirits. Second—Charge something considerable for a license, say £20; let them be granted by the excise, and to all persons, without partiality. Third—Let the former duties, if not heavier, be laid upon the sale of both ale and spirits. And fourth—Let the duty be taken off malt. These regulations, I think, would secure a cheap beverage to those who would take it home, would tend to discourage ale house excesses, would maintain equal rights to the people, and deprive the magistracy of arbitrary power.

Challenging.—A new mode has lately been discovered for raising money for the support of our institutions, &c.; and as it is likely to become fashionable, having received the sanction of the Parisians, it may be proper to apprise those of my readers who may be a little behind the times, what it consists of. When there is an anxiety to make a push in raising the needful, but ordinary means affording no hope, some generous individual gives a challenge:—"If any person will give so much I will give so much." To refuse such an offer would be pusillanimous, and therefore it is not only accepted, but the spirit of enthusiastic liberality, or the love of fame, spreads like wild fire. A subscription for replenishing the treasury is now raising in France, upon this principle. The Manchester Missionary Meeting has been twice affected with this challenging mania; and strange as it may appear, the phlegmatic people of Preston have lately caught the infection. A certain chapel, in this town, being considerably in debt, and the congregation feeling naturally

desirous of its liquidation, one of them offered, that if they could, by a given day, raise the sum of £700, he would make it into £1000. Impossible as the attempt would seem, in a place so little noted for liberality as Preston, the challenge was met, and, to the no small satisfaction of all parties, the sum has been raised! To shew the comparative merit of two cases, and the benefit of the *challenging* system, I may mention, that when collections were made in aid of the fund for relieving the distressed in the manufacturing districts, £5, 13s.0d. was the amount collected at this same chapel.

. *Confinement of Sunday-School Children.*—As it is the approach of summer, I would again plead the cause of the thousands of poor, puny children, who attend our sunday schools, and whose unreasonable confinement I would urge upon the consideration of the managers. I was at a place of worship last sunday afternoon, where the children were quite overpowered with sleep; and their confinement evidently a great hardship. Numbers of them are very young, and perhaps confined in factories, during the other six days, so that the present confinement in sunday schools, is a positive punishment to these poor children, and the surest method of leading them to abandon the school as soon as they are at liberty to choose for themselves. We know how difficult it is to keep awake ourselves in oppressive weather, during an afternoon's service; what state then must the children be in, who are not only confined in chapel during the whole of the service, but, including school exercises, an hour and a half morning and afternoon, longer than the congregation! Let the children be taught the principles and duties of religion, but let it be done in a manner suited to their tender frames and to their infantile capacities. A short, plain, familiar address, delivered in an affectionate manner by some of the teachers, no doubt, would both please and profit them, but pulpit discourses generally are not suitable for children, and, when connected with such unreasonable confinement, are sure to fail of their effect. The superintendents and teachers of these schools are amongst the most judicious and disinterested of the age, and I doubt not, when they see the evil, will be ready to apply a suitable remedy.

J. L

Correspondence.

To the Editor of the Moral Reformer.

Sir,

Having observed in your Periodical of this Month a letter purporting to come from a "*Manchester Man*," making some very "*outre*" observations upon a thing which, by his own confession, he knows nothing of, save and except that he has seen the *door open*, and a lamp burning, or rather, "*brilliant lights*," as he chooses to denominate them, allow me

to observe to you that many of your readers may be prejudiced by his statement, for want of better or other information.

As I am convinced that it is not your object to misrepresent things, or still more to hinder a deserving individual from being encouraged, perhaps an impartial view of the matter may not be unacceptable to you.

Allow me then first to inform you that there is NO gambling at the Divan on Sunday evenings, or on any other evening, unless your monstrously punctilious friend can construe an innocent game at draughts or chess, into gambling; but even this is not allowed at the Divan on Sundays.

I appeal to your candour and good sense, Mr. Editor, when I ask you, what possible evil can arise from reading the papers, smoking a cigar, and taking a cup of coffee on a *Sunday Evening*. Now I do not doubt that Mr. Manchester Man likes his pipe and his glass of negus, by his own fire-side, where there are no open doors or brilliant lights to betray him,—why then should he be so severe?

If your kind Correspondent would attack the tap-rooms, the flaming dram-shops, those gross receptacles of vice, instead of this refined mode for a gentleman to pass his evenings, I and the public would think better of him. But why so much explanation, perhaps your Correspondent is a keeper of one of the said dram-shops, and is afraid of his customers being converts to the coffee system.

I trust you will, if not insert this letter, at least do the public and the proprietor of the Divan the justice to refute the statement contained in your Moral Reformer of the first of April.

I am, Mr. Editor, with much respect,

Yours very truly,

Hulme, 9th April, 1831. AMICUS JUSTITIÆ.

To the Editor of the Moral Reformer.

SIR,

I was no little surprised the other day on accidentally perusing your last number, to find an attack, and a most unjustifiable one, made by some person, subscribing himself a "Manchester Man," on the proprietor of the Cigar Divan in this town. Your Correspondent states, that he on a Sunday, passing the above named establishment, saw large placards on the door stating that it was then open I would ask him if that was during divine service, as many of your readers would, from the illiberal style of the "Manchester Man," suppose that it was. Whatever may be his answer, I deny that the Divan was ever open during divine service; and can for one see no great sin committed by a man, even after service, preferring a cup of coffee to a more intoxicating beverage; indeed, I think that such establishments ought to be encouraged, as tending more to "moral reform" than the numerous dram-shops and taverns, which the "Manchester Man" was so blind as not to perceive in his Sunday's walk. As to the charge of a "*sort of gaming*," why does he not openly declare what it is, instead of thus

throwing out ambiguous hints, or why not inform the Police, who would at once suppress it; he says that he does not know whether the practice alluded to, is there exercised on a Sunday or not; why, as he is so anxious for the strict observance of the Sabbath, did he not at once go in, and then if he could have discovered any gaming, have taken the proper measures to expose and suppress it, instead of endeavouring to mislead others who know as little about the matter as himself. I must disclaim any connection with the owner of the Cigar Divan, other than that of an occasional visitor, and in the course of my stay there, I have never seen nor heard of any practice similar to what has been stated. Let me, in conclusion, recommend the writer of the article contained in your last number, in future, not to form too hasty an opinion, and above all—to adhere to truth. With good wishes for the success of your publication, allow me to subscribe myself,

ULTOR.

Manchester, 16th April, 1831.

THE CHURCH ESTABLISHMENT OF ENGLAND AS AT PRESENT CONSTITUTED, PROVES A CHIEF CAUSE OF THE PROMOTION AND SPREAD OF INFIDELITY, IMMORALITY AND VICE.

To the Editor of the Moral Reformer.

SIR,

WHEN we see immorality and infidelity making rapid increase in any nation, it is a bad omen of its lasting prosperity, for they are generally the forerunners of a national dissolution. To any person acquainted with the state of France before the first Revolution, this fact will not appear strange, when they know that the infidels of that country before that event, expended nearly a million of money, annually, in the publication and distribution of sceptical tracts.

No person then who has a regard for morals, or who is possessed of one spark of religion, can look at the rapid strides which infidelity, immorality, and crime are making in our highly favoured land, without feelings of the deepest regret. All such must find the inward suggestions of conscience urging upon them (be he churchman or dissenter,) the necessity of doing all in their power to stop the current of their baneful effects. They cannot but admire the spirit of your endeavours in such an undertaking. Trusting that they may be crowned with entire success, I wish, through the medium of the REFORMER, to draw the attention of your readers to the subject of morals,—shewing a few of the causes (beginning at the source, and proceeding along with the stream) which are productive of an increase of infidelity and immorality.

When nations are to perish in their sins,
'Tis in the Church the leprosy begins;
The Priest whose office is with with zeal sincere,
To watch the fountain and preserve it clear,

Careless, nods, and sleeps, upon the Brink,
While others poison what the flock must drink;
Or waking at the cry of lust alone,
Infuses lies and errors of his own,
And, tainted by the very name of cure,
His unsuspecting sheep believe it pure;
Catch from each other a contagious spot,
The foul forerunner of a general rot.

"*Righteousness exalteth a nation, but sin is a reproach to any people.*"

I.—The lukewarmness, vice, and immorality of the clergy, is the great cause of the increase of immorality and infidelity.

Even if christianity be inculcated and preached from the pulpit, without example and precept, in conformity with the christian doctrines they preach, it is almost certain to take no effect, or make no lasting impression on the heart. We see one class of christian tutors preaching most strenuously against drunkenness, and propounding and explaining the dreadful nature of that vice; not even neglecting to add as an improvement, what sort of punishment will be inflicted upon those who do not repent, and become changed characters. This doctrine is all very good and very commendable, but the hearers know that he who thus addressed them is a drunkard himself: perhaps at the time he is addressing them, scarcely recovered from his last night's debauch. They can scarcely believe that, if the truths he advances be in reality true—if such be the nature of the punishment they may expect in a future state, he himself would continue in the actual practice of drunkenness and debauchery: they therefore believe the word of inspiration a humbug, and a future state of retribution a dream. This conduct certainly tends to increase infidelity and immorality.

But know, the law that bids a drunkard die,
Is far too true, to pass the trifler by.

Another class of these *worthies* preach most strenuously against "the vanity of this world, and the deceitfulness of riches," and maintain "that a good name is rather to be chosen than great riches, and loving favour rather than silver and gold," &c. enforcing the necessity of laying up their treasures in heaven, for where the treasure is there the heart will be also: and with folded hands and uplifted eyes, address the Supreme Being in the words of Agur the prophet, saying, "Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me." No fault can be found with such doctrines, nor such a prayer, if it were presented with sincerity, and by persons whose characters are conformable. But the very reverse is perhaps the case; they are known to be both proud and penurious, hoarding up riches year after year, and grasping all within their reach; oppressing the poor and needy, and screwing from them the last farthing, in the shape of support to the church. Can this be a fit example to the flock over which such individuals are placed?

Will not the negligent sheep of every flock,
Resort to this example as a rock?

They will take it for granted that this is the place where they are to lay up their treasure, and that they should look after the hoarding of money as the

one thing needful, seeing their teachers appear to put all their mind and energy to the accumulation of riches. In fact, they take it for granted, the minister is the pattern, and if they follow his example, it is all that can be expected of them. Can any thing be more hurtful to the morals, or better calculated to promote the cause of infidelity, than such conduct?

Another class of teachers might be particularized as strenuous advocates for the sanctification of the sabbath, and protest most solemnly against persons frequenting ale-houses, news-rooms, attending parties, &c. that they should not so much as think their own thoughts, speak their own words, nor do their own actions, on that day, for it is a day appointed by God himself to be kept holy. This is the doctrine they preach from the pulpit; the doctrine itself is perfectly good, but how do they themselves act up to these precepts? What will the hearers think when they see a person of this description come straight from the news-room, ascend the pulpit, and deliver this discourse? Perhaps after the sermon they may see him off to a dinner party with some friend; after dinner, first one bottle, then another; if a sporting character, conversing on hunting, coursing, or shooting, or perhaps a peep at Bell's Life, to see the state of the odds; if a politician, on the news of the week, the state of our domestic and foreign relations, &c.* Can any truths which such an individual advances from the pulpit make any impression on the minds of others? when they know his character, will they not follow his example—with this excuse on their lips:—

> If Apostolic gravity be free,
> To play the fool on sundays—why not we?
> Strike up the fiddles—let us all be gay,
> Laymen have leave to dance, if Parsons play.

These examples are not rare in the establishment, if they were, they would not be worthy of notice. But though they are numerous, yet there are a great many Pastors in the establishment, that would be an ornament to any church. I am fully persuaded that these individuals long as much as any can do for a removal of these evils, and for a reform in what may be amiss in the church. The only way of reforming these abuses is, to remove the causes, to remove every thing which prevents the facility of excommunicating such individuals from the ministry, and giving their livings to more worthy characters, who may be almost suffering from want, and these are by no means few.

II.—The exactions of tithes by the clergy may be considered another cause of the present degenerate state of morals, and of the increase of infidelity.

Some people may say this cannot be, as it only affects them politically; that it affects them politically it is true, but it is quite as true that it affects them morally. Persons who use such an argument will not be

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* Upon first reading this description I thought it a little too high coloured, but when I remember that even in the district of the Fylde, it is said, that there are no fewer than *five wet* parsons, it is probable this Correspondent has stated no more than what he knows to be correct.—*Edit.*

willing to affirm that the farmer is not obliged to give a tenth of his industry towards the support of the church. The law of tithes is an innovation on the revealed word, was introduced by an avaricious spirit of coveteousness, and not established or enforced by Christ or his disciples, nor even exacted in England before the ninth century; the primitive preachers being supported entirely by free will offerings. And even when established by the popish priesthood in the ninth century, a fourth only went to the support of the clergy, a fourth to the poor, a fourth towards building and repairing churches, and a fourth towards the support of the poor clergy. These are facts which none can deny. The farmer sees and knows that by the avarice of our reformed church, the parsons take the whole to themselves; he is obliged, besides his tenth, to build and repair churches, and support the poor; the farmer grieves, and that very justly, that he should contribute so large a proportion towards the maintainance of a man perhaps he never saw, much less heard preach. This law tends to make the farmer absent himself from a place of worship, because he detests the sight of a man who takes a larger fee for his services than he considers right and equitable to bestow. It is a lamentable fact, and not more lamentable than true, that not more than one family in six through the farms scattered over the country, ever shew their faces within the walls of a church. Is this at all to be wondered at, when, upon reflection, we see that the doctrines of christianity include a far different course, and the clergy themselves must be aware that it is only by the strong arm of the law, that they can support the system. Until this unnatural state of things be removed, we may expect an increase of infidelity and immorality. Certainly any thing that can be a hinderance to people attending divine worship, must be morally considered bad in principle. Any thing that can pass for an excuse for absenting from the church, must be equally hurtful. This law of tithes then ought to be immediately removed.

The way which seems most likely to satisfy the laity, and to suit the temporal (and I might say spiritual) wants of all the clergy is, to do away with tithes altogether, seeing there is no divine authority for demanding them, and that they are contrary to the dictates of nature. Impose a property tax; out of this tax form an ecclesiastical fund,* and out of this fund pay to each minister of the establishment, or rather, to each church or chapel belonging to the establishment, an equal sum, say fifty pounds per annum, to be paid *only* during the life time of the present incumbents, and after their decease to revert again to the state; and allow them to make up the rest of their stipend by free will contributions, as is the case amongst almost all sects of Dissenters. This plan would make

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* A. H. elsewhere recommends us to "the Christian Standard, the Word of God" as the best guide in our attempts to reform the Church. Where in that word does he find any thing comporting either with the principle or detail of what he here suggests? Something infinitely transcending the establishment of *a fund* is wanting, in order to secure attention to the "soul's wants of the people." The proper performance of this duty, like the gifts of the spirit, can never be "purchased with money."—*Edit.*

them take more care in administering to the soul's wants of the people. Some will, indeed a many would, make objections to this plan, as likely to equalise the clergy, which they consider quite inconsistent with episcopacy. This however would not be the case; would a small country church or chapel, situated in a farming district, capable of not holding more than 300 or 400 individuals, raise the same voluntary stipend (although the minister has the same grant from government) as a wealthy congregation of 1,000 or upwards? Certainly not. There would not be an individual with a yearly income of 60,000*l* whilst his more worthy brethren perhaps only receive 30*l*. It is high time that he who works hard in the vineyard should receive more remuneration for his labours, and he that does, comparitively speaking, nothing—be reduced, and both put on the same footing. Nothing would be the means of improving the state of morals in this country more, especially in agricultural districts, than the abolition of this unnatural law.

III.—Pluralities and non-residences form another glaring cause of immorality and infidelity.

None can deny, however interested, that such cases do exist, or that they are far from being partial. Such arguments, if advanced, must fall to the ground by their own falsity. They not only do exist, but that to an awful extent. We see individuals possessed of from 6 to 16* church livings and preferments, amounting to immense sums, merely because they have wriggled themselves into the favour of some high personages, and that very often by mean compliances. And it is nothing uncommon for a Bishop to enjoy at the same time, preferments which are quite incompatible with each other, such as, a bishopric, a headship of a college, a prebendary, a rectory, and other emoluments. As Bishop, a man ought to be in his own diocess; as head of a college he must be resident; as a prebendary certain duties are required; as a rector of a parish his presence cannot be dispensed with; and I might add, as a lord of parliament his attendance is frequently and justly required. What account their lordships can give to either God or man of each preferment, it behoves them well to consider. Whatever they may think of such conduct themselves, no person who looks at the matter impartially, will say that it is not hurtful to morals. They may preach against infidelity, and the cause of its progress, as they will, but a deist is a saint compared with such characters. Indeed, what can be more beneficial to the promotion of infidelity than such conduct. The word of God says, "that a Bishop should preach the word in season and out of season,"—commands them "To give themselves *wholly* to the ministry, and to take heed to all the flock over which the Holy Ghost has made them overseers,—in all things shewing themselves a pattern of good works, &c." This is the instruction that Paul gave to Timothy, first Bishop of Ephesus. How do the modern Bishops act up to these exhortations? If they do vouchsafe once in a day, as an extreme favour, to indulge the people of their diocess, where they happen to spend a little time, they usually affect so

* Query.—Is this correct?—*Editor.*

much pomp and dignity in their manner, and their discourses are so dry and unevangelical, so stiff, so cool, so critical, so heathen like, that the poor of the flock can receive little or no benefit.

The only way of reformation is, to reduce them to the christian standard—the word of God. Then morality would increase, infidelity and vice would receive a deadly blow; and finally, I would exhort all pluralists in the words of the poet:—

> "To cast your orders at your Bishop's feet,
> Send your dishonoured Gown to Monmouth-Street;
> The sacred functions in your hands is made,
> Sad sacrilege!—no function—but a trade."

In making the foregoing observations, I wish it to be perfectly understood that they are not intended for the purpose of bringing religion lower in the estimation of your readers. What I wish is, that a reformation may take place in the church, cleansing from it all the dross, and leaving nothing but the pure, primitive religion. This is what every uninterested individual wishes to see accomplished, be he clergyman or layman, who is a friend to religion and morals. What occasion have we for drunken, immoral, sporting parsons, with stipends from three hundred to three thousand pounds a year; or what occasion have we for bishops with stipends of from ten to sixty thousand pounds a year, for doing nothing towards the spiritual advancement of the people, but who in reality do a great deal of harm by their example and conduct? Better far would it be that their livings and estates were sequestered and given to the state, and their places supplied with truly moral, evangelical, and affectionate ministers.

I might have drawn a great many more traits of character from the pastoral life, which are but too common amongst the clergy, hurtful both to the cause of religion and morality; I might have here also laid before your readers a short sketch of religion in the primitive ages of christianity, contrasted with religion at the present time; this perhaps may appear in a future number. Wishing you every success in your undertaking,

I remain &c.

A. H.

ON NEWSPAPERS.

To the Editor of the Moral Reformer.

SIR,

IN your last number but one there were some very good remarks concerning the improvement which ministers of the gospel ought to make of particular facts that are stated in the newspapers. Approving as I do of those remarks, I beg leave, through the medium of your Reformer, to say that I think there is need of a "Radically Reformed" newspaper. Since the schoolmaster has been abroad, there is a desire for GENERAL IN-

FORMATION. But I know of no newspaper in which it is to be obtained; consequently, a person must either read a great many papers, or remain in ignorance of much that is going on in the world. But reading many papers is so great a tax both upon time and the pocket, that few can afford the sacrifice. All the papers that I know, while they profess impartiality, are *partial* in a very high degree. They are ranged either on one side or another, and seldom give much more than one side of a question. I speak of the weekly papers; for I seldom see any of those which are published daily. To refer to facts. There has been great agitation in Ireland concerning the repeal of the Union. Now the papers I see, tell what is said against the repeal, but nothing that is said in its favour. They give the charges against Mr. O'Connel, but not his defence. The same is the case with Parliamentary Reform; a paper gives nine columns to the speech of one member who is in favour of the measure, but hardly as many lines to each speaker on the opposite side. Now, Sir, I am a hearty friend to parliamentary reform, but I like to see fair play. There has long been a controversy respecting the Apocrypha, between some of the friends of the London and Edinburgh Bible Societies; and there is a paper war *now* going on among the friends of the London Society, concerning the omission of prayer at their public meetings; but respecting these things, all the newspapers I see are as dumb as the dogs of Egypt. Some weeks since, the deputies of the three denominations of Dissenters in London, put forth a manifesto, in the World newspaper, in which they reflected upon country ministers and congregations not making collections for them, as they had requested nearly two years before. The writer of this sent a letter, *post paid*, to the Editor of the World, which he requested him to insert in that paper, as in it the complaint had been made. In that letter, I gave my reasons for not making a collection for these deputies; but the Editor, who by the bye, professes to be an impartial journalist, and a christian too, would not give it insertion. Thus, Sir, the charge appears against country ministers, but their defence must not see the light. Now, Sir, I do not find fault with editors for giving their own opinion, far from it: in their *leading article*, let them say what they please; but let them also give both sides of the question, and not attempt to put their readers into leading-strings, by giving them just what information they please. We have no objection to read their commentary, but we demand the text in full in order that we may judge for ourselves. We discard implicit faith. I must also remark that, in the papers with which I am acquainted, there is not only reason to complain of *partiality*, but also of *scanty information*. Notwithstanding the present unprecedented state of Europe, which has excited such intense feeling every where, and such anxiety to obtain information, all the information which our weekly journals give, may be often comprised in a single column. Now, Sir, we must either be satisfied with this, or have recourse to a number of papers, in order that we may get one piece of information from one, and another from another. I have remonstrated with the editor of a paper I have long taken in, and his answer is, that his readers in town see the daily papers, and they do not wish to see the same things over again. I

consider, therefore, that a newspaper suited to country readers, which would give a fair abstract of *all that is going on*, both foreign and domestic, without partiality, and as fully as the limits of a weekly newspaper could afford, is truly a *desideratum*. Persons would then obtain the necessary information without much sacrifice of either time or money, and the money saved might be turned to a good account. As you, Sir, are a moral reformer, I hope you will give this a place in your useful miscellany. If there is such a paper as the one I have described, I do not know of it; but if any such exists, inform me *when* and *where* it is published, which will much oblige, Sir,

Yours, &c.

A COUNTRY MINISTER.

[Unable to give this Correspondent any satisfactory information myself, I shall be glad at any time to convey to him the information of any of my readers.—*Edit.*]

THE IMPORTANCE OF PARENTAL AND MINISTERIAL EXAMPLE.

" And seems it nothing in a father's eye,
That unimproved so many moments fly?
And is he well content his son should find
No nourishment, to feed his growing mind,
But conjugated verbs, and nouns declined?"—*Cowper.*

To the Editor of the Moral Reformer.

SIR,

MUCH has already been written on the subject of Education, but no reflecting individual will, I feel convinced, say there has been too much; and those who account the subject dry and unprofitable, need only look for a moment into the nurseries of private individuals, or dissect the opinion of the acquitted collegian, and he will find abundant and convincing proofs, that a knowledge of the proper education of the human mind, is still very defective; and that, to render the system of education complete, much remains yet to be done. The pains which have of late been taken to disseminate knowledge through all classes of society, have, I believe, done much in effecting the emancipation of the middle and lower orders from the thraldom of ignorance. How many are there now who, though they have received no college education, nor have been favoured with the patronage of the powerful;—who, though they have not travelled the theoretical mazes of heathen authors, nor embellished their minds with the splendid dogmas of antiquity, can criticise with ability the literary labours of the most established and popular authors. Happily mankind now begin to perceive that utility and improvements are the productions of a far different soil than the classics, and that the lore of heathen philosophers is eclipsed by modern improvements, and the effulgence of an intellectual sun.

But my present object is not to send you an Essay on Education, but a few *Remarks on the necessity of Parents and Teachers seconding their precepts and admonitions by their own examples.* From the ease and facility with which young minds receive impressions, and the tenacity with which they are afterwards retained, this portion of education cannot be too frequently enforced, nor too strictly attended to. There are, I believe, few parents who do not feel a peculiar anxiety for the welfare and future happiness of their offspring,—but there are, I am sorry to add, thousands who *neglect to regulate their own conduct* by such rules as can alone insure the accomplishment of their wishes. Apparently satisfied if their child-

ren rival their fellows in the common routine of scholastic education, they neglect by far the most important part,—that of leading them, with parental love, through the paths of *moral rectitude and virtue*. I will not deny that many parents frequently rehearse to their children lessons of morality, admonish them of the dangers of disobedience, and lay down for them, as upon a map, that line of conduct they ought to pursue;—but how few are found who are willing to lay aside their fancied pleasures for what they consider the dull monotony of treading with their children those paths of real enjoyment which lead to the bliss-fraught regions of a glorious immortality.

Many parents, I have frequently observed, rather than forsake their pernicious habits, draw their children within the baneful circle of their follies—many appear to consider precept of more utility than example, and place little or no restraint upon their own conduct—and others who are aware of the necessity of surrounding their children with such circumstances as have a tendency to inspire them with a love of virtue, make a thousand resolutions to act as reason and religion dictate, and a thousand times desert them. Thus is the education of children totally neglected in the most vital part. With minds vigorous, though weak and inexperienced, they reject the cold formality of precept when unaccompanied by example, and with silent unobserved activity, treasure up the seeds of those propensities which not unseldom overshadow their future years with infamy.

It is also a matter of the first importance that the *Ministers of Religion*—they who undertake the important office of watching over our eternal interest, should regulate their own conduct by those rules they so repeatedly recommend to their respective assemblies. But how many are there who display religion in her native simplicity, and exhort their hearers to "deny ungodliness and worldly lusts," and "live soberly, righteously, and godly in this present world," but not relishing the rigid economy which such rules enjoin, yield to the flattering temptations of worldly enjoyment, and encourage by their examples those vices and immoralities against which the duties of their profession compel them to disclaim? Such ministers, I hesitate not to assert, instead of staying the progress of the sinner by their admonitions, hasten his ruin by their pernicious examples; and instead of enlightening the minds of their hearers by the precepts they deliver, and elevating their thoughts from the vanities of the world, to Him who accounteth the splendour of kings, and the wealth of empires as naught, teach them to adopt a course of dissimulation, and to hide their real characters beneath the disgusting cloak of hypocrisy. It is confessedly the duty of all men to set *good examples* to the rising generations; but when an individual undertakes the important task of instructing his fellow brethren in that on which their future happiness or misery so intimately depends, it is an obligation which he cannot infringe upon, without justly alarming the apprehensions of the *christian* and the philanthropist. Those who make it their rule to regulate their conduct by that of their minister, will not, it is more than probable, hesitate to embrace those immoralities, which his conduct seems to sanction. And will not they who have

"Fallen from the wings of reason and of hope"

rejoice when they behold the reputed minister of Him whom they deny, tied to the follies of the wrold—the servant of voluptuousness, and the votary of its fleeting enjoyments? Will it not confirm them in their disbelief? Will not it cause others to waver, and not a few to stumble? May every minister ask himself these questions, and they who have hitherto neglected the great end of their calling, henceforth labour in the cause of religion with redoubled ardour;—for truly can I say in the words of Cowper:

"I venerate the man, whose heart is warm
Whose hands are pure, *whose doctrine and whose life*,
COINCIDENT, exhibit lucid proof
That he is *honest* in the sacred cause."

To trespass longer at this time upon your patience, Sir, would be unkind—That your strenuous exertions in the cause of morality—your laudable defence of the indigent—and fearless promulgation of the lessons of truth, may meet with that reward they so justly merit, is the sincere wish of

Yours, &c.

JUBA.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

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PRIMITIVE AND MODERN CHRISTIANITY, PRIMITIVE AND MODERN TEACHERS, AND THEIR RESPECTIVE EFFECTS UPON SOCIETY.

DEEPLY impressed with the prevalency of vice, and with the unchecked reign of moral evil, I have from time to time endeavoured to describe its workings in the different circles of society. I have also frequently hinted, that though the professed object of all religions is to destroy sin, yet in this country, the most popular of them have not only failed in their object, but stand chargeable with being its promoters. Here we find the same paradoxical state of things in spirituals as in temporals: in the midst of super-abounding wealth, poverty and wretchedness prevail; and in the midst of a profusion of religious privileges, depravity and crime disgrace the land. In attempting an explanation of the reasons why the religions of the day do not answer the object of their appointment, I may probably appear to some severe; but I owe it to the cause I have espoused, not to shrink from the truth, whatever may be the result. If, with the present systems, I could see the probability of a successful conflict against the powers of evil, most happy should I be to abandon so unpleasant an office as that of censurer, and to join in promoting the furtherance of the popular plans. Of this, however, I have not the least hope.

Good laws, and the best civil arrangements, are calculated in part to remove vice; but the rational and *consistent diffusion* of *primitive christianity*, is the only *effectual* remedy. This power attacks the root of the evil; it begins with the heart; is universally applicable; and by its effects has proved itself to be—"the power of God." In the hands of its first agents, it "prevailed mightily," was effectual in pulling down strong holds, and sub-

duing every opposing power. Unlike the Jewish, or any worldly system of religion, which derives its influence from external grandeur, worldly policy, or human power, it appealed to the understanding and the heart, and, by the sanctions of an unseen world, made the most abandoned sinners to tremble. Alike adapted to Jew and Gentile, it proclaimed peace, and forgiveness, and eternal life to all; unlimited in its operations, and possessing a character equally suited to men of every clime, it knew no limits of space but that of "every nation;" nor time, but "the end of the world." It needed no eulogist, it required not the praise of man; in the face of insidious friends, and in the front of hostile foes, opposed by the combined power and wealth of all the great and influential in every place, it not only set at defiance their puny efforts, but took possession of the hearts of myriads of the people. Its success was a miracle in itself, and is a standing proof of the divinity of its claims.

If such was its native greatness, and such the effects it produced, how is it that now, with its name as the basis of all our institutions, as part and parcel of the law of the land, as renognized in all our social intorcourse, as patronised by the highest authorities of the state, distributed by civil sanctions all over the country, advocated by thousands officially devoted to its interests, supported by the nation's treasury, and by the most liberal contributions, rendered fascinating by splendid temples and by every sensible attraction,—how is it, that with all these, and with the civil power in its favour for fifteen centuries, our religion has lost its inherent power of giving life to the world, and of turning men from sin and Satan unto God? How is it, that profanity, lewdness, drunkenness, extortion, oppression, hypocrisy, and every vice, both secret and open, prevail in all classes of society? Excepting in name, that which now intrudes itself upon us as christianity is totally unlike the system whose powerful effects upon the world was compared to a "new creation." It is in *this change* alone that we find an answer to the above enquiries. It is here the unbeliever stumbles; the religion of the age condemns itself by its own enormities, and, taking no pains to enquire further, he considers that the whole is a "cunningly devised fable."

The change which has taken place must be obvious to every one who will glance for a moment at the principal means by which the present system is supported, and from which it derives all its anti-christian influence. *Power*, *wealth*, and *fash-*

ion, have moulded religion after their own likeness, and are now propogating a spurious article under a genuine name. As real christianity was always repulsive to these agencies, nothing but a deep corruption in its vital parts, could have enlisted them into its service. "My kingdom," said the Saviour, "is not of this world;" and hence, no worldly means were ever admitted as its auxiliaries, either to defend or to extend it. The great object being to produce *conviction* in the *mind*, and *allegiance* in the *heart*, the means of worldly influence were useless; the interests of this kingdom require not, they admit not, the assistants which belong to an earthly hierarchy. For what purpose, then, all this power, influence, wealth, and fashion, all alike unknown to primitive christianity? As it is evidently *not* the good of mankind, or the spread of real religion, other unworthy ends must be had in view. There was nothing in the religion of the first christians upon which these influences could be made to bear; as well might they have attempted to mix iron and clay, as to mix up the influence of power or wealth with the legitimate objects of primitive christianity. All the facts of the case confirm this. Poverty, and a humble station in life, was the voluntary choice of Jesus himself, and he selected for his assistants men of the same condition. He disdained the appearance of earthly authority, and, at the risk of his life, taught a doctrine which was universally hated by men in power. His apostles, walking in the same steps, were treated as the "offscouring of all things." They were opposed by the wealthy and the great, and they, as faithfully, opposed the reigning vices of the age. All that was influential in the world was arrayed against them, and they never thought of modifying their course so as to make their teaching more palatable to carnal men. If their religion had consisted of a priestly order with costly robes, a pompous ritual service, performed in splendid temples made with hands, such as is now palmed upon us for christianity, money would certainly have been (as it is now) the one thing needful. If it had consisted in uniting nations together, in conformity to articles of faith and worship, and claiming a domineering ascendency in society, earthly power would have been indispensible. But, aiming only to affect the mind by heavenly principles, and to change the conduct by divine sanctions, and seeking no ostensible greatness beyond the personal conviction and reformation of mankind, not Cæsar himself could facilitate its progress.

These remarks have often been confirmed by writers on the evidences of christianity, but I am astonished that they have not seen that their own arguments are a clear condemnation of the means now made use of for propagating religion. If the christianity of the New Testament claims our confidence, on account of the spirituality of the means by which it was established, the adoption of opposite means now, is calculated to persuade us that the cause, though the same in name, is materially different. It is in the nature of all institutions, connected with human agency, to decay, and the lapse of eighteen centuries has produced such changes here, as few are sufficiently unprejudiced to concede. Poverty, persecution, and repreach, have been succeeded by prosperity, wealth, and honours,—labour and self-denial have been changed for ease and luxurious indulgence,—personal piety for ritual services, and uniform obedience for the religion of times and places,—candour and sincerity for imposture, fraud and hypocrisy,—universal love for avarice and selfishness,—and sensual gratification and present enjoyment, for that lively hope of a better world, which supported the first christians. Let it not be said that any of these changes are necessary on account of the cessation of *miracles*. If either wealth, or power, or influence, could be considered as substitutes, miracles had not been necessary, for these could have been commanded; and whilst it is quite clear that the conviction of the unbeliever was the effect of the one, the opposite is constantly the effect of the other. Christianity is not of yesterday, its authenticity is demonstrable, and therefore we neither require, nor can have, any substitute for the primitive miracles. The corruptions I speak of were introduced gradually, and without any design of making up for the loss of miracles; a rapacious clergy, with selfish and worldly designs, laboured to mould religion after the maxims of the world, through which they could foresee the wealth and honours of their order. Viewing things thus in their consequences, Nero, the cruel tyrant, was a greater friend to christianity than Constantine the Great. He persecuted and destroyed, it is true, but the seed that was left was pure; but Constantine corrupted the whole mass, and centuries of superstition, cruelty, and murder, have degraded religion, in consequence of the unholy alliance of church and state, of which he was the author.

Though other powers have infused the leaven of corruption, and though the people have blindly yielded to the change, the

CLERGY have been the principal authors of all the evil Their character, in the aggregate, is so well understood, that it is unnecessary to attempt a description. The great evil is that, instead of being actuated by a simple wish to promote the glory of God and the good of man, and of being content with, and relying upon, the innate power and principle of christianity itself, they have given way to the operation of selfish motives, and have sought alliances with the idols of the world, in order to gain their unhallowed ends. Many also of the laity (so called) either with a mistaken view of making religion respectable, or from the pride of party competition, which at present runs very high, or sometimes as a pecuniary speculation, have appended to religion so much of the "glory of the world," that the veriest worldling among us is ready to do it homage. Take christianity as it is in the New Testament, and what a poor, naked creature it appears, as it respects this world; but behold it in the nursery of kings, in the keeping of the clergy, and amidst the caresses of its rich friends, and it rises to a splendid, powerful, domineering hierarchy, before which every man is expected to fall down and worship. The spouse of Christ has committed fornication with the kings of the earth, who, by adorning her with meretricious ornaments, have tempted the amours of all the great and noble of the land. But let the impartial reader take the New Testament in his hand, and study the genius of the system devoloped there, then turn to the popular establishments around him, and if he do not discover—in the appointment of an earthly head—the ruling of churches by acts of parliament—the wealth, titles, and honours of the clergy,—the order of bishops, and their holy courts—the splendour of churches and chapels—the pompous celebration of ceremonies—and the compulsatory demands of large sums of money for religion,—if he do not discover in these a mass of corruption unknown to the apostles, and inimical to the existence of pure christianity, I will bear the blame of a calumniator for ever.

Passing from general observations, I propose noticing, the difference between the primitive and modern teachers, in reference to their *qualifications*—*employment*—and *remuneration*. I fix on these particulars, because I find they stand connected with almost every other objectionable matter; and that, if these were reformed, every other improvement would follow as a matter of course. Nine-tenths of the squabbles in every denomination, either originate with the preachers,

or have some connection with them. Get a primitive "ministry" and every other evil will be good to manage.

Qualifications.—No employer would think of engaging a servant before he had first satisfied himself as to his fitness. That such is not the case in reference to religious teachers it were useless to affirm. If, indeed, their work principally consists in reading over ready-made prayers, or pronouncing sermons from the pulpit, some of them may lay a claim to a fitness for office; but if we derive our views of the work of a teacher either from scriptural example, or from the necessity of the case, we shall come to a different conclusion. In the first place, the motives of a teacher should be purely love to God and love to man; in the next place, he should reject all formality and will worship, and, in zeal for the interests of Christ's kingdom, be determined to find his way to sinners of every class, and with earnestness and sincerity, day and night, to call them to repentance. Is it to be supposed that men of this character are to spring from noble families; or that those who select "the Church" for their sons, have any such view of the work of christian pastors? Is it not on these occasions, purely a question of pecuniary calculation? And is this not the simple reason why a black gown is preferred to a red jacket? If they had read the scriptures attentively, and had learned that, so far from teaching being a "learned profession," persons thus engaged are compared to "soldiers—shepherds—ploughers—sowers—labourers—and husband-men." the idea of putting foward Master John for such a thankless drudgery, would vanish into wind. "Livings" are the things in request; these secured, the dullest collegian is qualified to enjoy them. Indeed, here is the prevailing mistake; we constantly blame the clergy for not doing their duty, when, in fact, they *cannot* do it. Some of them may be able to expatiate upon the doctrines of the church, and most of them to read over the regular services appointed, but to labour after the primitive model, they are totally unqualified. Is it in the nature of things, that the sons of gentlemen who pass their days in luxury and excess, are likely to go about teaching the people self-denial and an abandonment of the world?

The dissenting teachers are generally chosen from their societies, without much reference to birth or wealth; and being, for the most part, persons of piety, and of observed usefulness, stand well, in the first instance, as to qualifications; and, if they were

continued in their own spheres, many of them would be burning and shining lights; but unfortunately (and I speak it as the result of twenty years' close observation) they are removed to the *academies*, where, as to plain, useful, zealous, disinterested labourers, they are entirely *spoiled*. The old ministers are nearly all gone, and I leave it to every plain man among the dissenters to say, whether, with all the expence of accomplishing these academies, instead of any symptons of increased usefulness, they are not often disgusted with the fulsome pride and vanity of these young divines. Plain John soon becomes—The *Reverend*,—his plain dress and manners are changed for the fopperies of fashion,—the man who delighted to teach in a cellar becomes ambitious of being a pulpit luminary,—his disinterested feelings give way to the sound of a nice round salary and a comfortable house,—the lad that left his father's house with all the rusticity of a country life, returns metamorphosed into an exquisite gentleman, and, in a few years, his very shadow is picked up, to grace the front of "The Evangelical." For fashionable religion this is indispensible, but for doing real and extensive good to the souls of men, I regard it as the most *un*qualifying process that could be attempted. Learning, it will be said, is absolutely requisite. If by learning is meant the study of Horace and Homer, Euclid and Bonnycastle, I beg to dissent; but if it be meant that a man should be able to speak sensibly and forcibly to his fellow sinners in his own language, I produce a host who never studied beneath the academic bower. Natural talents are not scarce, and, as they are greatly improved by exercise, it often strikes me, that if the way were *sufficiently open*, speakers would emanate from most of our congregations. Talents lie dormant, disinterested zeal is not encouraged; and, while preaching is a trade, and going to an academy an indispensible apprenticeship, the present hands will take care to prevent too great a supply in the market. Some may be offended at this language, but I declare plainly, that in my opinion, it is the system of *hirelingism*, that prevents the world from enjoying the benefit of the most useful talents, possessed by individuals both in and out of the establishment. The system of local preaching among the Methodists, approaches to an exception, and I hope they will never suffer any encroachment upon this privilege. But why reason while so many *facts* before us proclaim the unfitness of our present teachers? The ascendency of vice, the unchecked wickedness, the latent and

open infidelity of the people, prove, not merely that our present teachers *neglect* their duty, but that they are *not qualified* to perform it. It is not from Oxford or Cambridge, or from the dissenting academies, that we are to expect men likely to reform the world. These may do to preside over respectable congregations, or to move and second resolutions at public meetings, but they are not the men to send into the highways and hedges, to plough up the fallow ground. Most of our benevolent and religious institutions have arisen entirely from the incompetency of the clergy, and are intended to do that which they have left *undone*. Thus, many zealous laymen, have not only to pay the minister, but actually to assist in doing his work besides. So convinced am I of the want of proper qualifications on the part of our ministers, that I think they are objects of pity rather than censure, and that in future, instead of finding fault with *them*, I shall blame the *system* that brings them into office. This distinction I take to be important; for we can scarcely read a newspaper, or get into any sort of company, but, without investigating the cause, we find the clergy censured for neglect of duty. As well might we expect a corporation to be honest to the public, or the members of it to patronize our temperance societies, as the present class of religious teachers to engage to do the work of the primitive ministers. This will be still more obvious if we consider what should constitute their

Employment.—Extensively as the bible has been circulated, it is astonishing how inattentive most readers are as to matters of fact. Numbers believe at this moment, that what takes place in our churches and chapels on a sunday, is just what was practised in the primitive meetings; hence their present views of the duties of teachers, and hence their slowness to detect the impositions which are constantly palmed upon them. What constituted the work of the primitive teachers? We may take a two-fold view of it, corresponding to the characters to be taught. The first part consisted in teaching "the nations,—the world,—and every creature," as it is expressed in our Lord's commission:—the second, in instructing, admonishing, and exhorting the societies which were formed in different places. Of the first class, Jesus himself was the example, and the work was carried on by the twelve apostles, and those who were chosen in different places to assist them. These, properly speaking, were missionaries. They went from place to place, from city to city, and wherever they found

men ignorant and depraved, there was their work pointed out. Time and place made no difference,—in the synagogues, by the sea side, on a mountain, in a ship, at a publican's table, in the temple, on Mars Hill, by the way side, or in the market place, they were equally ready to instruct the people. Repentance towards God, and faith towards our Lord Jesus Christ, were what they shewed and taught publicly, and from *house to house*, both to Jews and Greeks. (Acts XX, 20, 21.) Had I room, I could fill pages with quotations of the apostolic labours in this respect. Paul says, "Having obtained help of God, I *continue* unto this day, witnessing *both to small and great*, that Christ should suffer, and that he should be the first to rise from the dead.—I shewed, first to them at *Damascus, then at Jerusalem, and throughout all the coasts of Judea, and then to the gentiles*, that men should repent and return to God, and do works meet for repentance." (Acts XXVI, 20—23.) Ever bearing in mind that their commission was "GO," they did not fix upon a place and wait, if peradventure the people would come and hear them, but they *went* among them, and such were their labours, and such was the *agitation* they produced, that when they entered certain places, it was said "they that have turned the world *upside down* are come hither also." Would to God that we had a few such men in Britain, and that, in this respect, our world was also turned upside down! The effect was, that "great multitudes believed and turned to the Lord." These had to be instructed in the way of God more perfectly, and to be taught all things whatsoever Christ had commanded, and this is the second part. For this purpose, the apostles appointed from *among the societies*, "faithful men who should be able to teach others also." These were appointed to "watch for their souls as those who should give account, and to take the charge of the flock, not for filthy lucre's sake, but of a ready mind." There was a number of these teachers to every congregation, and though they were plain men, and distinguished only from their brethren by their age, experience, and zeal, and though they *worked with their own hands* for their support, they are the persons constantly recognised by the name of "bishops," (or overseers.) What a mighty contrast betwixt these and a mitred lord, lawn sleeves, a carriage and four, and five fat livings! Diocesan

bishopricks were not then invented; and such is the perversion of christianity, that now we have a number of churches to one bishop, whilst the primitive christians had a *number* of *bishops* to *one church!* The qualifications and duties of these worthy characters are pointed out in 1st Tim. III, 1—7. Tit. I, 5—9. Acts XX, 17—35, and ought to be consulted by every person who wishes to learn what constitute the duties of christian teachers. These societies seem to have had no idea of erecting temples, or of establishing a ritual service. Nothing is said about building "places of worship," nor is it ever hinted that it was a part of their "manifold sufferings" that they were not allowed to do so. As to teaching the world, they went and *sought* them out; and, as it respected their own edification, they met as friends in their own houses, or in upper rooms, without any ostentation, and taught and admonished each other in simplicity and godly sincerity. These were the golden days, and my heart sickens when I turn to the contrast in the nineteenth century. I will not weary the reader's patience with tracing the employment of our "bishops, priests, and deacons;" for this would be to recite a list of doings, which are either sinful in themselves, or at least tend to neutralize the real object of the christian ministry. If the magnanimous Paul were permitted to visit this country, as at Athens, his spirit would be stirred in him to see the people and the clergy given up to the idolatry of the world.

I cannot conclude this part, without entering my decided protest against the universal mode of teaching by sermons. No plan ever tended more to pervert the true meaning of the scriptures, to keep the people in ignorance, or to encourage the idleness of teachers. It is without any analogy, in the whole course of communicating knowledge, upon any subject whatever. It is condemned by every page of the evangelists and the acts of the apostles. Paul never taught by sermons, nor do I think he was capable of such a drivelling method. Though we hear of "Christ's *sermon* on the Mount," yet, if we examine this discourse, it was any thing but a sermon. Rational teaching consists in ascertaining what the people are ignorant of, and, with plainness and sincerity, communicating such information as they need, without any circuitious rout of imparting knowledge; and not in taking a detached sentence, or part of

a sentence, and dividing and subdividing, till the words are exhausted, a great part of which are frequently strained beyond the real meaning and design of the writer. Indeed, the whole is looked upon rather as an effort of *ability* than as intended to convey seasonable advice. It is the man's *delivery* that is admired, and it is for this he is paid; as for his sermons, if they should get to a book stall, their true value is ascertained; they are the last thing a person would think of purchasing. Any man, if he can keep his mouth open, may preach a sermon; for, if he has not sufficiently studied "the rules for the composition of a sermon," he can supply himself with volumes of "skeletons;" and, for the "divines of the church of England," there are plenty full grown; not only with bones and sinews, but covered with flesh and skin, and struck off in "lithography," for the purpose of deceiving the people. Twenty of these "exact imitations" can be had for thirty shillings. I am astonished that our dissenting ministers are not ashamed of spending so much time in studying sermons, and preaching them to sleepy congregations, instead of going about talking to the people *plainly*, telling them of their sins, and warning them to repent. I am happy to say that there are many exceptions, but these persons, in their zeal for the good of their hearers, are apt to ramble from their texts, and are not considered good preachers.

I can but briefly notice a few *accompanying circumstances*, connected with teaching the people. In every sense, the religion of Christ was opposed to *ceremony*, but it was soon corrupted, and a distinction of times, and places, and ritual performances, soon became prominent. Though the church of England parried off a little from the catholic stock, and though dissenters have cast away a much larger portion, yet we are still fond of pomp and ceremony; the men of this generation still love to be priests, and to magnify their office by some exclusive service. They carry a peculiar air, are solemnly ordained as a seperate order from the people, have a special place to administer in, are clothed with sacerdotal attire, and always accompany their teaching with a round of devotional exercises. They seem to have no idea of that plain, homely, every-day, every-place instruction, which we so much need; but every piece of instruction must be a *sermon*,

delivered at a fixed time, and accompanied by a certain number of hymns and prayers. The consequence is, that instead of getting access to thousands, they have to speak to as many dozens; instead of meeting with fresh hearers in every place, the same persons come and sit under the sound of the gospel, till, to use their own phrase, they are "gospel hardened." Give me the man, whose heart is warm; whose soul is pure; whose motives have never been corrupted by the love of lucre; whose ardour was never damped with the chilling blasts of academic learning; who, ignorant of the petty arts of embellishing truth, and regardless of his own ease or gain, studies the condition of man, beholds his misery and his woe, and makes every sacrifice for his welfare; rustic in his habits, and clad in his own apparel, visits every abode of vice and wickedness; and, whether to two or three, or to hundreds or thousands, unceasingly devotes his time and his strength in promoting the happiness and salvation of mankind!

Remuneration.—If a man is justified in becoming a minister from the same motives which lead others to become doctors or lawyers, I cannot blame any of those who, by studious preparation, by the influence of friends, by an exhibition of their powers, by changing stations and listening to fresh "calls," make the very *best* of their speculation. If a "preached gospel" is to be sold, there is nothing in the world that deserves so high a price, and if a man is at liberty to bargain for a hundred a year, I know of no principle which forbids him to take *five*. Indeed, it is the supposed possession of this *invaluable* treasure, that has given priests, in all ages, such an ascendency over both the minds and the pockets of the people; for, rather than be deprived of what is so consoling both in life and death, they would submit to receive it upon any terms the priests might propose. Having extended this article already beyond what I intended it, I must be excused in this place from attempting to dive into the unfathomable abyss of church livings and church property; a task not only requiring Herculeian strength, but a greater share of patience than I pretend to possess. I shall content myself, therefore, with attempting to trace out the primitive example, contrasting it occasionally with matters as they now stand.

To come to any satisfactory view upon this point, we must

bear in mind the *sort* of work which the first christians had to perform, and what it was, on account of which they may appear to have been paid. We find that the primitive teachers are constantly called *labourers*. It appears to me that we are under a great mistake as to what the scriptures call *labour*. We call composing and preaching sermons, labour; but it is quite clear that this was applied, not to any process of speaking, but principally to the toil and hardships which accompanied their travelling from place to place. To "preach" we are assured by the best critics,* means primerly to "proclaim" like a crier, and therefore if we would learn what that *labour* is which is entitled to its hire, we are not to fix upon one of our ministers, pronouncing a neat, compact discourse from a pulpit, but upon the apostles, travelling from place to place, from city to city, and I may venture to say, from street to street, proclaiming "Repent ye, for the kingdom of heaven is at hand." (Mat. X, 7—14.) How words change their applications! That which was once applied to the proclamation of a single fact, is now confined to the delivery of an expository discourse from the pulpit. In that noted passage, 1st Corin. IX, where it is said, "those who preach the gospel should live of the gospel," it is evident that what is meant by preaching is a course of toil and labour unknown to modern apostles. Who or what are these teachers compared to? to gentlemen, counsellors, magistrates, esquires, or lords of parliament? No, no; but to *soldiers, vine-dressers, shepherds, ploughers, thrashers*;—nay, to "the ox that treadeth out the corn;" and I suppose it will be unnecessary for me to say, that those who were thus employed should "live" and not die. I shall be the last man that will ever grudge our preachers a living, on these terms. No man in the apostolic days, I believe, ever received any thing merely on account of his office, talents, or wisdom, but *exclusively* on account of that *toil and labour* which were requisite to plant the gospel in every nation under heaven.

But I must remark, that what they received was rather a matter of *necessity*, than of choice. Paul himself assures us in this same chapter, "that he had used none of these things—

* See Campbell's Preliminary Dissertations.

that he had been determined "to preach the gospel WITHOUT CHARGE;" and in other places he affirms, "that he had preached unto them the gospel of God FREELY;"—"for, labouring night and day," says he, "because *we would not be chargeable* unto any of you, we preached unto you the gospel of God." (2nd Cor. XI, 7—9.—1st Thes. II, 9.) In his admirable farewell address to the bishops of Ephesus, he says, "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that THESE HANDS *have ministered unto my necessities*, and to *them that were with me*. I have shewed you all things, how that *so labouring, ye* (bishops!) *ought to support the weak*, and to remember the words of the Lord Jesus, (and not to apply them to others, instead of yourselves,) that it is more blessed to GIVE than to RECEIVE. (Acts, XX.) These passages neither require note or comment, they develope the noble spirit of an apostle, and condemn the worldly, mercenary, avaricious conduct of that order which has long trampled the essence of religion beneath its feet. When Paul was settled at a place, as at Corinth, (Acts XVIII. 1--3,) and had opportunities for working at his business, he did so; on other occasions, when in "necessity" or "want," he received assistance. Just upon the same principle, the disciples who were sent through all the cities of Israel, were told "that into whatsoever house or city they entered, and were well received, they were to remain, eating and drinking such things as were set before them, for the labourer was worthy of his hire." To such a principle of remuneration, I repeat, every good man will give his hearty consent. But here let me remark, there were no ready-made "livings," either large or small; no "salaries" of so much a year; no "calls" with the amount attached to them; no "bonds" for the payment in full; no uneasiness betwixt minister and people on money matters; no pretexts of "increased usefulness" to get to a better place! I maintain, then, first, that the only support received by the first teachers was as a matter of *necessity*; secondly, that it was *casual*; and thirdly, it was *voluntary*. Nothing that could by possibility approach to compulsion was allowed. When the apostles required assistance, their wants were readily supplied by the churches; (Philipp. IV, 10—19) but from the people among whom there was the least murmering or suspicion,

they would receive no help. even though they were labouring for them. (2nd Cor. XI, 7—10.) All was voluntary, and such was the trifling amount required to assist these worthy men (for the tree of life did not then grow in a *silvery soil*, and the "want of funds," were terms not known,) that the noble example of *relieving the poor* meets us in every part of the New Testament. I have made diligent search, and I can find *no other* object for which collections were made by the first christians. The audacious libels upon christianity, and the abominable impositions upon the people, under the heads of *tithes*, *dues*, and *church-taxes*, are such as surely never can continue long. From no party ought ministers to expect support, unless their labours be such as to merit it *voluntarily* at the hands of the people. My conclusion under this head is this, that *church and chapel exercises* performed on the *sabbath*, ought *not to be paid for;* but if a congregation, in addition to their numerous and gratuitous instructors, (whom they ought to have from their own body) think proper to encourage a person or persons (for I generally find two together) to employ their *whole time*, in teaching and preaching, and labouring for the spiritual welfare of society, either in town or country, they ought to make up any deficiency in the support, which such individuals may receive from those amongst whom they labour. And I am sure, if they were as faithful and as laborious as they ought to be, such would be the readiness of people to assist them, that neither taxing seats, nor any other similar measure, would ever be requisite. The fact is, that corrupt as we are, where a man is found discharging honestly and zealously the real duties of a servant of Christ, the greatest danger is, (and all history confirms the fact) that he will be corrupted by the excessive kindness of those who benefit by his labours. The best "bond" is the peoples' affections; and the only way to secure it is the conscientious discharge of those duties, the effects of which are seen in the moral and religious improvement of society.

In conclusion, I observe, that at present religion is nearly all *outside* work,—a system of *automotonism* which unites, both in teacher and people, a *form* of godliness with a love of the world. Power may invent and patronize forms and ceremonies, and fill the country with the externals of devotion; wealth may give them an imposing and a deceitful appearance, whilst the essence of religion,—piety and devotedness to God, charity and benevolence to man, and a strict attention to all the duties of life—is

rarely to be found. And, while religion is made the *medium of wealth* to the clergy, these effects are sure to follow. Corruption acts reciprocally; the church and the world keep each other in countenance; the moral hemisphere is terribly over-clouded, and, until heaven be pleased to develope the genius of a purer age, men will continue to "love darkness rather than light, because their deeds are evil." J. L.

VARIETIES.

Scales for the Poor.—Contracted as are the means of the poor, they are often still more reduced by the deceptions which are practised upon them. They are often gulled by *cheap* articles, which, considering their inferior qualities, are really dearer than those which are purchased for something more in price. In *weight* also, many impositions are practised; for, in some articles, a half-penny less in price is made up by an ounce less in weight. Bags of coals, which are called a hundred weight, I know, are frequently not more than ninety pounds. Now, how are the poor to defend themselves? They cannot afford to keep scales to weigh every article they buy. To remedy this evil, persons have been appointed as juries to *inspect* weights and measures. This is but a partial check, and is easily eluded. The only permanent cure for short weights would be to afford every person a convenient opportunity of weighing every article he purchases. This might be effected by *establishing a set of scales in two or three different parts of a town, for the free use of the people.* Something more than the expenses of the present juries would be sufficient, and no small sum, defrayed by the county rate, could be better applied.—We want a reformed magistracy as well as a reformed parliament; and then we might hope that regulations like this would sometimes get beyond the existence of mere suggestions.

Churching of Women.—Among the remnants of superstition is the notion that women, after child-bed, ought not to be seen abroad till they are *churched.* By this foolish idea, delicate females make a sudden change of a *warm* room for a *cold* church, and numerous are the instances of its pernicious effects. Would not a thanksgiving in the closet be as acceptable as in the church? But if it be desirable to make a public acknowledgment, instead

of on a friday, when there is no congregation, why not defer it till a more distant day, when the people would be assembled, and when the women would be quite stout ?

Inhumanity of the Poor Laws.—An instance of this lately occurred; the particulars are as follows:—A miserable female, in an advanced state of pregnancy, took up her lodgings at a lodging house in this town. One of the overseers gave strict orders that she should be sent away, lest the child should be born and belong to the town. Some delay occurred; she was delivered in the place, and but for the prompt attention of a female neighbour, she would have been totally without assistance, and without any bed to lie upon. And though the owner of the house was entreated to give her a lodging, lest the overseers should get to know, the miserable woman was turned out the same night —. A proof of the working of the abominable settlement law.

Chester Races.—Though it is about twenty years since I was at a race, being detained at Chester on thursday, the 5th ult., and the race course adjoining the city walls, as I had frequently spoken against this sport, I embraced the opportunity of taking a full view of the whole affair. And though I am willing to allow that persons may go and return without any bad motives, yet, reviewed altogether as to their effects upon society, vice and misery are the inevitable effects of the races. Unfortunately, where wealth is bestowed, there is generally but little intellect, and often less moral principle. What answer will our sporting gentlemen be able to give at the last day, for lavishly squandering away their property in maintaining blood horses, and upholding a system of gaming and debauchery ? Upon the leading men, must fall, in the first place, the charge of this guilt. There is no harm, I readily admit, in people enjoying a holiday, or leaving their employments for a little relaxation, but this should never be connected with evil temptations to themselves or others. It is true, that at the races there may be pleasure for the time, but the *after reflections* are the surest criterion: in many instances it is only necessary to ascertain these to know the value of the races.—Viewing the immense mass of people collected, and having visited the stands, and camps, and hovels of every sort, I thought the whole of the people might be fairly divided into the following classes:—the genteel—the rogues and vagabonds—the outwardly vicious—and the quiet, indifferent, spectators. The first included most of the wealth, rank and fashion of

the county. The gentlemen seemed to enter into the meeting with all their life and soul, and were sporting their money fluently; the ladies, in a long train of carriages, looked on with great composure. To females, the opportunity of displaying their dress and ornaments, is probably the greatest temptation. If, instead of supporting these tumultuous sports and barbrous pleasures, these persons, who possess so much of this world's goods, would employ their time, influence, and money, in promoting the comfort, contentment, and happiness of the classes below them, and avoid setting them so bad an example, what a happy change we should soon experience! The second class consisted of a collection of gamesters, rogues, and fools of all sorts; such as, I should suppose, could be found in no place in the world but on a race ground. Every art of deception, enticement, and swindling, was put into practice; organized gangs of genteel robbers were constantly on the alert; and sovereigns were tossed about as if they were of no more value than button tops. Men, women, and children were fixed to allure and to rob the unwary visitor. The races bring together the very scum of society, and yet the rich and the respectable (so called) are not ashamed to be seen in their company. An attempt was made to put down the gamblers, but it was as feeble, as it was probably, insincere. These men reap a rich harvest from the gullibility of our countrymen. The third were those who, in every place, as well as at the races, embrace every opportunity of indulging in sensual excesses, and violating every law of decorum and propriety. The public houses and tents were filled with these, and in the evening many of them were strolling in the streets, to the annoyance of every peaceable person. The fourth class was made up of those who, without being enamoured of the races, leave their homes or business, just to enjoy an afternoon's relaxation. Many of these were farmers servants, who come more "to see and be seen," than from any other motive. These conduct themselves with propriety, and return peaceably home; and, at first sight, I have no doubt it appears to many that in going to the races in this manner there is no evil. But let me observe to such, that the increase of immorality and vice, to an awful extent,—that the misery and ruin of many individuals and families,—that worldly mindedness and an unfitness for death—are fostered and promoted by the races to a serious extent; and that, therefore, it is decidedly wrong to countenance them. If there be a record in heaven of the guilty actions of

men, I fear there will be a black page, headed—"CHESTER RACES."

Preston Races.—The cockings in Preston are finally abandoned; and it is probable the races will share the same fate. So far, I think, the result of a late election may be considered a permanent good. Still I should be sorry, if, on this account, our spinners, mechanics, apprentices, and sunday-school children, should loose their midsummer holiday. I know their confinement is so severe, and their opportunities for relaxation so very few, that it would be considered a great misfortune to loose the day or two they have generally had during the races. Let the men adopt, in good time, the likeliest means to secure the continuance of this privilege; and their masters, I hope, will not deny so reasonable an indulgence. And, if the men will only act a rational part, they will find a thousand ways of spending their time without being exposed to the temptations of a race ground.

Corporations.—Various societies and orders of men have arisen out of the peculiar circumstances of the times which gave them birth. They answered the end of their appointment with utility to the public, so long as the circumstances of society continued the same; beyond that they often become nuisances, and press as an incubus upon the aspiring feelings of the nation. This applies forcibly to those bodies of men called CORPORATIONS; and, if they could but see themselves as the public see them, they would pray heartily for a speedy annihilation. They are excrescences upon the body politic; they belong to another age, and can never amalgamate with the materials of the present generation. The public want not their services, and would be heartily glad to get quit of their demands. For a long time this borough has been taxed in various shapes, by one of these self-represented authorities; and, without any equivalent, immense sums have been extracted from the people visiting Preston. These pretended dues were never publicly defined, and the man who farmed the tolls had constantly to contend for his demands. Every means, but those of justice, were made use of to compel payment; and I well remember, that the neighbourhood of one of the toll bars was a constant scence of litigation and strife, which were often terminated by physical strength. Lying or evasion, in order to cheat the toll man, was considered no sin by the carters. Disgusted with so much imposition, and with such a riotous mode of collecting the toll, a number of tradesmen,

carriers, &c. determined to resist the demand, and forthwith joined in a bond, to try the question, and to bring the dispute to a final issue. These persons have constantly refused to pay tolls for about four years, and though the corporation commenced actions against one or two of them, they have not, though fairly invited, dared to bring the matter to a trial. This is a great triumph, and has been a saving to some individuals as much as forty pounds a year. But notwithstanding this salutary check, they still employ a *catch* at each end of the town, and get what they can from those who are timid enough to pay. Thus a corporation, respectable as individuals, but corrupt as a body, continues to make claims which can neither be demanded by justice nor the charters of the town, and employs agents to interrupt and to badger the poor carters out of their hard-gotten money.

The souls of all corporations are alike, hence at Wigan, I have been told, the old fashioned, summary, method of seizing by the waistcoat collar is still kept up. At Lancaster south bar I have stood several times to watch the game. The collector, who is also landlord, seems gifted with admirable tact for the business. He is weight for the best of them, and as the people in those parts are not sufficiently *anti*-corporated, they seldom prolong the dispute. They cheat him if they can, but if detected, durst not refuse to pay. At Chester, these demands are so evaded and frittered away, that they are scarcely worth collecting, and I was told, that at a meeting lately held to consider the propriety of abandoning them altogether, this laudable purpose was lost by a majority of one. The abandonment of these tolls would be a grand thing for the country, and no person would suffer, excepting the doctors, who would have fewer gouty subjects to attend to. The great *Russelling* comet of reform is beginning to be visible in the heavens, and, if but the tip of its tail should touch some of these protuberant bodies, so inflammable are their substances, they are sure to ignite, and a joyful explosion we shall have. May the "schoolmaster" hasten it in its time.

Institution for the Diffusion of Useful Knowledge.—It may not be known to persons at a distance, that in Preston we have an Institution under the above designation, which is generally allowed, considering the population, to be second to none in the kingdom. Though of little more than two years' standing, it can boast a commodious reading room, a respectable museum, a good stock of philosophical apparatus, a constant supply of the

most popular lectures, and a splendid library, containing 1700 volumes, many of which are of first rate excellence. The room is open for reading and the delivery of books every day from noon till half-past nine at night; and several classes meet for mutual instruction on different evenings in the week. The number of members is about 600, and the average number who actually paid last year was 551. Members are admitted upon the recommendation of another, without any previous notice, and the charge is only 6*s.* 6*d.* per year, or 1*s.* 7½*d.* per quarter. The funds are in a prosperous state, and altogether, the original promoters cannot but be gratified to see the unexpected result of their well intended labours. I hope, in the language of the committee, "the town will long continue to enjoy those intellectual and moral benefits which it is the great object of this institution to impart." Mr. Frankland Lewis is delivering, this week, to the members of this Institution, a course of lectures on *Astronomy*, on the usual terms. An institution of a similar character has recently been established at Chorley. I wish it every success.

Religious Advertisements.—Amongst the number of large advertisements which at this season of the year appear on the walls, announcing the anniversaries of societies and the preaching of charrity sermons, I am glad for once to be able to bestow unqualified praise upon that connected with the parish church. It is a simple, modest announcement, that a sermon will be preached on such a day. Here is no puff about *services;* no popular names and honourary titles to attract a large congregation; and above all, *no charge for entrance.* The Methodists still stick to this "silver," but it is now introduced with so much diffidence, and accompanied with such nice, soft words, that it disarms all hostility. The Catholics have varied the thing a little; they will take either silver or copper, but the amount must not be less than "sixpence." Ah! what chance of entrance would there have been for their first pope, who declared, "silver and gold have I none,"—or for the Head of the church himself who said, "The foxes have holes, and the birds of the air have nests, but the son of man has not where to lay his head?"

The comparitive results of the sermons and services in favor of the national school and the catholic school, confirm what I have often said, that *spontaneous* liberality is but a rare article. To secure a good collection, there must be a *performance*, or some sort of sensible excitement.—For the former, £26 was collected;

for the latter, £76. A great part of the difference, I presume, was owing to the entrance money, and to the presence and support of the Preston Choral Society.

The Reform Bill.—The final success of this measure, which was once extremely doubtful, is now certain. But how different do parties view it in its consequences! Its warmest admirers view it as a perfect panacea, and, from its passing, promise themselves the commencement of an era of national felicity. The opposite party denounce it as revolution, and affect, at least, to forbode the results as terrible. I think it is probable that both parties go to extremes in their anticipations. I have always maintained, that the result of good laws depend principally upon the character of those who administer them; and until we have a reformed constituency, and persons of reformed characters for our representatives, many of our expectations will never be realized. Still I think this measure will give a decided turn to the tide of influence in favour of the best interests of the nation; and, if coupled with, or followed up by, such regulations as would secure *purity of election*, it will still be more acceptable. I repeat here, what I have before suggested, that I would expunge the word "polling" altogether; and, after the example of the House Commons, would ascertain the minds of the voters simply by a *division*. Few places will contain as many voters as Preston, yet, in the area of the Exchange, it would be perfectly practicable. By this mode the real sense of the electors would be ascertained, for those who felt indifferent or wished to stand neutral, would keep away. Suppose the doors open at eight o'clock, and the court to open at ten. The nominations and speeches would last perhaps two hours; during all this time, admit every person whose name was found in the regular register. This done, if more persons be nominated than the borough returns, let the doors be locked, and at the order of the returning officer, let the electors divide successively, according to the number of candidates, which, by the means of tellers, would decide the election at once. I think every reflecting person will see in this plan a cure for many of the evils which, on the polling system, will always attach to elections. Indeed, the register is the principal thing; with this, and scrupulously admitting *none but voters*, the election, except when the numbers were nearly equal, might be decided by a show of hands. The whole would be over by one o'Clock. J. L.

Correspondence.

To the Editor of the Moral Reformer.

Bolton, 18th May, 1381.

SIR,

IN your last number I stated, through mistake, that some individuals in the church enjoyed from six to sixteen livings and preferments. It ought to have been from six to ten. To prove that this statement is correct, I will subjoin an extract from the *Black Book*, p. 27—being the authority from which I derived my information. After giving the number of Sees, Chancellorships, Deaneries, Archdeacons, Prebends, Rectories, Vicarages and Chapelries, &c., it proceeds, "Thus there are twelve thousand three hundred and twenty seven places of preferment, divided among seven thousand six hundred and ninty four individuals, affording nearly two for each. This extraordinary monopoly of offices accounts for the vast number of pluralities. The whole number of incumbents in England and Wales is, seven thousand one hundred and ninty one; of this number two thousand eight hundred and eighty six hold two or more rectories, vicarages, and chapelries. From data in the *Ecclesiastical Dictionary*, we have drawn up the following classification of parochial patronage, exhibiting the number of parochial preferments enjoyed by each.

"*Parochial Patronage*, shewing the number of individuals, and the number of rectories, vicarages and chapelries, held by each:—

Number of Individuals.	*Livings held by each.*	*Total No. of Livings.*
1	11	11
1	8	8
5	7	35
12	6	72
64	5	320
209	4	836
567	3	1701
2027	2	4054
4305	1	4305
7191		11,342

A. H.

To the Editor of the Moral Reformer.

SIR,

I have read the *gentlemanly* letters in your last number, in reply to my remarks on the Manchester Cigar Divan. It is not my intention to trouble you with a long rejoinder,—a few words will be quite sufficient.

I would beg to inform Amicus Justitiæ, that all his suppositions respecting me are by the mark; and that my views of the sanctity of the sabbath extend a little beyond his; at least as it respects reading the newspapers, and the company whom I should expect to meet at a Cigar Divan.

With regard to your other correspondent, Ultor, I have only to remark, what first attracted my attention was a demy placard, hung at the outside of the door, announcing that the Cigar Divan was then open; and that I had come directly, without loss of time, from a place of public worship about three hundred yards off, where the service had not been unusually long. As to what is said respecting the time of divine service, I have only to remark, that I know of no authority admissible in matters of this sort, which makes any distinction between one part of the Lord's Day and another.

A MANCHETSER MAN.

To the Editor of the Moral Reformer.

SIR,

IT has been remarked, that the use of undefined words by early theological writers, has been one cause of the laborious disputes of latter times. And it is very true, that a clear understanding of the meaning of words, is of the first importance, either in acquiring knowledge, or communicating instruction. The patrons and teachers of many of our Sabbath schools, however, have either disbelieved this maxim, or, from want of consideration, have failed to act upon it. The children have been taught to read the scriptures,—chapters, hymns, and catechisms, have been treasured in their memories, they have regularly frequented the house of God, and exhortations have been addressed to them in their schools; and, if they had *understood* all this, an invaluable benefit had been conferred on them. But they have *not* understood it, and one reason was, they did not know the meaning of the words employed.

It is a gratifying reflection, that much attention has been directed of late to the mental culture of sabbath scholars, and many valuable helps have been published; but, with children who had been previously neglected, and those of country villages especially, general questioning on chapters and catechisms, is of small utility; it is rearing a fabric without examining the foundation: general questions are useful as a means of drawing attention to a particular object, but it is instruction in the meaning of the words brought under notice, that is advantageous. For instance, I have asked, "For what did Christ die?" and received for answer, "To save sinners." But upon further examination, the boy could not explain the words "sinners," and "to save;" the explanation however of these terms was the most profitable part of the instruction, as it brought the subject to a practical and individual bearing. I subjoin another instance.—A young man of respectable abilities took a friend's class on a sabbath, and the answer

to the twenty-ninth question of the Assembly's Catechism was repeated by the scholars, in order to its being explained. The repetition was accurate, and several general questions were answered without much difficulty; but when he came to enquire respecting their knowledge of the meaning of the words, with the exception of one boy who had received superior instruction, the word "redemption," was the only one of which they had any knowledge.

But these are by no means the least favourable descriptions of the mental sterility to be found in our country sabbath schools Cases have come under my observation, and I have received similar testimony from others, that boys, who had been previously destitute of intellectual instruction, have read a passage correctly, yet, on a question being asked upon a verse just read, and in the exact words of the former part of it, the latter part of which would be the answer, they have not been able to give the answer. Now, there is surely not an individual to be found, who, upon discovering such consummate ignorance, would not condemn, in the most unqualified manner, a mode of teaching, by which boys who had been advanced to read in the New Testament, should be so completely devoid of mental power; but such a mode of teaching in a sabbath school, where instruction is employed as a moral agent, is a perfect monster: it possesses a human voice, but the whole of its other parts are bestial, and the sooner the monster is destroyed, the better. Indeed, it is surprising that its existence has continued so long, and that with the many striking proofs of the ignorance and immorality of the lower classes, the inefficiency of our sabbath school tuition has not been exposed, and removed. Surely another generation will not pass under the same stupifying process; let us set ourselves instantly and earnestly to the use of such means only as have a direct tendency to promote the great objects we have in view,—so shall our sabbath school instruction prove a real blessing,—so shall a future generation as it were lift up their hands in astonishment at the stupidity of a system once denominated instruction. The infant schools demonstrate that the mind of a mere infant may be stored with a valuable stock of knowledge, while the child is yet scarcely able to read; why then should readers be found of twelve or fourteen years of age, whose minds are *less* furnished than the minds of these infants?

But the greater part of sabbath school teachers, having been trained on the old plan, are in a great measure incapable of imparting mental instruction, and must themselves first be taught. Of this I had an impressive illustration lately. I remarked to one of our teachers, a young man who, like others, had been taught only to *read*, but who is now anxious to understand what he reads, that he may instruct others, that the greatest obstacle in communicating instruction to the scholars was, their ignorance of the meaning of words. He replied, he found it so; and added, it was the *greatest hinderance* to *his* obtaining knowledge; that he had become a subscriber to the World newspaper, and, being anxious to know the debates on the reform question, had sometimes read a paragraph several times over, but met with so many words of which he did not know the meaning, that he knew not the arguments either for the measure or against it. I advised

him by no means to pass a word in reading that he did not know, without searching a dictionary for its meaning, however slow such a method might render his progress. I ought to add, that this young man makes himself useful in his class to the extent of his abilities, and this is more than can be said of many others. Let not teachers rest satisfied when their scholars have read a chapter or repeated a task correctly, but ascertain by easy conversational questioning, if they are any wiser, and especially, if they know the meaning of the *words* of the lesson; we cannot expect that teaching to make them *better*, which does not make them *wiser*; and remember, a few ideas are considerable, compared with none. The assistance which teachers may derive from books is great and valuable, but I would caution them against asking questions verbatim from any book, as it is much better to form their method according to the state in which they find the minds of their scholars; and by the disuse of helps in the school, they will be compelled to come prepared, and thus their own understandings will be greatly improved. I have seen most of the catechetical works for sabbath schools, and I give the decided preference to Mr. Gall's: his catechisms, with their Keys, Helps to the Gospel, and Introduction to the Helps, are all of them very excellent and useful works, and I cannot conclude this paper better, than by earnestly recommending them to the notice of all engaged in sabbath instruction, and anxious for its success.

I am, Sir, Yours &c.

A TEACHER.

PRUDENCE.

To the Editor of the Moral Reformer.

SIR,

THERE is perhaps no virtue which is more essential to the prosperity and happiness of man, in whatever condition of life he may be placed, than PRUDENCE. Unless men conduct their affairs with discretion, they will find themselves frequently involved in difficulties, and suffer much anxiety and distress. To the labourer, whose means are very limited, and who is so much dependent upon his own exertions for his sustinence, this consideration has many and strong claims to his serious consideration. There are three very prevalent breaches of this duty, sources of much embarrasment and misery, to which I wish particularly to call his attention. The first is that of *credit*, the second, *pledging*, and the third *imprudent* and *premature* matrimonial connexions.

Those labourers who pursue a system of credit may be arranged into three classes. The first, such as are honest and industrious, and whose means are adequate to the supply of their necessities. The second, such as are induced to have recourse to the system, as a temporary measure, when

they are out of employment, or subjected to some unwonted cause of increased expenditure;—and the third, such as are indolent and fraudulent, and who adopt it in order to procure an idle subsistence, with a dishonest intention of cheating those who trust them. Such are the people to whom the small shopkeeper has to dispose of his goods. From the first he usually receives punctual weekly payment; from the second, protracted instalments; and by the third, he suffers grievously. Under such a system the shopkeeper's losses must be very considerable, and they must either be made up by exorbitant profits, exacted from his honest customers, or bankruptcy would inevitably ensue. The tradesman's choice is thus limited to undue exaction, or certain ruin. If he adopts the former, his honest customer is obliged to contribute to the support of the base and indolent a large portion of the product of his industry; and if he do not, the shopkeeper's creditors must do so. Thus, in either case, fraud is committed, and vice is fostered; and it is unreasonable to suppose that, in very many instances, the tradesman will choose that expedient which will be most to his own advantage: and that, consequently, the industrious and upright artizan must be the sufferer. If this system of credit were not supported by the first class of customers that I have mentioned, it would speedily fall into disuse; so that upon the honest and respectable artizan, unwittingly rests the chief responsibility, and the greatest part of the evil of this impolitic, injurious practice. Besides, by this system, the shopkeeper is compelled to purchase his articles on credit also, at a great disadvantage, the burthen of which again is thrown upon the consumer. By this practice too, the labourer prevents himself from going to the best market for his goods, even if he chose, for he has expended his wages before he receives them, and is obliged to take them to pay for what he has already consumed, and must throw himself upon the confidence of the tradesman for another week's supply; and should sickness attack him, or his employment fail, he is entirely at the mercy of his creditors, and perhaps will remain so during the remainder of his existence, without the power of resenting any insult to which he may be exposed. How much better then would it be for the honest labourer to disengage himself from this highly imprudent practice, and purchase the necessaries of life when he has the means of present payment! By this means he would maintain his independence, would avoid exorbitant charges, cease to encourage fraud, indolence, and dissipation, and would insure credit when he might be in absolute need; and he would thus also confer no small obligation on the shopkeeper, by rendering him likewise independent of his creditors, and enabling him to purchase his wares at a great advantage. I really cannot conceive what advantages this deserving class of people can see in the present system; for my own part, I have sought for them in vain, so that I am disposed to think if there are any, they must be very trifling, whilst the evils are very conspicuous and great. It may have some advantages to the second class; but if they could possibly avoid the system, I think they would find it much to their advantage; for when they are once involved, their escape will often be difficult, and sometimes impossible. The chief gainers by the

system, and those to whom alone it is really useful, are the third class, and they would lament if it were abolished,—perhaps, the only mourners over its fall.

The second great improvidence of the working classes, in many cases, results from the former. I allude to Pledging. The labourer, when thrown out of employment, is often unable to procure his wonted weekly provisions from not being possessed of the means of making his customary payments; his children must be supplied with food, and his shopkeeper is urgent for the discharge of his debt, and as a miserable expedient his wife is dispatched to the pawnbroker's to borrow a small sum of money upon some personal security, for which he has to pay an enormous percentage. Many I am aware adopt the system with this pretext; some perhaps from fancying they can discern in it an advantage; but by far the greatest majority rashly sacrifice future comfort to present gratification, and will embrace any expedient which promises present enjoyment, however pregnant it may be with future evil. Such are not only improvident, but slaves to their passions, and to them reason would plead in vain; so that I can entertain no hope of inducing them to relinquish the system. But I would willingly persuade myself that there must be many among the great numbers who pursue this practice, who would reliuquish it if they could be impressed with a just view of its disadvantages and degradation, and in the hope that some such may peruse this letter, I am desirous of very briefly noticing its evil effects.

If I am rightly informed, the pawnbroker exacts upon his loans 20*l.* per cent, and charges for the tickets of the articles pledged ½*d.* for a sum of 5*s.* 1*d.* for 10*s.* 1½ for 15*s.* 2*d.* for 20*s.* &c. Every time the loan is renewed, the same sums are charged for the tickets; and though the borrower has only had the use of the loan for one day, he is obliged to pay a percentage of 20*l.* for a month. Is it not a strange inconsistency, Sir, in our legislature, that laws should be enacted to prevent usury in lending large sums of money, a provision which can only protect those who are in the higher or middle classes of society, while such an usurious system as that of pledging should be permitted to deprive the poor man of such large sums of his hard earned wages? Why are men permitted to take such an unjustifiable and cruel advantage of the poor man's imprudence, ignorance, or vice? Why is such a system allowed to pollute a christian country? Religion has cursed it, humanity views it with grief, reason turns from it with abhorrence, and poverty bleeds by it at every pore. If I use strong language, it is because the magnitude of the evil demands it. Can any one see the miserable and degraded women skulking into these abominable repositories to pledge their husband's clothing, and even in some cases the bed linen which is all they have to protect themselves and children during the night; weekly to redeem and repledge the former, and daily the latter; and consider the sums the deluded creatures pay for the use of what was once their own—can any one consider all this, Sir, and remain unimpassioned?

The object of laws ought to be to protect the weak against the oppressions of the strong,—the poor against the tyranny of the rich,—and the

simple and ignorant against the wiles of the knave and the crafty. Yet in the laws that relate to usury in this country, we find the strong, rich, and intelligent, protected against any undue imposition, while the weak, poor, and simple, are suffered to become a prey to those who are disposed to take advantage of their miseries. These however are considerations for the legislature, and I must therefore return to the effects of the system upon the poor, which they may prevent by relinquishing the practice altogether, but cannot modify while they continue it.

The common practice of pledging is to deposit goods in the hands of the pawnbroker at the beginning of the week, to obtain a loan upon them, and to redeem them at the termination of the week, by refunding the money which has been advanced upon their security, with the customary interest. If the goods are pledged and redeemed weekly, and a loan of 10*s.* obtained upon them, a penny is paid for the ticket, and twopence for a month's interest. Thus at the end of the year, for the loan of the sum of 10*s* the poor man has to pay 13*s.* or 130*l.* per cent. If many who pursue this practice were told that one of their more wealthy neighbours had borrowed of another 100*l*, which he returned at the end of the year, and had given 130*l.* for the use of the money, besides having been obliged to attend weekly upon the usurer, losing much valuable time, and incurring much vexation, insult and degradation, would they not think that their neighbour had taken leave of his senses? And yet this is precisely their case, except that the sum is smaller in the one instance than the other, which cannot by any means diminish the imprudence and folly, as their limited income may more than counterbalance the difference. But supposing a person pledges and redeems his bed linen daily for 10*s*, (which I am told is no very uncommon circumstance) then at the end of the year for the use of 10*s.* he will have to pay the enormous sum of 4*l* 11*s.* 3*d.* or above 900*l.* per cent. Is it possible, Sir, that any rational being can be induced to submit to such imposition? Had I not known that such is the fact, I should, for the sake of humanity, have utterly denied it. The poor perhaps do not know the extent of the injury they inflict upon themselves by this proceeding, in preventing the assistance which many charitable people would willingly extend to render their situation more comfortable. I know it to be a fact, that it is a common observation when any clothing, bed linen, or other articles essential to domestic comfort, are solicited from the wealthy, "Whatever we do for the poor is of no avail, if we clothe them ever so well to-day, to-morrow our gifts will be on the pawnbroker's shelves, and they will be as wretched and as ragged as ever!" What reply can be made to such a remark? No one can doubt its truth, and under the present practices of the poor, no one can wonder the rich are indifferent to their misery.

If any who are addicted to the practice should read this letter, let me beg of them as rational beings to submit no longer to such a flagrant breach of prudence, not to suffer themselves to continue to pay so exorbitant an usury,—not to value their hard earnings so lightly, as to pay so large a portion of them into the usurer's coffer,—not to continue to damp the wishes, and restrain the hand of the charitable, by so imprudent a measure,—not

to permit their wives to spend their valuable time among the dissolute wretches who frequent the pawnbroker's shops, where their morals can hardly escape contamination, and their minds suffer much degradation. Can they think of the sharer of their toils, the partner of their joys and griefs, the mother, the guardian, and the moral instructress of their children, skulking into those pernicious repositories, conscious that they are about to commit an act that the world has stamped with disgrace, and fearful of observation? Can they think of them exposed to this degradation, with indifference? I would hope out of thousands, some few may have a sense of honour and prudence remaining, and could even these be induced to consider their true interest, every friend of the poor would sincerely rejoice, and none more than

Yours respectfully,

H.

P. S.—Having perhaps already trespassed beyond the limits of a letter, I must leave the consideration of the last breach of Prudence to which I have alluded until some future opportunity.

BETTERING THE CONDITION OF THE POOR.

The following letter, though written for another publication, is inserted in the Reformer as being exactly in accordance with the general tenor of the work. Though it proceeds upon a recognition of the present poor laws, it is clear that the sort of societies here recommended, if properly detailed, might be soon made to supplant them.—*Edit.*

EVERY reflecting person, governed by the principles of humanity and religion, must be convinced that in the present state of society there exists a great degree of poverty and distress. And this is often made to cover the practices, and sanction the pretensions of a numerous race of impostors. Mendicity, carried on by deception, is practised to an alarming extent, to the annoyance of every respectable family, and often to the injury of those who are really deserving. While the law has been unable to suppress the practice of begging, the legal provision raised by the parishes has also been found inefficient to meet the varying necessities of the deserving poor;—hence so many charitable institutions supported by a liberal public, which are a strong testimony as to the necessity of something more than parochial relief. Each of these institutions, however, generally refers only to *one* particular in the long list of human sufferings; and these are not calculated to meet those *varied* causes of distress which are constantly occurring.

Under these circumstances, societies for *bettering the condition of the poor* upon *general principles*, it is conceived, are very desirable. Under a

judicious arrangement, a society of this sort, bending its mode of operation to the peculiar cases which may occur, would not only be calculated to do extensive good to the poor with moderate means, but would form a strong check upon mendicity and imposition. Numerous applications are made, almost every day, at the doors of the opulent, and in most cases the relief or the refusal is given in painful uncertainty. It is too much to expect that persons can either have the means or the time requisite for investigating any proportion of the cases which come before them. The object of this society is therefore two-fold.

First—To relieve the distresses, and improve the condition of the deserving poor.

Second—To discourage mendicity, to detect imposition, and to remove that unnecessary annoyance to which every respectable family is at present exposed.

The plan would be, first, to divide a town into districts, and to appoint suitable agents in each. By which means a free intercourse would be established with the poor, many cases of extensive suffering which are at present passed over without assistance would be noticed, and the unworthy practices of numbers who depend on charity would be brought to light. All urgent and distressing cases might be relieved in such a way as circumstances might require, either by food, money, nourishment, clothing, or bedding. Ordinary cases, by assisting them in their applications to their parishes, and defending them from the oppression of their overseers—by seeking out fresh sources of employment—by recommending to situations such as are sober and industrious—and by any other mode which the benevolence of the subscribers might suggest. In case of an unusual pressure of the times, such as we have more than once witnessed, such a society would be an established organ, through which the public might dispense its bounty, and escape that imposition and deception to which every *sudden* attempt to relieve the poor is liable.

One part of the plan might be to keep a depot for old cast off clothes, and for a few new articles purchased at a cheap rate. Numbers of poor men with large families, who have not a decent thing to wear on a sunday, might be furnished in a way most suitable to their circumstances. The sabbath, to many, is a season only of close confinement; being destitute of any other clothing except their working clothes, which are generally dirty and ragged, they shame to be seen by their neighbours. To assist such would be worthy the attempt of every benevolent mind.

With such a profusion of blessings bestowed upon us by the Father of all, can we be content while numbers in our own neighbourhood are left, unnoticed, to grapple with all the miseries of poverty and disease? What a pleasure there is in making a poor family comfortable! and how pleased they are to be noticed, advised, and assisted by those in the upper ranks of life! There is no want of means; if some would give their time, some their advice, and others their money, the object here proposed would easily be accomplished.

REFORM IN CHOOSING COMMITTEES.

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To the Editor of the Moral Reformer.

SIR,

My former communication having been inserted, I am encouraged to address you again. My present subject is, the usual way in which committees for literary institutions, benevolent societies, &c. are formed. At the institution of a society, the persons selected to constitute their officers for the first year, are nominated by some leading individuals, and their names are mentioned at a general meeting, for the approval of members or subscribers To none of these circumstances do I mean to start any objection. At the end of every following year, one half, or a certain proportion of the committee men who have been least able to attend, go out of office. Then the remaining committee men nominate such a number as shall make up the deficiency, and here the mischief commences. For who does not perceive, without any extraordinary degree of penetration, that this system affords a fine opportunity for restricting office to certain families, or parties, or classes of persons? And he must have moved within a very narrow circle indeed, who has not had sufficient evidence that opportunities of this kind have seldom been suffered to pass unimproved for any considerable length of time. Hence it is, that the management even of our sunday schools, and sunday school libraries, become, in very many cases, little close boroughs, to the privileges of which no person, whatever qualifications of other descriptions he may posses, can be admitted, unless he belong to the right clan.

It may perhaps be said that members, or subscribers, have the opportunity of objecting at the annual meeting. Perhaps they have; but such a mode of proceeding would be most unpleasant, and sometimes even dangerous. The best that an objector could expect under these circumstances, would be to have him self designated a person of "bad spirit," for which he should never be forgiven

The evils resulting from this close borough system, in the management of religious, benevolent, or literary institutions, are by no means inconsiderable, or of trifling consequence. It certainly has the effect of depriving societies or associations of those talents, and that information which, in many cases, there can be no doubt, might be brought to bear upon the welfare of such institutions. It must be obvious, that a society ought to derive all the advantage that might be obtained from the knowledge of its various members; and that these persons, whatever their professions may be, who, by their narrow minded or selfish policy, circumscribe office within their own families or immediate connexions are really enemies to the institutions, whose prosperity they ought by all means to consult and promote.

Again, the proceedings which this communication is meant to condemn, are calculated, in no slight degree, to destroy that general interest amongst members or subscribers, which ought to be most sedulously cultivated. It should be borne in mind that institutions, such as I here allude to, are in general voluntary associations, and that it requires a very strong degree of benevolent feeling to insure the continued support of those persons who are systematically and very obviously excluded from any office or honours, except that of paying their money.

The fairest and most satisfactory mode of choosing committee men, deputies, and representatives, is by a general ballot. Here every member, subscriber, or qualified person has not only then an opportunity of assenting to the choice of officers, but of giving in the names of those very persons whom, above all others, he deems most eligible; and if, after the names are collected, those persons who have the most votes, and express a willingness to serve, are considered as the officers for the ensuing year, you are likely to obtain all the efficiency which the institution or association affords.

A MANCHESTER MAN.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

THE

MORAL REFORMER.

No. 7. JULY 1, 1831. Vol. I.

Amidst a variety of topics, which suggest themselves as fit subjects for the Reformer of the present month, none is so agreeable to my feelings, and none more important than

An Address to the Working Classes, as to the best means of promoting their own Happiness.

Dear Friends,

To you I claim a special kindred, to your interests the energies of my mind have been especially devoted, and to promote your happiness and welfare, no sacrifice I can make shall ever be withheld. Great in numbers, exemplary for industry, docile in disposition, and influential in your sphere of life, your well being and happiness, the principal spring of all social good, demand the first efforts of every patriot. You are the body of the community, the strength and sinews of the nation; and on your knowledge, character, and conduct, depend, in a great measure, the peace of the country, the diffusion of virtue and religion, the comfort and contentment of the poor, and the security and happiness of the rich. This view of your relative character in society, which is by no means exaggerated, ought to lead you to reflect on your great responsibility, and to endeavour to discharge every duty with a proper regard to its consequences; and, by reviewing what is past, to avoid every step which you now perceive to have had a pernicious tendency. Too long, alas! have the working classes been looked upon, by some, merely as beasts of burden; and too long, also, ignorant of their own dignity, and sunk beneath

the low vices of the age, many of them have contributed to their own degradation. Instead of deliberate councils, and a display of *moral* power, they have sometimes suffered themselves, by a recourse to impracticable, or illegal measures, to be lowered in the scale of society, and have been made to feel, with greater severity, the iron rod of oppression. The days of fraud and collusion are gone by, and therefore, to persuade you that your degradation is natural, is not only to affront your understandings, but is calculated to provoke your just resentment. The special miseries which afflict the working class are *unnatural;* they belong not to your order; your situation in life, of all others, by a wise appointment of Providence, is the least contributary to human misery. What then are the causes of these sufferings? Allowing for that portion which is the lot of every human being, I answer, they are attributable to *two* great causes; first, *your own conduct*; and second, the *conduct of your superiors.* Unless we take this candid view, and shape our enquiries accordingly, we shall never discover the true principles of solid and permanent improvement..

I have never concealed my conviction of the oppression of many of your superiors; of the selfishness and tyranny of those who have governed this country: and if it were now asked, after enjoying so long a time, advantages which other nations envy in vain, why is our country a seat of misery, discontent, vice, and profligacy, and saddled with a debt, unparalleled in the world? I would answer that, in the first place, it is owing to the *vices* of our great men; that the kings, and lords, and commoners, and magistrates, and clergy, whose political course, in the management of the nation's affairs, is now universally execrated, have been men, though great in dignity and power, whose principles, example, morals and policy have been productive of the worst consequences to the nation at large: and until we have better men in all the great offices and situations of the state, and until the rich, and especially those who are proprietors of works where numbers of persons are employed, act upon principles more conciliating and equitable, we will still have to lament the want of one great remedy for the evils which afflict you.

But on this occasion you will allow me to speak more particularly to yourselves. Reformation, like charity, should be-

gin at home. Let us first pull the beam out of our own eye, and then we shall see clearly to pull the moat out of our brother's eye. So numerous, so powerful, and so intrinsically valuable are the working men of this country, that, constituted as society is now, a change of morals and deportment among them, would be an imperative notice for advancement in every other class in society. Let but the stock be well grafted, the branches, the foliage, and the fruit are sure to partake of its excellencies. So important is it, then, that you should start first in this moral revolution; and let it be your and my determination, on all occasions, never to find fault with conduct which we are equally guilty of ourselves, or with the proceedings of our superiors, while we are under the influence of dispositions which evidently lead to the same. Instead of an ineffectual course of perpetual clamour, instead of repeatedly projecting plans, which as constantly fail, for want of character and integrity in the agents employed; for once, I would advise you to be determined to regard good principles, and a virtuous course of life, as the only rational foundation of improvement and happiness. The energy and success of your various enterprizes will just be in proportion as these are revered.

Possessing a desire of happiness and a dread of misery; connected by the cords of sympathy to friends, to families, and to the world; viewing, perhaps with little satisfaction, the past spent part of your lives, and conscious of the uncertain tenure of existence, let me beseech you, just now, for once, TO HALT, and to ask yourselves, before you proceed—What has been the past course of my life? have my attainments, my years, my earnings, been applied to the purposes for which they were given? have I respected myself? formed in the image of my Maker, have the noble faculties of my body and mind been duly improved and devoted to the objects of my creation? have I been solicitous to promote to the utmost the happiness of my domestics? has my wife been the object of my cordial esteem, and my children of my unceasing care; and has my own fire side been the happiest spot on earth? have universal peace and good will to men, in my humble sphere, been manifest in all my actions, and have my example and deportment tended to cement the best bonds of society? have the solemn

obligations of serving God been duly impressed on my mind? A worm of the earth, a creature of the dust, do I constantly adore that Supreme Being in whom I live, and move, and have my existence? have his goodness and mercy been a constant theme in my family, and do I daily, in their presence, make my grateful acknowledgments? in the midst of many troubles and crosses, have I discovered the *only* sourse of permanent peace, and unmixed consolation? With the affection of a sincere friend, I lay these questions before you, and earnestly entreat, as you regard your present or your future welfare, to apply them individually to your hearts, and let conscience, in the sight of God, give a faithful answer. To those who can answer, YES! I would say—Happy men! you need not envy the princes of the world; the power of potentates is contemptible in your eyes; the wealth of the Indies could not add a grain to your happiness. If you get food and raiment you are content; fearing God, and loving all mankind; affectionate towards your wives, and tutoring and training up your children in all goodness, you have a sourse of happiness which the world can neither give nor take away. Though obscure your names, they are written in heaven; though unnoticed by the world, you shall dwell with Christ, and behold his glory! Go on, my friends, go on! supported by the testimony of conscience, cheered by the smile of heaven, put your trust in the arm of Omnipotence, and your conquest is sure to be complete. Let not the dazzling baubles of the age divert you from your course; let not the strong currents of popular depravity shake you from your purpose; and let not the indulgence of sense weaken your hopes, and obscure your views of that honor, glory, and immortality, which lie beyond the grave!

"Far distant land! could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more!

There pain and sickness never come,
And grief no more complains;
Health triumphs in immortal bloom,
And endless pleasure reigns!

No cloud those blissful regions know,
For ever bright and fair!
For sin, the sourse of mortal woe,
Can never enter there."

But I fear, by far the greater number, when pressed with my questions, will be obliged to answer—NO! Your condition invites the commiseration of every feeling man. My heart bleeds for you. Toil, and labour, and sickness, and suffering have been your portion for, perhaps, twenty or forty years. Instead of enjoying, during this long period, a healthy body, tranquility of mind, comfort and happiness at home, and being able to look forward to the peaceful termination of your days, and to the rest and glories of a better world, your souls are like the troubled sea, which cannot rest; your bodies emaciated by excess; recollection reproaches you with your mispent life, and your anticipations of the future are all gloomy and distressing. Jarring, strife, and contention, mar your peace at home; and, instead of concord and love, there is mutual crimination and disgust. The children, (poor lambs) are entirely neglected; and, instead of the affectionate teaching of a father, and the fostering care of a mother, they are abandoned to the world, and are imitating, with youthful ardor, all the pernicious practices which ensure the corruption of the next generation. You thus drag on a miserable existence; having early imbibed the spirit of the world, and numbers being willing to associate in your vicious career, you have gone on, from year to year, blending your example and influence in spreading misery around; though, so little satisfied with yourselves, at every interval of reflection you have been ready to exclaim—"Oh! wretched man that I am!" Amidst so much gloom and perplexity, entangled by the fascinating snares of sin, instead of repentance and reformation, on occasions of distress and trouble, you have madly fled to the ale-house to assuage your griefs. At a great expence of money, time, health, and character, at these places of riot and disorder, you have endeavoured to purchase a short respite from your damning reflections. What a shocking course of life for a rational being to lead! for a man who, if he would but use his reason, might be a blessing to all around, and be blessed himself! If such be the state of misery, even at the prime of life, in the enjoyment of comparative health, and in the receipt of sufficient earnings, what must we expect when sickness comes, when affliction spreads her gloomy shade, when the earnings are almost reduced to nothing, and when, from long continued disease, symp-

tons begin to portend the melancholy approach of death? Ah! such scenes are far from being imaginary! The emaciated husband lies stretched on a bed of sickness, stung with the reflections of his past life—struggling between the fears of death, and the resolutions of amendment—attended by a wife, whose previous conduct adds nothing to his relief, and surrounded by the children, whose present cravings can scarcely be supplied, and for whose future welfare a single step has never been taken! Poor man! his bosom heaves with sorrow; the shaking of his head denotes the conflicts of his soul; and, execrating the days of his folly, his uplifted eyes, and the tremour of his lips, denote his cry for mercy!—I leave the scene—I turn to you who are in health, and earnestly warn you, lest this melancholy fate should be yours. I address myself to those who are in full employment, and whose wages are sufficient, with economy, to meet their wants. You have, doubtless, many hardships which you are bound to endure, and over which, at present, you have no controul; but it is in reference to your *own conduct*, on which depends a great proportion of happiness or misery, that I presume to give you my advice.

And, first, your *personal* duties. I make this distinction, because I wish what I have to say under this head, to apply to *young* men as well as those who have families. In urging these duties what a variety of motives present themselves—health of body, length of life, mental enjoyment, competency of means, advancement and respectability in society, peace of conscience, and the cheering hope of a better world!

Convinced that these advantages will frequently result from doing your duty in that state of life to which God has called you,—I urge at the onset the duty of REFLECTION. This is the first and most important step, and without it, should you even become reformed, it will be more the result of temporary impulse than of settled principle. If the duty of *considering* our ways—if the advantages of *self-investigation* were but sufficiently attended to, few directions as to the details of duty would be requisite. But while men do not, and will not *think*; while they are led by animal feeling and sensual appetite, and suffer themselves to be carried by the stream of bad example, they have no helm to guide them, and carelessly float along the self-deluding elements of the world. If you would but *think*;

if you would but use that power of *reflection* with which kind Heaven has favored you above the brutes that perish, you would possess a light in your own breasts, exceeding in importance all that you can hear, and all that any man can teach you. It would not only discover the follies of your past life, the excellency of religion and virtue, but become the best regulator in all your minor and less important affairs. The frivolities and vapid pleasures of many young persons prevent them from serious thought; whilst others, whose vicious habits have kept pace with their years, have almost lost the power of thinking. The intellect becomes drowned, reason confused, and passion and sensuality lay both prostrate at their feet. What a work of self-destruction! The powers of the mind destroyed, but a few steps more in dissipation, and the whole man becomes a complete wreck! I repeat again, with all the energy of one, whose happiness is bound up with yours—*Stand still and reflect!* If your sabbaths and your evenings are not sufficient, your mode of labour affords you many advantages. Men of business are absorbed in the cares and schemes of trade, and suffer themselves to be carried away with the flattering but delusive prospect of riches; but, in most cases, *your minds* are at liberty, while your hands are employed. Every sober, working, man, after leaving his employment, can enjoy his corner at home, with a calmness and serenity, to which our tradesmen are entire strangers. Possessed of ordinary means, I know none who have superior advantages to the working classes of acquiring that species of information, on which the happiness of life depends. Free from the curses of wealth, if you can also escape the privations of poverty, your state is by far the best; and your minds are left much more free for reflection and meditation, than those who are exposed to the peculiar temptations either of poverty or riches. To these advantages I am much indebted myself. Left an orphan at the age of seven, I was obliged to labour for my bread, and for about nine years, I toiled at the loom in a dark and loathsome cellar. With about as much education as is obtained in our national schools, and without the means of purchasing books, in a literary sense I laboured under many disadvantages. But I *thought* the more; my mind was always at liberty; whilst my hands and my feet were driving on at full speed, I could summon the world before me, and criticise its character and pretensions. So busy and active was my youthful mind, that in the absense of every other object of attraction, I would sometimes engage to ascertain whether there were more males or females passed my

window in an hour. It is from these circumstances, principally, instead of being the dupe of education and custom, I lay claim to some degree of originality of thought; having never submitted to the trammels of authority, I have always ventured to think for myself, and to shape my course by the convictions of my own mind. It is from hence I learned the important duty of caring for, and sympathizing with the poor, and of anxiously supporting any plan calculated to better their condition. To that very spot, and to these circumstances, under the direction of a kind Providence, I attribute the commencement of a course of self-examination, which I shall never regret. Here I had an opportunity of reviewing the world, before I was much entangled in its snares. On the weaver's breast beam I learned the English grammar; and, having never had an instructor, if you meet with any thing which is more than common place in any of my productions, attribute it principally to that practice, which I am now so anxious to enjoin upon you. I remember with greater pride, my early studies, and my midnight toils in the cellar at Walton, than I should any honor that the greatest monarch could have conferred upon me. It is generally acknowledged that wealth and ease are unfavorable to mental improvement; and I can say to you from experience, in this respect, that, your employments afford opportunities of *thinking*, which you can never sufficiently prize. All businesses which consist in a repetition of the same operations, are favorable to study, and I doubt not among these are many men of bright genius, correct discernment, enlarged minds, and ennobled feelings, and who are better qualified for useful situations, than those whom fortune and caprice have forced upon us. But, beyond what is necessary to live honestly in the sight of all men, never envy wealth nor those who possess it; let your anxiety be to know your duty, to perceive your mistakes, and to weigh deliberately the importance of every thing you undertake to perform. The light of truth has long shone upon us; and, though its rays are much obstructed by the clouds of avarice, pride, and sensuality, they easily penetrate the honest, the enquiring mind. As men, as labourers, whose bodily faculties are often over exerted, as fathers, as citizens, and as immortal beings, let me again entreat you to *exert your minds*, and to pray God to give you a right and an understanding heart.

In this progress of reformation, I advise you, in the next place, *to break off every bad association*, whether consisting of

companies or individuals. I need not tell you of the influence of bad companions; it is superior to every other. You must therefore give up every connection that would in any way involve you in vice, and retard your course of improvement. Let this be done by an open, frank, avowal of your resolution, and the reasons upon which it is founded; which will not only free you from the difficulties of half measures, but may possibly lead some of your old companions to go along with you. This, of course, does not affect your connection as work-fellows, or in any of the civilities of life, but refers to that voluntary friendship, leading to a course of life, which you are now determined to oppose. A man is known by the company he keeps. And achievements, both good and bad, which men, as individuals, would never think of attempting, are easily performed by the same persons when acting in concert. In proportion, therefore, as we yield to the influence of connections, how important is it that they should be of the best kind, and that our bosom friends should be "the excellent of the earth."

In proceeding to your *relative* duties, there are many details, which I deem it unnecessary to enter upon, because your own good sense will point them out. As servants, in the language of scripture, I would say, "be obedient to your masters, not with *eye service*, as men pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it with good will, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward."* (Ephes. VI. 5—8. Col. III. 22—25.) If both men and masters were actuated by these motives, those disputes, and violent measures, which are now so common, would never occur; and, without beginning here, I candidly confess, I know no remedy; for, merely on the maxims of worldly policy, I believe, it is entirely futile to attempt to give any directions. Both parties ought, doubtless, to stand up for their own interests, but if this is to be done by a spirit of hostility, by an insatiable desire for gain; if it is to be made a question of wealth against poverty and patience, we are sure who, generally speaking, are to be the sufferers. If both masters and men were mutually considerate, and wishful to promote the happiness of each other; if they would endeavour to walk together in peace, and submit every dispute to

* "Masters" are also enjoined to "forbear threatening," and to "give unto their servants that which is *just* and *equal*; knowing also that they have a MASTER IN HEAVEN."—EPH. vi. 9.—COL. vi. 1.

the test of reason, and not revenge, the alarm, terror, and misery of turn outs would seldom occur. These remarks, of course, apply to business in its present state; as to the systemof *co-operation*, of which many plausible things have been said, I have never yet had sufficient opportunities of observing its permanent workings, to be able to pronounce a decided opinion.

As citizens, "let all your things be done with charity," and, "if it be possible, as much as lieth in you, live peaceably with all men." As subjects, love your country, respect the laws, and "honor the King." At the same time, practically and firmly seek the improvement of our institutions, and those salutary changes, which the welfare of the country requires. With these principles, and with a corresponding conduct, in an age of liberality like the present, the *moral force*, which so great a body as the working class is capable of displaying, would, if properly directed, be able to accomplish, peaceably and speedily, many wise political changes. But measures, pursued in the spirit of sheer *hostility*, and carried on by suspicious agents, are not only sure to fail, but to add to the numerous instances of disappointment and loss, which the working men of this country have so often sustained.

As husbands and fathers, I would beg to offer to you a few words of admonition. Happiness at home is the wish of every one of you; and, though some are enjoying this blessing, you will bear me out when I say, that by far the *greater part* are *not happy*. The contentions of wives and husbands; his studied absence from home, and her neglect of domestic duties; their embarrassment in circumstances; the untoward conduct of the children, and their entire want of respect for their parents, are symptons which are exceedingly common, and are evident proofs of the want of happiness. Remember, you are the *head* of the family; it is therefore for you to lead, to plan, and to give effect to every regulation by your own example. An awful responsibility attaches to you, and in proportion as you neglect your duty, will you bring on your own punishment and loss of happiness. How many are now wading through seas of grief and trouble, which they have accumulated for themselves, by a neglect of early domestic duties; who, by a different conduct, might have descended the vale of life in peace, and closed their days in perfect tranquility. If we are not happy at home, there is no real happiness to be found; and no attention, or time, or sacrifice, is too much for a man, entering upon life, to make, in order to ensure this blessing. *Considera-*

tion, the duty I have already enforced, you will find of importance here, and if, for want of it, you miss your way at the beginning, you will have deeply to deplore your folly. Where there is competency of means, it is in the power of almost any man, *if he begin right*, to make his home comfortable. Remember, that you, and the woman of your choice, are "no longer *twain*, but one flesh." To consolidate this union, at the beginning, is the first and most important step. You are "yoked together" for life, and by all means try to bring your dispositions and designs as near together as possible. Where you cannot agree in *opinion*, agree in *charity*. Tolerate every conscientious difference, as to religion, or any other matter; but try to be of same judgment as to the management of your domestic affairs; as to what pertains to the comfort of yourselves and children. Oh! the cries of conjugal infelicity that resound from every street! Why is it that those lips, which often gave the pledge of lasting love, should so soon be employed in mutual defamation? that those hands, which were often clenched in fervent affection, and joined at the holy altar of matrimony, should be employed to menace and injure each other? Why is it, that the woman, who has forsaken all, should be maltreated by him whom she has chosen for her protector? The fault, I readily allow, is not always on the man's side, but the healing power is generally in *his* breast, if he were willing to apply it. In the present order of things, while the employment of factories prevents young girls from learning the art of domestic management, it is impossible to expect any great number of women, *well qualified* for poor men's wives; and therefore it will often happen, that this part of their education (if finished at all) will have to be finished in the wedded state. And if husbands were kind, and patient, and forbearing, there are few young wives who would not be found willing to strive to improve, and to please them in every reasonable thing. Let each married couple, at the onset, subscribe this short resolution—We will love and cherish as we have promised; we will act together in unity and concord; our mutual happiness, and the happiness of our offspring, shall be our first and last desire, to the end of our lives.

This great point of *union* gained, in reference to domestic matters I offer only a few hints more of a miscellaneous cha-

racter.—Be friendly with all your neighbours, but exchange visits sparingly; be mostly at home, and never let your wife have to seek you in unsuitable places, and especially at late hours. Caution your good woman against gossiping, and never suffer tea drinking parties in your absence. Keep your house, furniture, and every thing belonging to it, in good repair. Assist your wife in every plan of economy, and go with her when you can to market. I like to see a woman, clean and tidy, going to market on a saturday evening, with her husband on one side, and her basket on the other. Let it be a standing rule to buy nothing on credit, and never to enter the doors of a pawnbroker's shop, except some unforseen affliction should compel you to do so. Be particular in the choice of your house, as it regards a healthy situation, and particularly as to the probable effects of the morals of the neighbourhood, upon your children. Beware of extravagance; always keep a little below your means; it is not the *earnings*, but the *spendings*, that make the greatest difference in people's circumstances. I have no taste for splendid buildings, and I should feel quite as comfortable in a cottage of 2*s.* 6*d.* a week as I should in a mansion, but still I like to see every thing *clean*, *tidy*, and *convenient*. A clean, orderly house, a comfortable fire side, and the good natured smiles of a lovely wife, are attractions which no man, deserving the name, can resist; and those who leave these for the pleasures of revelry and dissipation, have yet to learn the first principles of happiness. Such enjoyments, connected with a really pious disposition, and an attention to religious duties, enable us to pass the time of our sojourning here in comparative happiness. Admitting all the salutary afflictions to which flesh is heir, and all the troubles to which we are born, there is yet happiness on this side the grave, and while it flees the palaces of the great and the profligate, it delights to dwell in the humble cottage of the pious working man.

Your *children* next claim your attention in no ordinary degree. They are the fruit of your own body, dependent upon you both for physical support, and for the training of their minds. On whom should these duties devolve, but the parents? and ignorant, depraved, and inhuman must they be, who refuse or neglect them. Your own happiness, not less than the children's themselves, is involved in the strict performance of every pa-

rental duty. Children, neglected in youth, become the scourge of their parent's old age. How can fruit be expected when the seed is never sown? So convinced am I of this duty, that I devoted 19 pages to this subject in my number for March, to which, in place of any further observations, I beg your serious attention. The whole may be summed up in three particulars—judicious and affectionate teaching and admonition—the prevention of every bad association—and a standing good example of your own.

I have reserved, as the last subject of admonition, my remarks upon that all ruinous, poverty producing, health and life destroying practice of *frequenting the public house*. This is the bane of Britain's greatness; an universal curse to high and low. Where genuine hospitality is on the wane, houses for the accomodation of strangers are necessary; and, in mercantile districts, places of public accomodation, indispensible; but, in either case, to be obliged to guzzle and drink, in order to remunerate the owner, is a monstrous regulation. But for persons who are under no tie, voluntarily to go and spend their evenings, and sometimes even whole days, at public-houses, in drinking and bawling, to the manifold injury of themselves and families, is such a piece of consummate folly and wickedness, as can arise only from deep depravity, and confirmed habits of vice. To visit these places, on many occasions, would lead one to think that men had succeeded in persuading themselves that there was neither God nor future state. Through the week, many of you have no opportunities of going to the ale house, (though the dram shops are frequently visited, more particularly by the women) but on the saturday evenings, and on sundays, you sometimes go to shameful extremes. Instead of going home, and taking charge of your families, and assisting your wives in laying out your wages to the best advantage, you go and get drunk on the saturday night, repeat it again on sunday, and on monday morning, in place of an invigorated body and cheerful spirits, you feel a depression and langour, the sure effects of your previous excess. You spend your money, you loose your time, you distress your families, your morals are corrupted, and you corrupt others, and all for the delusive, momentary, excitement which the liquor imparts; the forerunner of disease, and the cause of premature death.

Those of you to whom these remarks apply, are, in general, aware of the justness of this representation; for, amongst all the hard drinkers with whom I have conversed, I do not recollect one who ever seriously justified the practice, or ventured to recommend it to others. Once formed, it is an inveterate habit; and the man who said to his friends, "If the pit of hell yawned on the one hand, and a bottle of brandy stood on the other, and if I was sure I should be pushed in if I took one glass more, I could not refrain," forms a melancholy specimen of a confirmed drunkard. What then would you have us to do? Leave off public-house company altogether: *this is the only sure course*, for if you trust yourselves into these places, you are sure to be overcome. I am decidedly opposed even to moderate drinking in any place, but if you think (as I know you do,) that a pint of ale is useful, *take it at home* by all means. Nothing but a deep conviction of the horrible consequence of public-house drinking, and an anxious wish for *your* welfare, could induce me to speak so as to prejudice the interest of any class of men. The trade of some of these houses is founded principally upon the *vices* of the people, and the more sensual, more depraved, more extravagant men are, and the more this trade prospers. Can any man, therefore, feeling for the morals of his country, support and connive at such a system as this? If any of your employers are in the habit of paying your wages at the public-houses, represent the evil of it to them, and a single request from you, I am sure, would induce them to change their plan. In many of your societies you have a bad rule, which obliges your members, at your several meetings, to spend so much "for the good of the house." I am in possession of several facts relative to this, which would convince any one, that whilst you are doing good in one way, you are doing much evil in another. If you could agree to pay the landlord so much for the use of the room, the weight of my objection would be removed, for it is against the *obligation* for the persons present, be they few or many, to *consume a certain quantity* of liquor to remunerate the landlord, that I solemnly protest. While drinking continues, poverty and vice will prevail; and until this is abandoned, no regulations, no efforts, no authority under heaven, can raise the condition of the working classes. It is worse than a plague or a

pestilence, and the man is no friend to his country that does not lift up his voice, and proclaim his example against it. So shocked have I been with the effects of intemperance, and so convinced of the evil tendency of *moderate* drinking, that since the commencement of 1831, I have never tasted ale, wine, or ardent spirits. I know others who are pursuing the same resolution, and whose only regret is, that they did not adopt this course twenty years since.

With these imperfect, but well intended hints, I leave you to your own reflections. You are at age to judge for yourselves; the means of information are at your command; and to the judge of all you most shortly give an account. Think of your eternal interests:—but a few steps on this side eternity, and yet many of you unprepared to meet your God! Think of your families; think of those little ones (and my blood thrills in my veins when I think of the thousands who are entirely neglected) jumping around you, fain to receive the affectionate word from your lips, but never regarded. On *you* depends the welfare of numbers yet unborn. Your children, well taught, would teach others, and the fruit of your present exertions, would be conferred upon future generations. Say not, my readers, say not "this is all very good," and, laying down the number, thoughtlessly go on as you have done before, referring the admonitions to others. Allow me to say to each reader, seriously,—this address is written for *you*. In the midst of bustle and business, I have stolen these few hours, if, with the blessing of God, I might be the means of arresting your attention to a true sense of your duty. Grant me only one request, and I have done; that, after a deliberate reading of this address, you will *retire*, the first opportunity, and SERIOUSLY MEDITATE upon your *past life*, your *present condition*, and your *future prospects*, and pray God to enable you "to repent and turn to God, and to do works meet for repentance." Most of you I shall never see till that day when we shall all stand before the judgment seat of Christ. "The heavens, then, being on fire, shall be dissolved; the elements shall melt with fervent heat; the earth, and the works that are therein, shall be burnt up." Oh! the awful realities of the scene! The wicked shall be *banished from his presence*, but the righteous shall shine in the

kingdom of their God! That you and I, on that momentous day, may hear His welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," is the fervent desire of

Your affectionate and devoted Friend,

J. LIVESEY.

IRISH POOR, AND THE POOR LAWS.

THE papers are all clamouring again for Irish Poor Laws, and a Manchester paper of June 11th, among other things, observes, "never will there be an *end* to the miseries of the Irish people, till they have a legal provision for the relief of the poor. Never will there be security for property in Ireland till they have poor laws." Now I would ask, does any man think, after considering the peculiar character of the Irish people, the condition of the country, and, moreover, after reflecting upon the operation of the poor laws in this country—does any man think that the adoption of poor laws will be an END to Irish misery? or that the present insecurity of property is owing to the want of poor laws? With all our advantages, have they operated in preventing the molestation of property in England? Look at the riots in Wales, the burnings in the south, and the spirit of insubordination which is constantly manifesting itself. Have the English poor laws produced an END *of misery* in England? If, with English industry and perseverance, with English capital, and all the almost infinite productive sources of wealth, the misery of the people of this country is as far from being at "end" as ever, there is an end, I say, of the argument, as it respects poor laws in Ireland. So degraded are the people, and so accustomed to live upon the assistance of others, that if assistance could be had without labour, almost the whole mass, in some parts, would be paupers. In England, if a man is not content with what the overseer offers him, he is threatened, as a punishment, to be sent to the workhouse; in Ireland, such an accommodation would be hailed with delight, and the unnatural establishments for the poor, like barracks for the soldiers, would spread over the land. Instead of these *expedients*, let us go to the root of the evil at once. If, like the great Babalonian BEL, the

church devours all within its reach, let it share the same fate. The Government created it, and the same authority can say, "thou hast not answered the end of thy appointment; instead of doing good, thou art a sourse of aggravated evil; thy services are no longer needed; thy vast riches are ours, in trust, and we are determined that the country, whose produce thou hast gorged so long, shall henceforward enjoy the benefit of its own wealth." Again; if the absentee landowners, instead of spending their incomes at home, take the produce of the soil to other countries, what check so effectual as an *abolition of the corn laws?* Independent of a thousand other advantages, supposing an absentee's income is £10,000 a year; instead of taking £1,000 back in the shape of a poor law, only reduce the value of his estates, by reducing the value of the produce, and you afford general relief, without the odiousness of the tax. I see, in one place, these poor creatures are crying out for land at £8, instead of £12 an acre. Nothing but an abolition of the corn laws can do this. It is the excessive price of provisions that drains Ireland; let the prices come down, less will be exported, more will remain for the producers, though the church and the landowners may both be losers. Let the monstrous system of religious taxation be annihilated, let the corn laws be abolished, and let the people learn to husband their earnings properly, and poor laws will not be required either for Ireland or England. I should like this point fairly canvassed, and if it should appear that the greatest remedy is the removal of the corn laws, let those writers who profess to be for the people, abide by it, and not divert the attention of the public by measures, which, at the best, propose only to *relieve*, not to *remove* poverty. Instead of extending *pauperism*, I advocate its *extinction*; and I affirm, that in countries so productive as England and Ireland, no able bodied man, who is willing to work, ought to be a pauper. God sends us rain, and fruitful showers to *fill our hearts with food and gladness*; how impious, then, for men, by a system of bad laws, to fill the people with hunger and misery. If a reformed parliament does not make it the first part of their business to see that the productive classes are properly rewarded, and not degraded into paupers, I hope the country will demand a re-reformation.

THE BRIGHTER SIDE.

DURING the last six months, I have, with some exceptions, been constantly endeavouring to draw the attention of the public to the prevalency of vice, and to expose the evil and inutility of many popular systems. As a consequence of the observations and reflections of the whole of my previous life, and in the character of a protestor, it was likely I should make an early and an uncompromising attack upon the evils of the age; and, having no interested motives, that this would be especially directed against those practices which are felt most grievous in society. Though I have constantly been disturbing the nests of corruption, and exposing the works of darkness, it is with great pleasure I now advert to what I call the *brighter side.* Though what appears to us good and evil is found through all nature, and in every department of social intercourse, owing to some cause or other, the *evil* always strikes us first. Ask the first person you meet with how he and his family are, how the times are coming on, the state of his trade or business, or any such questions, and, in four cases out of five, at least, the answer will contain all the real or imaginary evils which he can think of. This propensity may be a mistaken view of what is really good or evil, or it may spring from a laudable desire to check the one, and to promote the growth of the other. But no man will deny, that when we meet with what *is* good and commendable, it is both a duty and a pleasure to offer to it the tribute of our praise. If this were done more frequently, if the good were more nourished and cherished, perhaps it might exhilerate its growth, and render it more visible and prominent on the earth.

The evils in society are so prominent, so pressing upon society, and have been so often pointed out, that no effort is necessary to convince others of their reality; the difficulty is, to convince some that any good still remains. Like Elias of old, after viewing the general defection, we are ready to conclude that every thing is become corrupt. "Lord," says he "they have killed thy prophets, and digged down thy altars, and *I am left alone*, and they seek my life." But what saith the answer of God unto him? "I have reserved to myself *seven thousand* men who have not bowed the knee to the image of Baal." (Rom. xi. 4.) So then, in the worst of times, when prophets even concluded

that they were left alone, God had a remnant to serve him ; and are we not justified in concluding that the same is the case still ? Let us see if we can find any traces of them. I leave out all theological distinctions ; and, where I can find devotedness to the Lord, purity of character, and a decided disposition to do good to others, I am sure I have the best proofs of what is pleasing to God. Many of the characters to whom I shall refer are not noticed in society, and consist of such as the world is not worthy of ; but they are the favourites of heaven, and will be acknowledged by the Lord before an assembled world.

1. Though tied down as are the *regular ministers* of religion, to a certain routine of services prescribed by the several parties to which they belong, and to transgress which would be a breach of order, there are among them, all must admit, many excellent men. I leave out, of course, those who enter the office for a piece of bread, or those who convert it into a sinecure ; but I include many, notwithstanding, who are receiving emoluments upon principles which it would be hard to justify from scripture ; for, in many cases, their friends, and not they, are to be blamed for this. They are irreproachable in character, exemplary at home and in the world, give good instruction, and, according to their means, are ready to join and follow, though seldom lead, in any good work. There are many plodding ministers who are good men, though the sphere of their exertions is very contracted. And it is well known, that so disposed are the people of this country to respect the ministerial character, that when a man has been distinguished for activity and usefulness, he has almost been adored.

2. Descending a grade lower, and fixing upon those whom I may call *irregular ministers*—such as are in the habit of employing their sundays, and other opportunities, in teaching the people—I would express my warmest approbation of their conduct. Those that wish to keep up a distinction, call them "lay preachers." They are encouraged, in part, by all denominations, but particulaly by dissenters, and more especially by the Methodists*. If it had not been for the exertions of these, the dark corners of the land would still have remained unvisited. If the erection of country chapels be any evidence of good done,

* The number of these on the Preston circuit, according to the present Methodists' plan, is twenty-six. In all the advertisements these are termed Mr., but never dubbed Reverend. How exact !

they may now be met with almost in every village, the success of which is mainly attributable to their efforts. Having no salaries to secure, they are generally faithful, and especially attentive to that class, the poor, whence spring most of the real disciples of Christ. They are workmen of the right sort, and feel infinitely happier on a sunday evening, after travelling ten or twenty miles, for no earthly gain, than any of the men who receive from one to ten guineas for religious working on the Lord's day.

3. Belonging to most parties, are other official individuals, many of whom are persons of exemplary characters, and full of zeal, and who, while they especially attend to the duties of their office, never lose sight of the great object of all religious offices—the instruction and spiritual advancement of the people. They are known by different official designations, and will be easily recognized by those to whom they belong.

4. I next fix upon a numerous and valuable class of christian agents—the superintendants and teachers of sunday schools. I do not say that they are all pious persons, or of the brightest genius ; but, generally speaking, I believe they are second to none in the goodness of their designs. They are disinterested, zealous, kind, and laborious; and feel a pleasure in doing that which many noisy professors will not touch with one of their fingers. These labour, unobserved by the world, and neither honor nor emolument attaching to their office, they are not often disturbed by envious intruders. Like ministers, their efforts are bound down to the systems they are under, but their excellencies, notwithstanding, every discerning person must admire. If every family were a sunday school, (as it ought to be) and the father and mother the teachers, what an agency for higher purposes we should have in those who at present are labouring almost unseen.

5. However questionable may be the characters of some of the various "societies" which are continually starting up, it cannot be concealed that the number of worthy, benevolent persons, acting in connection with them, is very considerable. We may often admire the excellencies of a person in supporting a cause, the utility of which we may be disposed to question. Without entering upon a general view of the necessity of many of our institutions, or giving my approval to their operations, I cannot review their progress without coming to this comfortable

conclusion,—that without a considerable degree of goodness, —of piety, benevolence, and philanthropy—in the agents concerned, these things could never be set in motion, nor carried on with their present energy. That there is corruption and jobbing I well know, but there is a great number of *disinterested* persons, whose disposition is to assist in every thing where even partial good can be effected. Some of these institutions, it is true, bespeak an unnatural state of society ; still, like the props of a dilapidated building, they have, perhaps, prevented worse from happening.

6. All the above seem, less or more, to partake of a public character; but a great number of christians are of a reserved turn of mind ; having fixed their hopes on "things above" they are content to be "unknown to the world." They humbly pursue the calling which Providence has appointed for them, and are content to enjoy the peaceful retreats of a good conscience. Their religion is best seen in their tempers and disposition,—attention to domestic duties—the discharge of every equitable obligation—and the little, unostentatious services they can render to others. Content with the faith and forms of religion which their fathers adopted, or which some circumstance in life has led them to prefer, they attend constantly upon the services of public worship. They may seem to be less useful, but they are not less sincere than others, and much of their goodness is concealed from human view.

7. Below these there is a grade which is overlooked by many professors. They are among the poorest of the people. These, sometimes from choice, but oftener from poverty,—their inability to get clothing, and to leave home—seldom go to any place of worship. By the world, and by some strict professors, they are not deemed religious persons. God only knoweth their hearts. But, amongst these, so far as I may be allowed to speak, I have seen those evidences, which fill me with hope that many of them will be favored to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. I have observed their resignation and patience in affliction—their contentment in poverty—their confidence in Providence—their compunction for their sins, and their faith in the divine promises—their gratitude for mercies received —their consistent deportment—and their readiness to share their morsel at any time with their suffering neighbours. To some, even these may not be satisfactory, but, I confess, I always

behold them with admiration. And when I read the Saviour's notice of the poor widow, whose mite was declared more than the abundance of the rich—of Lazarus, whose sores were licked by the dogs, and who craved in vain for the rich man's crumbs, being carried by angels into Abraham's bosom, I feel justified in hoping, that many who are now extremely poor, will at one day appear among the rich in faith, and heirs of the kingdom.

When on the one hand I turn my attention to the multitude of profligate and dissipated characters; to the vice and misery which so generally abound; to the corruptions and impositions of various corporate bodies; to the mercenary and oppressive character of the clergy; it gives me the greatest pleasure to be able to exhibit, by way of contrast, so many instances of an opposite character. To pourtray and denounce vice is a serious duty, but to praise the opposite, and to trace it in its various movements in society is not merely a duty, but a treat, such as, to one occupied as I have been, is particularly gratifying. And whilst, owing to my determination to oppose every organized evil, some have been led to think that I viewed *every thing* as wrong, they will be led to see from this article, that I am also capable of giving praise where praise is due.

VARIETIES.

Diffusion of Knowledge in France.—A magnificent scheme for diffusing knowledge in France, has lately been noticed. It is intended, by a very cheap and practicable method, to provide useful reading to the whole body of the working population. This is to be done by placing a library in every one of the 40,000 communes (or parishes) into which the kingdom is divided. A capital is to be created by a subscription of shares of 15 francs, or 12s. each. Each library to consist, in the commencement, of 200 volumes, printed expressly for the society, of *uniform dimensions*, and upon a certain sort of paper, such as that the collection, with illustrative maps and plates, may cost only 300 francs or £12. Thus, twenty shares will be sufficient to purchase a library, and any person may have any number of shares. The books are to consist of the best elementary works on the arts and sciences, literature, history, biography, poetry, and other subjects, selected by a

committee at Paris, by whom the affairs of the institution are to be managed, under the responsibility of the subscribers.—Donations of books, maps, &c., of course, are received by every local establishment.

This is a noble attempt to diffuse knowledge, and based upon a principle which secures its success. It affords a striking contrast to the plans of diffusing knowledge in this country. These are often projected by disinterested individuals, and receive the gratuitous services of many worthy persons; but there are so many, in the way of trade and agency, who have to be paid, that the good intended is but very partially effected. The committee of the society for the diffusion of useful knowledge in London, might learn an useful lesson from this; and how much better if, instead of making the publications articles of trade, they had taken the plan here recommended. Every town and village in the kingdom might thus have been provided with an useful library, at an expence, probably, of *one third* the price of their sixpenny numbers, which are published twice a month. The French plan is really enchanting; and if but a single individual, with suitable qualifications, can be found in England, who would devote all his time to this project, there could be no doubt of its success. It is true, we should not be able to stock a library quite so cheap as they can in France, where we find they can get up two hundred volumes, quite new, and uniformly printed, with maps and plates, for £12., or 1s. 2½d. a volume; but we could have them, of a moderate size, for about 1s. 6d., or £15., for a library of two hundred volumes. These would be a sufficient stock for some small places, and in larger towns they could be extended to any number. We have a national church, (such as it is) we have national schools; and why should we not have national libraries?

A new set of Ministers.—In a speech delivered at the annual meeting of one of the societies held in London, during the month of May, it was stated, that in London, 70,000 persons rose every morning who had no resourse for the coming day, and whose only means were begging or robbing, besides a great number of children who were trained up in all kinds of vice. And, as a remedy, "it was proposed to form a *new set* of ministers, whose duty it would be to carry the gospel into those abodes of vice, wretchedness, and misery, where the *regular* preacher, owing to the nature of *his* labour, could not be expected to penetrate, and where, without some such mode of instruction, christianity could never find its way." Here the "whole truth" is out, and clearly confirms what I have constantly maintained:—that the present race of ministers is entirely different from the primitive ones—that the nature of their employment is totally different—that they are incapable

of answering the end for which christian ministers were appointed—and that a "new set" is indispensable. But here it is evidently intended that the *old set* shall still remain in office, to please and edify our rich and respectable congregations by a performance of services, to attend public meetings, and to do all the finer work; and, of course to receive those salaries and emoluments which their superior education and abilities entitle them to expect. The "set" now proposed may be "new" in the eyes of our metropolitan divines, but, in reality, they are no other, in character, than the very men we read of in the New Testament. From the *nature of their labour*, the *regular* ministers cannot be expected to penetrate the *abodes of vice and misery!* Bless me! who could think of such a degradation! How absurd to think that a man, educated at college, sequestered from every scene of wretchedness, dazzled with the honors of an ecclesiastical order, flattered with the caresses and adulation of the rich; taught to view the ministry as an avenue of wealth, to make the display of learning and oratory one of its principal duties, and to regard a personal exhibition of a well-dressed head, sacerdotal garments, a gold ring on his left little finger, and heaps of superstitious finery as the proper appendages of office—how absurd to to think of such a man visiting the alleys and lanes of London, descending the cellars, and ascending the garrets of the miserable inhabitants, and bringing themselves into contact daily with every species of vice and iniquity! No, no; we must have a "new set." I subscribe heartily to the proposal, and if any of them should take an excursion to this part, most gladly will I furnish them with meat and lodgings, and go with them myself to the worst places in the neighbourhood. They need not be discouraged; beside the example of the apostles, they have the sanction of Him, who, by his intense anxiety to seek out and save the lost, obtained the appellation of being "a friend of *publicans and sinners.*"

Beverly of Beverly.—The clever pamphlet which this gentleman put forth, gave hopes that we had, in him, a reformer of the right sort; but the subsequent notices which have appeared of his proceedings (if true) show that he is still, in practice, far behind many of his contemporaries. He has begun to preach; is to have a modified liturgy; and to give due weight to his ministrations, he appears in *gown and bands!* He has contrasted, in a most striking and convincing manner, the proceeding of the English clergy with the examples of the primitive teachers; and if, after this, in the teeth of his own arguments, and in opposition to the pervading principles of his pamphlet, he can adopt at the onset, an appendage of *clerical pride and avarice*, I can only say that he is tieing his own hands, fettering his own feet, and

furnishing, in his own example, the most successful reply to his own arguments. His constant argument is, that the practice of the apostles, and the primitive church is a perfect model,—"Let our church be such as it was when the New Testament was written. "But who shall say that one item of this long list of dignities and power, has even the slightest connection with the religion of Christ?" "We may call our prelates, 'bishops,' and we may find the word 'bishop' also in the New Testament, but there is no more resemblance between our modern Fathers in God, and the ancient Overseers, than there is between a preacher of the Ranters, and the Grand Lama of Thibet." Let Mr. Beverly read over his own burlesque upon clerical dress, (page 27,) and I think, from his honest zeal, he will be led to *strip his own gown*.

"But indecent and unpopular as is the spectacle of a fox-hunting parson, perhaps one's bile is not a little agitated in these exhibitions, by that vestiary hypocrisy with which they choose to decorate the scandal: for it seems to be a received dogma of ecclesiastical decorum, that a Parson is *not* to hunt in a *red* coat: provided only the *scarlet* does not appear, the reverend successor of the Apostles may leap over hedge and ditch without the smallest impropriety: give these successors of the Apostles a black or dark grey jacket, a pair of white corderoy breeches, and handsome top boots, and then you save the character of the Church; but if a young Priest were to give the view-holloa in a *red* coat, all men would be shocked, and I suspect, that e'er long, a grand and verbose epistle would come to him from the Bishopthorpe.

The same farce in clothing is kept up throughout; at balls the successors of the Apostles must appear clad in black, or any of the shades of black. Thanks, however, to the ingenuity of tailors and haberdashers, such exquisite tints have of late years been discovered in silk stockings, and silk waistcoats, such delicious varieties of light black, raven black, french black, and french whites,—the black has been softened into winning lavender tints, and the white has been so dexterously made to blush a morning blush, that it requires very great ingenuity to discover a layman from a Priest in a brilliant ball-room. Those, however, who are more apostolical, take the bull by the horns, and venture to place black-tinted buttons on the breasts of their shirts; a mark of the priestly office not to be mistaken! Of such a toilet there is great hope, and it would be a shame, indeed, if the black-button-bearing Priests did not become rich pluralists at last. I pray your Grace to remember them."—I also pray Mr. Beverly to remember them.

Education without schools.—The following statement, made by Dr. Henderson, who has recently visited Iceland, is worthy of notice.—"On enquiring into the state of mental cultivation in Iceland, we were struck with the universal diffusion of the general principles of knowledge among its inhabitants. Though there is only one school in Iceland, and that solitary school exclusively designed for the education of such as are afterwards

to fill offices in church or state, yet it is exceedingly rare to meet with a boy or a girl, who has attained the age of 9 or 10 years, that cannot read and write with ease. *Domestic* education is most rigidly attended to, and I scarcely ever recollect entering a hut, where I did not find some individual or other, capable of entering into conversation with me on topics, which would be reckoned altogether above the understandings of people in the same rank of society in other countries of Europe." This is the sort of education I admire, but which we may never expect, while our schools are on the present system, and while the parents, either for want of time or disposition, surrender the faculties of their children exclusively to the schoolmaster.

Value of consistency.—A minister of religion, who attends to do duty regularly, at a chapel about three miles from his residence, one sunday morning took up with him, in his gig or cart, a landlord in that neighbourhood. In the course of conversation, the latter asked this teacher if it were wrong to sell ale on sundays. "It must be," was the reply; "any thing that is done for the sake of money on the sabbath must be sinful." "But don't you go to W—— chapel for the sake of money?" rejoined the enquirer. Very little more was said, and it was evident that the shrewd landlord had cut very deep. If such men are really in earnest about checking the breaking of the sabbath, why do they not set the example? Here are the parson, clerk, beadle, ringers, singers, organist, organ blower, all hard at work less or more for profit; and some preachers making, in three hours, more than other men, as wise and as good, can make in three weeks!

The Church.—Complaints are perpetually being made against the Established Church: they are reiterated in every company you meet with, and almost in every paper you read. But what is the extent to which any of these parties would apply a remedy? Do they want that form of christianity which would condemn the excesses of the rich, reprove and correct the vices of the poor, and penetrate, by its invincible power, every movement in society, and every lurking place of sin? No; they want a few verbal alterations in the liturgy, the purification of some sort of a court, called Ecclesiastical,—that every clergyman should live in his parish, and that some should have more, and others not so much, of the money paid for religion. Supposing these changes were effected, what would it do towards accomplishing that which is the real end of every religious institution—the effectual diffusion of knowledge and piety among all classes, and the plain, and affectionate teaching of every man, woman, and child in the kingdom? For abstruse sermons, we want plain, practical teaching—for the prayer of words, we want the simple and fervent aspirations of the heart—instead of consecrated ground, and church hours, we want that "night and day," and "every house" instruction,

which at first raised the dead to life by thousands—instead of those who only save souls for hire, we want those who are looking for an eternal crown—instead of a church, created and regulated by act of Parliament, proped up by an arm of flesh, and whose bond of union is its wealth, and its honors, we look for a church, professing few ostensible features, scarcely known to the worldling, but regulated and governed by the will of Christ; the greatness of which is best known by the exemplary lives of its members, and their activity in doing good to others. The fact is, instead of religion in the church and chapel only, we ought to meet with it in every cottage, in men's transactions with each other, and in all the social relationships of life; and any *church reform*, which does not contemplate these as its objects, is unworthy of the name.

A Jerry Sign.—Next door to my shop, is the attempted likeness of a certain Duke, but the execution is so wretchedly bad, and the whole so truly grotesque, that it excites the laughter of almost every passenger. In viewing the numbers who gaze at this badly executed painting, it has struck me, that if some of them could see themselves, when in a state of intoxication, they would behold a picture not near so harmless, and ten times more ugly, than this modern Duke William.

"*Oh these Jerry Shops*," cries one; "they are the ruin of many a poor family." "But I have discovered a perfect remedy for all the evils," cries another. "Indeed! it is the best discovery that ever was made; pray what is it?" "It is simply this—*never to go into them*."

Vulgar Sports.—As a proof of the low state of intellect and morals, I may mention, that, amidst numerous complaints of the badness of the times, a few *show men* have been here, draining the money of the people, principally the poor, and the factory girls, with admirable art. It is stated that on Whit-Monday they drew £60. Though such like exhibitions, "by permission of the Mayor," are not expected to stop more than a few days, these fellows were permitted to collect crowds of tumultuous persons together for *three weeks*; during which time, it is conjectured, they drew from £10 to £20 every night. To attract the people, they had recourse to every species of low and ridiculous practices—boys were set to strive against each other, in climbing a pole covered with grease; to secure a piece of silver at the bottom of a mug of water; to eat hot porridge without the use of their hands, &c. And this was the sort of entertainment that was provided every night, in the centre of a town, that can boast a host of magistrates!

The Militia.—The Third Regiment of the Lancashire Militia has been here on duty for a month, and the men are now about to be distributed to their homes. It is easy to praise them in learning their military exercise; but it is quite ano-

ther matter to take an impartial view of their morals, and the effects produced upon society by their behaviour. In consequence of their being here, we have had a considerable influx of depraved females, whose conduct is truly disgusting. Unfortunately, those who engage in this service, are generally persons of loose habits; and, at seasons like this, they are exposed to additional temptations. A soldier's life is the last that should be desired on this account; and well would it be for the country, and the nations, if it were never required. The gallantry of soldiers and sailors often raises their fame among men, and it is often more than hinted that military glory is a passport to heaven. Let them not be deceived. "Without holiness no man shall see the Lord."—'Blessed are the *pure in heart*, for they (only) shall see God."

The Races.—The Races commence on the 12th Instant, but I think it is likely to be a flat concern. The Earl of Derby having withdrawn his patronage, the great folks who follow in the gaudy crowd, will prefer being absent. The six horse coach being wanting, those who can only run four will recede of course. Let the pedestrians turn their backs upon them also, not because there is no lord on the ground, but because it is a practice pregnant with all manner of evil. By hand-bills, and other means, I have been labouring against the Races for many years; and I heartily hope they are in the last stage of consumption, and that next year at this time, I shall be honored with reading their funeral service. The landlords will weep, but the shopkeepers will rejoice, and hundreds of poor families will bless the change.

The annual assemblage of Sunday schools will be held as usual on the Race Days. There will also be exhibited, in the Preston Institution Room, in Cannon Street, the Wonders of Creation, by the Solar Microscope. Admission has generally been free, both to members and others; and to those who have never seen any thing of the sort, it will prove an extraordinary treat. The electrifying machine will also be in good order, and kept in exercise for the amusement of the visitants.

The Census.—Notwithstanding the doctrine of Malthus, and the emigration committees, the population of the country continues to increase. This is as it ought to be; it is the course of nature; and the opposers might as well attempt to stop the currents of the ocean, as to impose unnatural restraints upon marriage. "Be fruitful, and multiply," was not only a command, but an endowment of nature. Children were, (and ought to be so considered) an heritage from the Lord; and blessed is the man who has his quiver full of them. Every animal and every plant that we keep is valued according to its *fruitfulness*; and why should it be reversed in reference to the rational species? Is it said, there is not food and raiment for them? I deny it. Behold, in this country, the vast extent of nature's stores! and annex to this the produce of both East and West, pointing, as it were, to the shores of Britain; and, with the ingenuity and industry of the people of

England to exchange, *want* and *scant* ought never to be known. But no matter, under the present system of *distribution*, how large soever the supply, the rich will be fed, and the poor sent empty away. Mouths are not too numerous; but, while one consumes the supplies of five hundred, no wonder we should seem to have a redundant population.

Poor Ireland.—Let me just give my humble thanks to the gentlemen, whoever they be, who have taken up the cause of the suffering Irish, and arranged a collection on their behalf at Trinity Church. I hope, before this number gets into their hands, every class of the Dissenters will have determined to follow so good an example. "To do good and to commiserate, *forget not*, for with such sacrifices God is well pleased." J. L.

EXTRACTS.

THE AMERICAN PHYSICIANS' OPINION OF INTEMPERANCE.

The Committee of the New York Temperance Society circulated a list of questions, addressed to the physicians of that city, as to the benefits of using ardent spirits. The following are selected from No. 14, of the Glasgow tracts, containing the answers.

Q. 1. Is the use of distilled liquor, by persons in health, ever beneficial for the preservation of health, or for the endurance of fatigue or hardship?

"It is possible there may be particular occasions in which a greater amount of sudden exertion, both physical and intellectual, may be elicited by the use of distilled spirit, than without it. But it is to be considered that this state of excitement will be followed by a corresponding depression, or collapse." —Dr. J. L. P.

"Under these circumstances, the vital powers have a double force to contend with; the labour, or long continued exertion, which produces fatigue, and the stimulus of the liquor, both acting on the excitability of the system. Dr. Parris says, 'The more simply life is supported, and the less stimulus we use, the better; and he is happy who considers *water the best drink, and salt the best sauce.*' "—Dr. P. C.

"General Jackson was once asked if soldiers needed ardent spirits. He replied that he had observed, in arduous duty and excessive cold, that those performed the one and endured the other better, who drank nothing but water."—Dr. J. B.

"When persons are exposed to the excessive heat of tropical climates, the use of spirit produces a tendency to fever, which is most likely to terminate in malignant and fatal disease."—Dr. S. A.

"I answer, in *no case whatever*, in which there is health and vigour of constitution."—Dr. D H.

"Distilled liquors are never necessary to the preservation of health; they

may produce a temporary increase of muscular strength; though the exhaustion afterwards will correspond with the increase."

Q. 4. What is the effect of a frequent moderate use of such liquors, in the production or the aggravation of diseases?

"Proof abundant and sorrowful, of its frequently acting as the exciting cause of many diseases."—Dr. V. R.

"Even the moderate use produces many diseases; and almost all the diseases incident to the human system are materially aggravated by them."—Dr. L. B.

"It impairs the tone of the stomach, and aggravates all inflammatory diseases"—Dr W. B.

"The digestive organs are essentially affected; the spleen, the liver, the panereas are hardened; their secretions become irregular and degenerated. It is a remarkable fact that in brew-houses, where fowls are fed upon the sediment of the liquor, their viscera becomes schirrous, hard, and enlarged; the mesentary, &c. enfeebled and engorged, and disposition to hemorrhage produced. In tipplers the appetite is destroyed, digestion destroyed, spasms of the stomach often produced. It disposes to stone and gravel. The respiratory and circulating organs of the skin present a large number of diseases, which the use of ardent spirit tends strongly to produce, aggravate, and develope. But to enumerate all the diseases which this abuse serves to augment, or bring forward, would be to go over almost the whole catalogue the human system is liable to. There is hardly one avenue to the grave that is not widened by the use and abuse of this pernicious beverage."—Dr. J. B.

Q. 9. What is the effect of alcohol on the moral sense of those who use it?

Q. 10. What upon the intellectual powers?

"It has a powerfully degenerating influence on the moral sensibilities; it gradually undermines or perverts any serious or religious impressions that may have previously existed; it relaxes honorable and honest principles; the social and Christian principles lose their influence over the mind."—Dr. S. A.

"Alcohol, by strongly stimulating the animal spirits, destroys the present judgment, and while it increases the desire for the gratification of the animal passion, renders the person reckless of future consequences. By continued use, the finer feelings of the human breast are destroyed, and the happiness of others is frequently sacrificed to present, though momentary gratification."—Dr. J. B.

"No man can long remain in his right senses, either moral or intellectual, who makes free use of ardent spirit. 'When wine is in, wit is out.' Intemperate drinking produces so much commotion in the system, that very little exercise is given to calm thought and sober reasoning, and as a natural consequence, to a conscientious regard of duty. Some persons under the morbid influence of ardent spirit, verge very near to insanity, others sink almost to idiotism; some become rude and disgusting in their manners, and totally regardless of their morals: some seem utterly bereft of all sense of shame: indeed, when the sweeping flood-tide of intemperance sets in, all the nicer sensibilities of our nature, the refinement of education, habits of business,

industry, regularity, and economy, the good impressions of moral and religious culture, the decencies and proprieties of life, the dignity of our nature, learning, capacity, talent, genius, health, wealth, and character, one and all are swept away in promiscuous confusion and ruin."—Dr. L. B.

Q. 12. What proportion of the deaths among adults that come under your observation, are fairly attributable, directly or indirectly, to the use of alcohol? and in what way?

"I am unable, from bare recollection, to state the proportion of deaths in adults attributable to the use of alcohol. The diseases caused by alcoholic drinks are loss of appetite, nausea, and puking, dyspeptia, scirrhus of the stomach, diseases of the liver both inflammatory and chronic, gout, apoplexy, insanity, &c, all of which tend to make life miserable, and sooner or later terminate fatally. One of the earliest effects of intemperate drinking is loss of appetite. The poor inebriate finds the stomach is torpid, and will not act. It requires warming and stimulating to urge it into activity, and the morning dram or noon-tide bitter is taken, to force the sinking powers of the stomach into vigour and activity. This want of vigour is sometimes accompanied with nausea and even vomiting, particularly in the morning. The throat, which had been previously scalded by alcoholic potations, becomes feverish and dry, and the natural mucus of the fauces is rendered hard and tough, and difficult to expel. Efforts to raise it produce sickness and vomiting, but it still adheres, and is not expelled until a spirituous potation loosens it by forcing the mucous glands to throw it off by a new secretion. Some of the cases of dyspeptia are produced by spirituous drinks gradually overcoming the powers of the stomach, and larger and stronger potations are resorted to, because its susceptibility has been impaired by a repetition of smaller ones, and now it requires large doses to goad it into action."—Dr. S. A.

"In casting about in my mind, I discover, that in the course of about two years, and within a stone's throw of my residence, twelve adults have died, and nine of their diseases are fairly attributable to, or greatly aggravated by, intemperance. The manner of their death has in many instance been awful. And what is very remarkable, I believe almost, if not all, have been insensible, or incapable of exercising their reasoning faculties for a longer or shorter period previous to death. This is an observation which I do not recollect to have seen noted by any author, but which, nevertheless, is sustained by a reference to my own practice generally, and which will, I believe, be confirmed by the observations of others. If this be true, it should speak forth with a voice like thunder, and carry terror and confusion to every votary of intemperance. As far as I am able to judge at present, I should think, in my practice, at least one fifth, and perhaps one fourth, die directly or indirectly of intemperance."—Dr. ——.

Q. 18. Is alcohol a digestible substance? or is it carried out of the system without undergoing any change in its chemical character?

"I think it is as much nutritious to man, as a whip is to a horse."—Dr. L. H.

"It is probably decomposed; but if received into the texture of the organs it is not nourishing, but deleterious."—Dr. H. T. J.

"Alcoholic drinks are not digestible or nourishing: they only stimulate the system into an unnatural action, and break it down, as a hack-horse is broken down by over-driving. When these drinks are taken into the stomach they undergo a change by mixing with the fluids and secretions of the body, and are carried out of the system by urine, by perspiration, and by the breath. The spirit appears to be carried off by the breath without change, as if it was the vapour arising from a still. Cases have occurred where the cavities of the brain have contained alcohol, deposited there unchanged, from excessive drinking causing death, the fact being ascertained by a morbid examination. I once bled a man, (who was afterwards ascertained to be a great drunkard,) whose blood smelled strong of spirit, and when agitated in the basin the fumes of rum arose as if from the pure liquor. Frequent fits were the consequence of this man's intemperance. Some employments cause men to drink large quantities of liquor. Labour and perspiration carry off the inebriating effects, but the practice of such heavy draughts creates a habit of much drinking when unemployed, and hence the baneful effects of intemperance soon show themselves in distressing diseases."—Dr. S. A.

Q. 22. What has been the effect of strong drink upon physicians themselves?

"From every sourse of information which we have consulted, we suppose that about one hundred physicians have died in this city within the last thirty years, of whom about forty were intemperate. The present character of the profession in that respect is much improved; we cannot now recollect half a dozen cases."

Correspondence.

To the Editor of the Moral Reformer.

RESPECTED FRIEND,

IF "Plodder in the dark" will throw a little more light upon the subject of his wants, either by a note to thee, or a personal application to me, I will endeavour to supply the needful information; but unless I know the exact state of his case, I should, in attempting his relief, prove myself only a *teacher* in the dark.

In Grammar, a plan may be presented to him, which will render comparatively easy its acquirement.—In Reading, some hints can be offered, that will enable him rapidly to improve himself, if he be a man of industry.

I am respectfully, thy Friend,

GEO. EDMONDSON.

Lower Bank Academy, Blackburn, 6th month, 19th, 1831.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

THE

MORAL REFORMER.

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LAST month I ventured to publish "An Address to the Working Classes;" this month I address myself to the *Rich*; and though I may be deemed somewhat presuming in attempting to teach those who are so much above me in point of circumstances, yet, if I can accomplish the least good, I am willing to run all the risk of being censured. There is no difficulty in getting an audience of the poor;—their doors are always open;—but persons in different circumstances are not so easy of access; and I think it probable that many will purchase, or obtain a reading of this number, who would shame to be seen in company with the writer. I write this for the rich exclusively, by whom I mean, not only those whose titles and property always lead them to be considered as such, but those also, whose incomes from trade and professions, place them a grade higher than what are called the lower and middling classes. Though I believe the greater part of my purchasers are of the middling class, and, on this account, the present attempt may be deemed inappropriate, yet I know that sentiments, once diffused, circulate rapidly through many unseen channels. I also particularly request every subscriber to lend this number to those whose circumstances point them out as the persons intended; and, in addition, I shall avail myself of several opportunities of distributing a number of copies among the nobility and gentry. I entitle this article—

HINTS TO THE RICH.

GENTLEMEN,

I ADDRESS you under this title, not so much by way of compliment, used in public harangues, as to denote those persons of superior rank and wealth for whom these hints are

especially intended. You have various monitors, and some, I dare say, of the best kind; but so numerous and powerful are the temptations of your station, and, indeed, so strong are the allurements of vice in all classes of society, that line upon line, and precept upon precept, are absolutely necessary. You may turn a deaf ear to my advice, or you may laugh at it as of too saintish a cast, but rest assured I have no object in view but your own happiness and the happiness of the world; and great as these blessings undoubtedly are, I have no hesitation in saying, that, in a worldly sense, their progress is capable of being facilitated or retarded more by your conduct than by any other cause.

I enter not, in this address, upon a *detail* of *all* your several duties, but shall principally confine myself to those points which I deem most important, and which peculiarly belong to persons of your station. Nor is my object to request you to descend from that grade in society in which fortune has placed you; to make any change which would unsettle the proper distinctions in society; but to persuade you to act a rational and a christian part in that state of life in which you are placed by a kind Providence. Feeling anxious to promote the welfare of all mankind, I hope to meet with a fellow feeling in your breasts, and in this hope, permit me, first of all, to draw your attention to the duty of

Reflection. I do not suppose that, in the abstract, you are any way deficient in this; but I fear, as it respects your past conduct, your future prospects, your duty to God, and your numerous obligations to society, some of you have not made that minute investigation which their importance demands. Led either by the impressions of early training, or by the more irresistable influence of prevailing customs, you have never, perhaps, allowed yourselves to ask,—"What have I been doing? what are my present pursuits? and with what do I intend to occupy the remaining part of my life? What is my character? how has my life been spent? and what are my prospects for another world? Wafted as with a whirlwind of sense and fashion from youth to manhood, and from manhood to old age,—if reason could but speak, and reflection gain the ascendency; if we could but survey dispassionately our mortal career,—how often should we pro-

nounce indignantly upon ourselves the sentence of condemnation! Infatuated as most men are with "the things which are seen and temporal," it is the most difficult thing in the world to persuade them, especially those who are surrounded with the fascinations of wealth and honors, to sit in judgment upon themselves, and, at the risk of being singular, to begin to despise the caprices of the world, and to be led by the voice of reason and truth. Thousands are now living witnesses of the consequence of neglecting the duty of reflection. How many are pining away their days in poverty and want, who, had they attended to this duty, would still have been in their previous exalted stations! Proper foresight and sober calculation would have deprived the gazette of many names which have appeared, and kept at home many of those who, by a wild, rash, and thoughtless life, have so reduced their fortunes as to be obliged to leave their country. But worse than all this;—many talented individuals, neglecting every duty, and wallowing in self-indulgence, have lived a life of infamy, and died with the most melancholy forebodings!—Their fate I leave to the judge of all. What I would urge, then, upon all, I especially urge upon you—*the duty of dispassionate, deliberate, and impartial reflection.* Without this, *you* read and *I* write in vain. A compliment may be passed upon the intentions of the writer, but unless I can persuade you, honestly and fearlessly, to examine your own conduct, and to perform your relative duties to society, my labour is lost. Without sober reflection you know nothing of yourselves; you pass through the world as if in a trance, and at the end of a short-lived existence, wonder what you have been doing. Let not, I beseech you, the sound of empty names, the dazzle of a splendid equipage, or the flattery of false friends, deceive you. Try for a moment, to forget every thing *artificial.* Children of the dust, creatures of a day, your best estate is altogether vanity! If, at the commencement of my address, I can only secure a disposition for reflection, then I may hope that the observations I have to make will meet with a serious perusal.

Your *connection with society* should never be lost sight of; you are spoken of under a distinct appellation, and, though your property may be perfectly distinct and independent of any other's, it is not so with respect to yourselves. Created from

the common clod, and dependent upon others for every enjoyment you possess, you stand connected, in a thousand ways, with all your kindred dust. In society there are many members, but only one body, and, in a certain sense, you are more dependent upon the labouring poor than they are upon you: even the king himself, we are told, is served from the field. Never conceive, therefore, that *your* interest is separate from *theirs;* that your property can be safe, eventually, if theirs is not respected; or that, in any crisis, a neglect of the common interests of society, will bring with it a respect for yours. Where there is no higher feeling, the best policy of the rich is, always to behave well to the poor, and to take their part against every oppressor. Think, then, whether in this respect you have not "done many things which you ought not to have done, and left undone many things which you ought to have done." When you hear of disaffection and commotions, when you are told of poverty and distress among the sober and able-bodied part of the population, it would not be out of place to ask yourselves, "Have I in any way, directly or indirectly, been contributory to this? or can I, by any possible effort, assist in the removal of these evils?" Behold the multitude with whom you are surrounded, whose fortune it has been neither to inherit nor acquire property; mark attentively the condition of millions who have never known any thing but labour and toil; and try so far to acquaint yourselves with their true condition, as to enlist, by your influence, those of your own rank to join you in the noble design of raising them to a state of competency and rational enjoyment. With good intentions and perseverance you will not fail of success.

To accomplish the duties to which I am drawing your attention, you will be aware that several important *personal* qualifications will be necessary, and without which every thing else will be unavailing. You must cultivate an *humble* disposition; you must "*not mind high things, but condescend to men of low estate.*" You must be sober, self-denyed, not given to women or wine, or any sensual indulgence. You must abandon the love of ease, and, enlisted in the service of the people, you must be as bold as a lion. The fear of man must be forgotten; impelled by a consciousness of duty, you must persevere

through good and through evil report. In taking part with the people, and defending their cause, you must calculate upon the loss of friends, and upon many personal and pecuniary sacrifices; but your gains of another kind will infinitely exceed them all. You will be persecuted even by those from whom you would expect better things. Perhaps the wife of your own bosom, and the members of your own household will be amongst your greatest foes. For so stupid and selfish is the world, that improvements are often branded with the curse of innovations, and their authors arraigned as guilty of a new heresy, or are suffered to labour unassisted and alone. If a rich man, therefore, wish to do his duty, these, and other considerations, must not be overlooked. How many rich, holding offices of great public utility, are comparatively useless for want of personal qualifications! Addicted to drinking, feasting, gaming, and other splendid sins, they have neither time, disposition, or influence, to effect any real good. Until we have better men in every department of public affairs, and more humble, sincere, and courageous leaders in society, we may continue to lament the prevalency of vice, and to mourn the fact of perverted talents, and wealth misapplied.

Possessed of these qualifications, I would offer a few considerations as to *the employment of your time, influence, &c.* Though there is no want of suggestions and plans for the removal of various evils amongst us, yet every body must see that there is a great lack of public spirit, and of active agents. The working class have neither time nor influence to carry on those plans of national civilization which are so often recommended. Relieved from the toils of obtaining a livelihood by your own efforts, *your* time is at your own disposal; and after deducting all that may be requisite for attention to your necessary duties, were you disposed, you would have a considerable portion to offer to the public. And what higher honor could you wish than that of being able to contribute to your country's greatness? In Preston, I am sorry to say, we have very few among the higher classes who are ready to step forward, on any occasion, to serve the public; and hence, many projects, pursued with ardour in other places, are either neglected, or carried on feebly by us. Public spirit is not indigenous to Preston. The prevailing disposition of many who

are already rich, seems to be, to get money. Many are devoting all their energies merely for the purpose of amassing wealth, and such have neither disposition nor time for those pursuits which would secure for thousands of others, a necessary portion of those good things which they enjoy in so great an abundance. Another class, less under the influence of avarice, merely live to skip from one scene of vanity to another. They live up to their incomes, and the whole of their time is taken up in preparing for, and pursuing, every amusement and pleasure within their reach. In this point, Preston, I believe, is not near so bad as other towns. Liverpool affords a first-rate specimen of this class. Some of the rich sacrifice a great portion of their time in eating, drinking, and carousing. Infidel-like, the language of their conduct is, "Let us eat and drink, for to-morrow we die."

"Like brutes they live, like brutes they die."

The whole of their time is taken up in animal indulgence, or in correcting the injurious effects of their own intemperance. They are really a pest to society, and seldom live out half their days. Thus, with a few exceptions, the time and influence of the rich are lost upon avaricious enterprises, personal decorations, and sensual indulgences. Can this be right? Upon serious reflection, can you justify your conduct? Have you no misgivings, no fearful forebodings, when you think of the state of retribution to which we are all fast hastening? Bound by the chain of your sins, and by the imperative example of your order, you seem securely to tread the beaten track, not suspecting that it may be the "broad road which leads to death."

Without infringing upon any reasonable pursuit, what immense good might be accomplished if the rich would but take the lead, by devoting their time to the good of the poor and the improvement of society; going about ascertaining the real condition of the people; discovering and putting down every receptacle of vice and infamy; planning, and carrying into execution every plan for the melioration of society, and the promotion of the people's happiness. Instead of caring so much for *yourselves*, for birds, hares, dogs, and horses, don't you think it would be much more rational to care for your fellow men? What a God-like effort to endeavour to remove

poverty, to annihilate crime, to dissipate misery, and to spread content, cheerfulness, social affection, and happiness all around! I doubt not of the power; would to God the will was present! If all, or any proportion of the wealthy families of this country, possessed of the personal qualifications I have named, did but feel their obligations, they might soon change the ostensible character of society. No man, whatever be his station, ought to live to himself, and in proportion as our time and means are increased, are our obligations increased. Let me, then, just ask many of you, when did you visit the poor? when did you attend to that part of pure and undefiled religion which consists in "visiting the widows and the fatherless in their afflictions," and affording them every necessary relief? How many times have you given up your time and attention to promote the welfare of others, independent of your own interest? Lay these questions seriously to your hearts. Possessed, by good fortune, of the riches of the world, of the surplus proceeds of our national industry, what less can you return than a kind attention to the wants of your less fortunate neighbours, and to the best interests of the labouring poor? Those who, in addition to their wealth, hold high and honourable stations in society, such as magistrates, members of parliament, &c., have additional opportunities of usefulness. And if, instead of the pride of office, and the pomp of names, they would, each in his own sphere, devote himself to the eradication of long standing evils, they would be an ornament and an honor to the country, and bring upon themselves the respect and admiration of the people. What so noble, so honorable, so gratifying to our great men as such a course of self-denial and public exertion, as would lead the humble classes to the paths of virtue, goodness, and contentment! Innumerable are the opportunities which a good magistrate has of using his power and influence in effecting so valuable a purpose; and innumerable, alas! are the instances which have occurred of examples having a contrary tendency. We should have good men to make the laws, and good men to enforce obedience to them; but not until the good sense of the nation is entrusted with the appointment of both, can this be expected. And so far as I can see, self-election to the office of magistrate, is not less improper than self-election to office in parliament. And, as in national affairs we owe many of our corruptions to the one, so, in provincial and local affairs, we owe many of our corruptions to others. Merit and respectable suffrage ought to elect

those who should be the guardians of the peace, and the fathers of the people. Can any man believe, if we had an united, active magistracy, that vice would be permitted to raise its undaunted front in every street, that drunkenness and public-house rows, would be carried on as they are at present?—Whilst I give to *religious principle*, diffused without the sanction or assistance either of power or wealth, and resting for its effects upon its own intrinsic efficacy and the blessing of God, the *greatest power*, as a *moral renovator*, I still maintain that, by the good arrangements of civil institutions, the temporal happiness of mankind is promoted, and many auxiliaries developed for promoting that which is eternal.

The *possession of wealth*, being that which gives you a distinguished situation in life, will admit of a few rather extended remarks. The possessions of the world have always been unequally divided; there always have been, and always will be, rich and poor. For, provided there was a sufficiency of employment, and sufficient wages for the great body of the working people, the unfortunate, the sick, the infirm, the widow and the fatherless, will always remain in the land. The accumulation of wealth, like the store-houses of Pharoah, or like the reservoir of the ocean, is intended to supply, in due season, the places of greater destitution. There is, therefore, no fault in being rich, but there is often much evil connected with *acquiring* and *using* these riches. Instead of aspiring to a happy medium, and being satisfied with a moderate competency, we are always bent upon getting more. The possession of wealth is looked upon as the great desideratum of life; and hence we are characterised, and most justly, as a money getting people. Virtue, usefulness, and intelligence, have been treated as minor acquirements; wealth has been the road to the possession of power, and the object of the people's blind idolatry. Though immoral in practices, puerile in intellect, and a mere blank as to usefulness in society, a man with a large property is sure to be honored by the world, and flattered with the most fulsome praise. How many crimes are condemned in the poor which are excused in the rich! It is the want of equal justice, equal faithfulness to the rich and poor; it is the want of awarding praise to merit only, and not where its greatest recommendation is the elevation of its possessor; it is, in fact, that false and erroneous estimate of riches which had taken hold of the public mind, that leads so

many people to be anxious to enjoy wealth. But do riches make their possessors happy? Scripture, experience, facts, all answer—No. Held as a trust, with a willingness to use them, on all occasions, as God directs, they are a real blessing; but when hoarded up as a man's own possession, or spent upon his lusts, they are a source of accumulated evils. What cares, what anxieties, what temptations, attend a state of affluence! Many a heavy heart is concealed beneath the richest vest, and a thousand difficulties exist where, from appearances, you would suppose there was perfect bliss. Buoyed up with artificial enjoyments, which will not abide reflection, and eagerly pursuing the novelties of a fantastic world, every sober moment is a season of mortification. Or, sensual in all their pursuits, many rich men kill their time by pursuing barbarous pleasures, and by epicurean excesses; the effects of which, upon mind, body, and estate, are such as must convince all that riches are a dangerous snare. "Where a man's treasure is, there will his heart be also;" and hence the earthly mindedness; the pursuit of every thing but heaven and heavenly things; which are exhibited in the conduct of the rich. Well might it be said, "They that be rich fall into temptations and snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition:"—that "the rust of their gold and silver shall be a swift witness against them, and shall eat their flesh as with fire;"—that "a rich man shall hardly enter the kingdom of heaven*;"—why then all this anxious care? why so entirely bent upon laying up treasures for yourselves amidst so many uncertainties, and in the face of so much evil? "A man's life," (that is, the *happiness and security* of a man's life) says our Saviour, "consisteth *not* in the *abundance* of the things which he possesseth." And the man who pulled down his barns and built greater, and stored up his surplus stock of produce to secure himself against future want; and, in the true spirit of thousands amongst us, said, "Soul, thou hast *much goods* laid up for *many years*, take thine *ease, eat, drink*, and *be merry*;" is properly denominated A FOOL. We read of "*uncertain* riches;" that "riches take to themselves wings and fly away;" and that "the rich man fades away in his ways." Indeed the Scriptures abound with

* See I Tim. VI. 6, 10 and 17, 19.—James V. 6.—Luke XII. 15, 21. XVI. 19, 31.—Mark X. 23, 25.—Col. III. 5.

declarations as to the folly of "hastening to be rich,"—"as to the deceitfulness of riches,"—and the awful end of those who trust in them. However successful a man may be, at one season or another, he will feel an "aching void" which this world can never satisfy. Gold and Silver can never supply the wants of an immortal mind; the favor of God, the well-founded hope of heaven, alone can satisfy the desires of the soul. However a rich man may delude himself by his anxiety for the world, a time will come when the fashion of it will pass away, when the delusive mask will be removed, when he will exclaim—

> "I clasp'd the phantoms, and I've found them air:—
> O had I weigh'd them ere my fond embrace!
> What darts of agony had miss'd my heart!"

Whether you are excessively or moderately rich, I fear, after the example of the world, you are still wishing to get more. Now, beware of the means you make use of personally, or sanction officially, lest, by increasing your own wealth, you are actually depriving others of their moderate enjoyments. There is no evil in acquiring riches in itself; but, if you are influenced by "the love of money, which is the root of all evil," whether you are connected with the interests of agriculture, manufacture, or commerce, you are in danger, by such a disposition, of acting the part of an extortioner or oppressor. We read of some, of whom it was said, "The hire of your labourers, which is, by you, kept back by fraud, crieth; and the cries of these are entered into the ears of the Lord of Sabbaoth." "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Zaccheus was chief among the publicans, and he was *rich*; but his offer of restitution of four fold, implies the probability that, "by false accusation," he had taken the property of others. The weak generally become a prey to the strong; hence we find, that one of the sins of the covetous Pharisees was "devouring widows' houses." With the admonitions which these examples afford us, how careful we ought to be, lest, through a love of "filthy lucre," we should be tempted to injure others! Rich men, it is true, never rob or steal to get money, but are there not many transactions in which the rich are implicated, that, in the sight of God, are equally criminal? In business, therefore, never do to others what, in reason, you would not wish others to do to you. Let the standard you fix for the conduct of others be invariably the

standard of your own actions. Behave well to all your servants; and if you have large works, where numbers, especially of youth, are employed, consider that they are of the same species as yourselves; that the distinctions of honor are merely ideal, and that the distinctions of property are but for a few short years. Don't use them merely as beasts of burden, as slaves at the crack of the whip. Make their employment as easy and as healthy as possible, and, especially, pay attention to the state of their morals. What a reflection for a master spinner on his dieing bed to say,—"In this street I see feebleness of body, decrepitude, and premature old age; in the other, poverty, debasement, debauchery and crime; and much of this is the result of that unguarded, unchecked, association which was permitted at my factory!" Be good to the men, and you will find it the surest mode of making them good servants. In case of any dispute, give them the advantage of a fair discusssion; let reason and not dictation, be your guide. While your profits are moderate, never be disposed to promote the dropping of wages, and, in case of necessity, let it be done with a spirit of conciliation*. In this, as in all our transactions, may we every one remember that short but forcible admonition,—"*Take heed, and beware of covetousness.*" There are many ways by which rich men increase, or retain their riches, at the expence of the poor, especially by enacting laws in their own favour. Such is the present corn law; such are the laws which compel the poor to assist in maintaining the poor; such is our general system of taxation, which, instead of fixing upon the property of the great, enhances the price of almost every article of the poor man's consumption. The rich have long had hold of the supplies, and no proof is necessary to show that they have not forgotten themselves. Corporate and cleri-

* I have often been grieved at the usage which some of the hand-loom weavers receive at some of the warehouses. A more affecting view of human misery is not to be met with than when twenty or thirty of these miserable beings are collected at the taking-in place. Meagre in person, dejected in spirits, clothed in rags, what lessons might our squirearchy learn from periodical visits to these places! They are often treated, especially when markets are bad, with too much severity; are suffered to wait an unreasonable length of time; and, what is worse than all, their poor pittance is abridged with severe abatements. It is very true that some of the weavers are great rogues, and are so very careless about their work, that severity is necessary; but it is worth the consideration of masters, who are not seeking a *benefit* from abatements, whether greater kindness would not, in most cases, render "bating" unnecessary. The conduct of the late Mr. France, in this respect was truly admirable. I wove for him seven years, and, during the whole time, I don't think we had seven wrong words.

cal demands are urged with the greatest pertinacity; they are greatly oppressive, and, though they are founded neither in reason nor equity, yet the people are compelled to submit to them. If we could trace the steps by which some of our great men have become so immensely rich, we should come to this conclusion:—that their wealth, in no few instances, is "ill gotten good." We are not quite ignorant that many lords and commoners, in favour with the government, have taken care to "feather their own nests," which, of course, among other causes, must have added to the privations of the poor. Rich legislators, uncontrolled by the popular voice, will legislate *for the rich*, and no bounds can be set to the ambition of some who have it in their power to serve themselves at the expense of the public. Many who emerge from a state of poverty, it is often remarked, are no better than others, and though they know what it is to be in low circumstances, are haughty and oppressive, in proportion to their elevation. Indeed, such is the deceitfulness of the human heart, that without reflection, and a truly religious principle, no station, no situation in life, is exempt from the danger of covetousness. And the man of the world, carried along with popular fashions, who measures his importance by his number of acres, by the extent of his streets, by the height and length of his factories, by the tonnage of his ships, or by his balance in the banker's hands, is a truly pitiable being.

But I know many respectable persons who would disdain every improper means of acquiring wealth; who are honorable and upright in all their dealings. Yet, it may be a question whether they are not *too intense* in their application to get money. Though possessed of thousands, they are as diligent as if their bread depended upon it. Early in the morning, and constant through the day, are they as busy as possible, "buying and selling and getting gain." Call upon them when you will, or for any purpose, however important, and they have no time for any thing but business. Though much is said against covetousness in the New Testament, it is an acknowledged fact, that the professors of religion are more addicted to it than many others. They seem not to have discovered a medium betwixt spending all and saving all; and as they are taught to be sober, and diligent in business, they are too apt to forget every other object but *self*. Covetousness is idolatory; and, though we may deceive ourselves, yet it is still true, "ye cannot serve God and mam-

mon." Instead of being anxious to add house to house and field to field, how much safer, how much pleasanter, how much more in the spirit of the example of Christ, to devote a portion of our time every week, and the surplus of our incomes, to the good of others!

It is not only the *getting*, but the *using* of our property which wants regulating; and this brings me to consider this point more particularly than I have yet done. Possessed of abundance, are you justified, I would ask, in hoarding up yearly, with a groveling spirit, the proceeds of all your property? or do you think it right to spend it upon your lusts, in eating, drinking, gaming, carousing, and all kinds of carnal pleasures? or are you as good stewards, holding your property with a ready hand to bestow a portion upon every laudable object? Riches, like manure, do no good till they are distributed abroad, and if a disposition to do so were generally prevalent, unconnected with profligacy of manners, it would be productive of the happiest results. The miser who hoards up his treasures is the most detestable of beings; he has no soul to part with any thing, and is unfit for any society where social feeling is cultivated. It is charity and philanthropy in the *essence* that I would plead for; not the mere forms and hired operations of the thing. There is already considerable apparent liberality, but little merit due to the authors. In most cases, it is a forced, not a voluntary feeling; and, that being the case, wherever we depend upon the spontaneous glow of charity, we are uniformly disappointed.

Gentlemen! let me address your better feelings. Brought up in affluence, and associated with the fashionable part of society, the difficulties of your station are considerable. To deviate from the usual path, is to forfeit your present eminence, and to ensure censure. If, however, you are conscious of your duty, never mind all this. Honor is a puff of empty breath, and is truly contemptible when contrasted with the pleasure of pleasing God, and the enjoyment of a good conscience. Just go with me, then, to the abodes of some of the neglected poor, and, contrasting their condition with yours, resolve to do your duty to them. You are surrounded with plenty; you have food without labour or toil, served up with all the adjuncts of fashion—are supplied with all the vanities which season or fancy can produce. Behold the scanty board of the labouring man who works hard from twelve to fifteen hours a day. His food is

of the coarsest kind, and measured not by his appetite, but the limited stock on hand. Visit his cot at breakfast and dinner, and note the frugal board surrounded by his numerous family. To notice the poor weaver, when he has just received his three or four shillings for his work, dividing the amount, planning and re-planning, resolving and hesitating, as to articles he wishes to purchase, would give a rich man an idea of the value of money of which he has no conception. Pinched, when in health, to get the barest supply of the commonest necessaries of life, what may we expect when sickness visits the family? During the last two months, few families have, altogether, escaped the disease which has been prevalent; and many poor, unable to follow their employment, have had to suffer much. You know nothing of this. In sickness you have the best advice, are nursed with the greatest care, and are supplied with every article calculated to restore your health. Whilst your cellars are loaded with wines and spirits, and well stored with good supplies of ale, these poor creatures are destitute of the least drop of nourishment; and, when it is recommended by the dispensary surgeons, if they can muster about ten-pence, you will see them going to the wine vaults for a gill of something called wine. As to clothing, what a mighty contrast! You have every thing requisite to protect the body, to change as often as you please, to suit the seasons, and to imitate the varying fashions of the day. What changes of apparel are to be found in the wardrobes of the rich! The poor, on the contrary, have scarcely wherewith to cover their nakedness. Fashion and change are out of place with them; it is very rare to get a single new article of the poorest description; and the bare covering which they have, consists principally of second-hand things which others have given them. For want of change, the children have to be stripped on a saturday night, in order to ensure a clean shirt for sunday. And it is with feelings of great regret that, in so many instances, I have found, on a sunday afternoon, the father of the family, who has laboured hard through the week, confined as a prisoner because he had no decent clothes to put on. To remind you of all the sufferings of the poor, would require a long detail; they are such, however, as you ought seriously to reflect upon. I mention all this, not to excite their envy, nor to lead them to repine, but as powerful reasons why, instead of spending your time and your money upon the vanities of the world, you should learn

to consider the poor, to defend their cause, and to try to better their condition. Though I appeal to your charitable feelings, it is not *alms*, exactly, that I ask on their behalf. What I long to see is, an universal sympathy existing throughout all classes, and an united, vigorous, effort on the part of the rich, to free every working man from the stigma of being a pauper, to that state of independency and comfort which he certainly ought to enjoy.

However we may be flattered with the increase of riches, we should remember that "we brought nothing into this world, and it is certain *we can carry nothing out*." "Having food and raiment," says the apostle, "let us be therewith content." He charges those who are rich in this world, to "be rich in good works, ready to distribute, willing to communicate, and thus to lay up a good foundation against the time to come." Deceive not yourselves;—if the scriptures be true, your situation is dangerous. Those who have riches and hold them fast, are said to "trust in uncertain riches, instead of the living God, who gives us all things richly to enjoy." And Jesus has told us that "it is easier for a camel to go through the eye of a needle, than for a rich man who trusts in his riches to enter the kingdom." Take warning then; instead of having to "weep and howl for the measures which are coming upon you," seek the Lord with all your hearts; "break off your sins by righteousness, and your iniquities by shewing mercy to the poor." Where much is given, much is required, and both you and I, ere long, shall have to give account of our stewardship; shall have to "stand before the judgment seat of Christ, to receive according to the deeds done in the body, whether they be good or bad." May we stand accepted at that great day!

J. L.

THE UNRULY MEMBER.

"Out of the abundance of the heart, the mouth speaketh."

In reflecting upon the members of the human body, none is more inviting than the *tongue*. It is truly a little member, but it boasteth great things. As the principal instrument of speech, by which the sentiments, feelings, and desires of men

are expressed, it is very important. Though admirably adapted to assist in producing all that variety of sounds which are intended to convey ideas, and to administer to social intercourse, it is still but an *instrument*. Language represents thoughts and feelings, and these proceed from the *heart;* this, then, is the main spring from which all both good and evil flow. The tongue, though not a perfect, is a good index to the human heart; and, if taken at separate times and places, may be relied upon as a safe criterion of character. Viewing speech in the abstract, what a mass of confusion, contradiction, and nonsense is uttered every day! Though but one idiom, it has still the features of Babel. Were it possible to analyze all the articulate sounds which strike the ear of one person in a single day, it would be a perfect curiosity; and if the sum total of what any one of us delivers in the course of a day, could be presented to us in the evening, we should blush at the statement, and be unwilling to own it as our own. If an individual were to note down the conversation of any party, where there was even an absence of every gross violation of propriety, he would find, upon a revisal, that which was really useful, to be vastly disproportioned to the rest. I have once or twice been thrown into the company of evening parties, and I have wished much that I could have been able to exhibit to each individual afterwards, the mass of useless, senseless, pernicious words that he had uttered. And this brings to my mind the observation of a sensible young man of this town, who had been pressed to attend a company that meet regularly at a certain public-house to take their evening glass. His observation was, "I staid about half an hour, and, during the whole time I did not hear a rational sentence uttered." The reason of all this, obviously, is not ignorance of the propriety of language, but the want of an enlarged mind, a better disposition, more virtuous habits, and the operations of an enlightened conscience.

What power is given to words! The tongue, though diminutive in form, is mighty in effect. Great as is the influence of the press, it principally consists in reflecting that which has been *spoken;* and it is worthy of remark, that individuals, by *personal* address, so far as that extends, can often put down and overpower every thing which can be

pointed against them. See the effects of this little member in addressing juries, in haranguing public assemblies, or in leading on an army to battle. It is the *tongue* of the flatterer that ensures his deceptions; and it is *soft words* that turn away wrath. How soft and soothing are kind words to the disconsolate! and a word spoken in season, how good it is! To know the peculiar value of language, look at the loss endured by the deaf and dumb, who never enjoyed its benefits. With great labour and expense, some of them are taught to convey ideas to each other by signs; but the very limited utility, and the great expense of this contrivance, shew the high value of the gift of speech. Both motions and writing, in the familiar intercourse of life, are awkward, and attended with great inconvenience. "The *word* is *nigh thee*, even in thy *mouth* and in thy heart," say the scriptures, refering to a different subject; and how vastly superior is the use of *speech* to that of pen, ink, and paper! The tongue is always in order, is fixed in a most advantageous part of the body, and scarcely needs to be touched to perform its operations. Even John, the apostle, seems to have felt this; for, in his two short epistles, consisting together of only 27 verses, he ends with this remark: "I had many things to *write*, but I will not with ink and pen, but I trust I shall see thee shortly, and will *speak* face to face." The want of speech would increase the age of childhood to many times its present length; for children are not capable of those artificial means which older persons adopt. From their birth, their feelings and wants are expressed by *sounds*, which, considering their utter helplessness, is one of the wisest provisions of nature: to a majority of infants it may be considered the safety valve of life. They also soon begin to lisp their mother's accents, and to imitate the sounds, and to fix them to things, which they hear from others. So soon as they can walk and waddle about, external objects open to their view; their wants and their enquiries increase, and nature soon furnishes them with language for making them all known. The contrivances for communicating knowledge, and perpetuating facts, have varied with the times and the discoveries of nations; but the use of speech has been uniform; the rudest barbarians have a language; and the supremacy of the tongue is as old as the creation. Its capability, also, of

conveying the feelings and passions of men to each other, is unequalled. By sentences, points, and the varied characters of the alphabet, some little of the spirit of a speaker may be infused into print; but it is the peculiar vibrations of human sounds upon the ear, the modulation of tones, the force of emphases, and the natural accompaniments of gesture and action, that alone can carry to the hearers the electricity of passionate and persuasive eloquence. Pleasing and enchanting as are the tones of instrumental music, the music of the voice is the sweetest of all, and its power will be acknowledged when every other fails. No exercise, perhaps, is so universally admired, as the unaffected display of human eloquence; and, combined with intelligence, and engaged in the cause of virtue, what can resist it? But after all, like other good things, it has its use and *abuse*. Though capable of being made the instrument of the greatest good, if associated with a depraved heart, it is capable of being made the instrument of the greatest evil. Even in a good cause, how seldom does it take the safe course of moderation; and where it is openly engaged in the service of evil, its operations are awful.

In contemplating the activity, utility, and injury connected with this peculiar member, its proceeds may admit of being classed under five particulars. 1, Trifling, or neither good nor evil; 2, Vicious; 3, Malignant and Impious; 4, Good and Useful; 5, Excellent and Impressive.

First,—*Trifling*. This includes the greater part of children's discourse. From minds unmatured, we cannot expect the language of sages, and, if unimportance in words be a mark of childhood, we shall, as is often observed, find children of all ages. The conversation at genteel tea parties; the "how do yo' do;" the off and on talk, so plentifully supplied, is all of this class. Though the excessively grave, and those of a philosophical turn, may sometimes find fault with this vapidity of speech, yet, to criminate such discourse, except when unreasonably and immoderately indulged in, would be to fix a standard, by which we should not consent to be tried ourselves. Relaxation tends to improve the most exalted character, and it is sometimes a relief to persons of mature judgment and deep study, to feel themselves in a mood for a little fireside chat. At all our public meetings of a religious order,

this language is uniformly sanctioned, and, if seasoned with a little wit, is much applauded. In some cases it fills up a chasm in our social intercourse, without which, the civility of persons would frequently be called in question. Still, to guard against it, and to direct our conversation to something *profitable*, is much more commendable.

Secondly,—*Vicious discourse.* This is a most comprehensive head, and is only distinguished from the *malignant and impious*, by its not including the highest degrees of wicked language. This includes every expression, observation, and discourse, which indicates a want of the fear of God, or love to our fellow creatures;—such as is indicative of pride, lewdness, sensuality, ingratitude, injustice, peevishness, raillery, revenge, cruelty, &c. And to attempt to point out the persons, places, and circumstances, connected with instances of this description, would require an elaborate work; though it would, perhaps be much easier to say where they *are* to be found, than, with certainty, where they are *not*. To one who feels for the welfare of society, the vicious language which he hears in every street, and in almost every company, is very distressing. Of righteous Lot, it is said, that, dwelling in Sodom, "he was vexed with the filthy conversation of the wicked; that seeing and hearing their unlawful deeds, his righteous soul was vexed from day to day." And if it shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for the cities of Israel, where the word of Christ was preached, what may we expect to be the fate of this our favoured land?

Thirdly,—*Malignant and Impious.* By this I mean, that sort of language which denotes a hardened, callous, villainous, impious, state of mind; filthy and obscene expressions, cursing and swearing, perjured appeals to heaven, furious threatenings, and all sorts of profanity. Awful as it is to hear this, it is really very prevalent: it is rare to pass a group of boys standing in the street, without hearing specimens of this dreadful abuse of the noble faculty of speech. Boys of ten or twelve years of age, and numbers of girls who work at factories, not only use, but are addicted to the use of this language. Public-houses are the very hot-beds of this vice; the confusion and uproar so common in these places, are always

mixed up with a profusion of the blackest, the most dreadful expressions. Many of the awful scenes connected with drinking are concealed from our view, but the loud sounds of "hell" and "damnation," and the curses of God upon each other's souls, are audible out-side as we pass the doors. About a fortnight since I had occasion to stop at a certain inn, and in the parlour I found what some would call a gallant company. Among them there was one man (who, I was told, had had a large sum of money left him, which he was spending as fast at possible) who mixed oaths and curses almost with every sentence, and who was utterly regardless of any thing that was said to him. When I left he was still cursing and swearing at the same rate. On the same evening, having been up at the stable, I was attracted by the voice of a woman displaying her talent at swearing and Billingsgate language towards some man, who, she said, had made free to come into her house. Her language was really awful; and she said she had "gotten six-pence worth of spirits on purpose that she might speak her mind." A day or two after, as I was passing, I reminded her of her conduct, and expostulated with her on its impropriety. She acknowledged to all, but blamed some man that she wanted to drive away; at the same time she seemed much ashamed that I should have heard her. Well may it be said, "Their mouth is full of *cursing and bitterness;* their throat is an open sepulchre; with their tongues they use deceit, and the *poison of asps* is under their lips!"

Fourthly,—*Useful.* Much as we may be annoyed with the injurious and immoral sounds which echo through our streets, the tongue is constantly employed in *useful* services. We might trace its useful occupation from the most humble abode of the cottager, through all the vast and multitudinous proceedings of society, to the discussions and decisions of our "high court of Parliament." Like the rain of heaven and the shining of the sun, the utility of speech is bestowed on the evil and on the good, on the just and on the unjust. And it is not less remarkable than true, that from the same organ proceed, much that is *pernicious* and much that is *useful.* The man that *swears,* also *confesses;* the tongue that *rails,* also *imparts consolation;* "therewith bless we God, and therewith curse we men; and out of the *same mouth* proceed blessing and

cursing." In making known our wants—conveying information—giving advice—dissipating sorrow—restraining vice—teaching, exhorting, and reproving each other—the utility of speech, even as we hear it amidst the corruptions of "this present evil world," is above all conception. Like many other common blessings, enjoyed by every one, it is little appreciated, though its universality is its greatest recommendation.

Fifthly,—*Excellent and Impressive.* Pursuing the usefulness of speech to its highest degree, we trace it in its most exalted marches here, and follow it, when it attempts to emulate the efforts of the "angelic choir." Where are the specimens of the touching and sublime effects of speech? In the exhortations to the penitent—the confessions of the prodigal—the faithful reproofs of a friend—the sincere promises of lovers—the parting adieu—the father's affectionate teaching of his children—the entreaties of a loving wife—the plaintive voice of misery—the sentences of a judge—the mandates of a king—the dying speech of a criminal—the pathetic and elegant address of the pulpit, the senate, and the bar—the sweet melody of song—the earnest prayer and supplications of the faithful—the last words of a dying christian—the rejoicings of the righteous on earth, and their triumphant praises in heaven. What an exalted view do these instances give us of the capabilities of speech! But for this, the noble, the extatic, and the melancholy feelings of the human heart, would have been misunderstood, and the moral world deprived of its most resplendent luminary. Though much neglected, and by the multitude never admired, it is one of the greatest wonders of creation, and well worthy of that God who created all things by his own WORD.

From the preceeding view, I would beg to offer to my readers a few words of advice. First, to cultivate an acquaintance with every propriety of speech, and with the principles of their own language; to study its variety and uses, and with as little pedantry as possible, to speak it in a style at once plain, correct, and forcible. The proper use of words, though of great importance, is seldom studied; and it is clear that, like many other useful pursuits, it is much neglected. If the instruments of our musicians were generally in no better tune than the tongues of mankind, they would be abandoned as

useless. What a pity to see a man of forty or fifty years of age unable to deliver a single intelligible sentence! and how demeaning for men of business and ladies of fashion to be heard pouring into the air the most incoherent, incorrect, and ridiculous sounds. Let a person make a point of listening to all that "proceeds out of the mouth of man," and he will soon be convinced that I have not advanced any unfounded insinuation. I do not see why the proper use of the tongue is not as necessary as a proper use of our hands or our feet; but if a man's irregularity of walk was like that of his talk, he would be a laughing-stock for every body. If, instead of a steady, regular, straight forward step, he was off and on the parapet, sometimes in the middle of the street, now halting, and anon treading upon our toes, he would not be more ridiculous than many are in their familiar discourse. I do not say that every man must be a grammarian or a rhetorician;—that is impossible;—but I would advise every man, after learning to *think* correctly, to supply himself with a stock of words commensurate to his ideas; to ascertain the correct meaning of the words; and then try to deliver them with that ease, order, and precision, which always makes conversation pleasant. Never tax the patience of your friend by using about five times as many words as are necessary to convey your meaning; never shout and bawl when plain speaking only is required. If you have nothing to talk about, never tell a tale seven times over to fill up the time: loquacity is a gift which very few admire, and which, every wise man will avoid. "Be swift to hear and slow to speak," is good advice, for in the multitude of words there wanteth neither absurdity nor sin. Muttering is very disagreeable, and the running *un*—— *un*—— through your statements should always be avoided. Always commence your sentences, and direct your discourse in such a manner as to prevent that ever troublesome "what?" demanding a repetition of what you have said. Provided the discourses of men were easy, their statements concise, and their words appropriate, any person would readily tolerate a provincial accent, or many other unimportant and unavoidable peculiarities. It has often been remarked how few good readers we have; it is equally true that we have few good speakers; and, in propor-

tion as the *press* has become popular, the cultivation of speech seems to have been neglected. Good speaking should form a part of every system of education, whether domestic or scholastic. Boys, left to themselves, will just speak as their associates speak, and it is a great pity that both parents and teachers should seem to have treated so important a subject with so much indifference.

In the next place, let the *moral tendency* of your language and conversation be strictly attended to. The current of immorality is replenished more from the influence of words than any other source. It gains strength, not only from open expressions, but even from hints and tones, which have a bad tendency. Words are so ready that we let them slip before we are aware of their consequences. How often do we see the evil tendency of unguarded expressions when it is too late to recall them. The *heart* is really the seat of all evil; but how easy is the transmission of the evil by the instrumentality of the tongue and the ear! Whilst others diffuse pollution with their breath, sow seeds of discord, and, with a tongue like a two-edged sword, cast about fire-brands and death, let those who wish well to society, keep the "unruly member" in subjection. "He that seemeth to be religious, and *bridleth* not his tongue, but deceiveth his own heart, that man's religion is vain." Silence itself is sometimes the best course; but on all occasions, when we are led to communicate with others, whoever is before us, we should make it appear that we detest vice, that we respect virtue, and that it is our wish to diffuse goodness as extensively as possible. We are apt to be *hasty* in our remarks; we use *angry* words, and *harsh* expressions, of which we have afterwards reason to repent. We should not render evil for evil, or *railing* for *railing*, but contrariwise *blessing*. So connected are words with designs and actions, that it is said, "by thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned." "He that made the ear, shall He not hear?" for, says the Psalmist, "there is not a thought in my heart, or a word on my tongue, but lo! O Lord! thou knowest it altogether." If, then, we would learn "to *love life*, and see *good days*, let us refrain our *tongues from evil*, and our *lips from guile;* let us eschew evil and do good; let us seek peace, and ensure it." For thus concludes the apostle Peter, describing the universal conflagration: —"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all *holy conversation* and godliness!"

J. L.

VARIETIES.

Beer Bill.—Discussions are still going on as to the merits of this bill, one party reprobating the measure, and another as keenly defending its principal provisions. This bill either had, or should have had, two objects—the depriving of the magistrates of an authority which they had long abused: and, the benefitting of the labouring classes. The former has been partially accomplished, and, in my opinion, it is the only good that has resulted from this measure. As to the difference in the price of ale, the man must be insane who can for shame mention it as a relief to the poor. Surely the writer who volunteers such statements, must think that the labouring class have every thing but "cheap ale," and that nothing was wanting to perfect their bliss but this. Let any man examine the dwellings, the furniture, the bedding, the clothing, and the food, of the poor, and he will be satisfied of the folly of talking about the beer bill as a "legislative boon to the poor." But it has not only done them no good, but it has positively done much harm. The common argument is, "increase the number of houses, and you divide the knots of drunkards, and render them less liable to run to extremes." This might be conclusive if it were not attended with another evil—the creating a *great number* of *fresh drunkards*. In the present depraved and immoral state of society, facts prove, that to fix an ale house at the ends and middle of every street, even the poorest streets, is to provide the most effectual temptation to make men drunken. Many persons who previously were sober characters, slip into these houses, and become habitual drunkards. In the leading article of the Preston Chronicle of July 9th, a great deal is said in favour of the bill; but, in my opinion, neither with much force of argument, nor deference to *facts*. It is there asserted:—"In our own populous manufacturing district these complaints (of the effects of the bill) are almost wholly groundless." Now as I am sure the Editor has no wish to give a false statement, I must say, that in this assertion he has suffered himself to be misled. Surely every body cannot be mistaken. I know, from individual testimony of persons from every part of Lancashire, that "these complaints" are based upon astounding facts. I will refer the matter for decision not to magistrates or their friends, who may be supposed to be partial, but to every class of people in Preston, Kirkham, Lytham, Blackburn, Chorley, Bury, Bolton, and their respective neighbourhoods. Not that I wish a return to the old system; but a change that removes one evil by substituting two in its place, certainly wants changing again. Let our labourers have cheap bread; let them have plenty of wholesome food, decent clothing, and a comfortable home, and the loss of "the little enjoyment of the poor" in drinking ale at three-pence instead of four-pence a pint, will never be felt.

If the duty had been kept upon beer, and the value of the monopoly been diverted to the national treasury, either by a sale of licenses, or by charging them a considerable sum, the taxes upon many useful and necessary articles might have been remitted. Beer, I am aware, is considered an essential article of living in some parts of England more than in Lancashire. I would suggest, therefore, if the malt duty cannot be taken off, that the licenses of brewers to sell ale for *non-consumption on the premises*, remain at £2., and that the police be empowered to *enter the premises* when they please. By this last regulation most of the evils connected with the first "retail beer act" would have been removed. In the next place, make the public-houses all alike; raise the licenses according to the magnitude of the premises, and the respective articles which are sold, from £20. to £50. a year; and allow any person the liberty of licensing a house where he pleases. At first sight this sum may appear large; but when it is considered that it is not more than the price of the previous monopoly; that no duty is paid upon the ale,—with this amount of license, I will answer for it, we should have quite as many public-houses as we had before. Supposing we had 100 in Preston, this would raise perhaps £4000. a year: and when it is considered that this extra charge would fall exclusively upon those who go to sit at these houses, to whom a penny a glass is no object; that the poor, who fetch their ale from the breweries, would get it at the lowest price; and that these proceeds would enable ministers to reduce other taxes, I humbly submit these suggestions to the legislature, and to the public, as worthy of adoption. Persons who have sunk their money in public house property, upon the faith of what had so long been considered law, are entitled to some consideration, and part of this amount might be applied as an indemnification.

The Coronation.—The ceremony of the Coronation is to be celebrated next month; and though I perceive it is intended to be less pompous and expensive than others have been; yet, owing to the popularity of the king, it is probable that an unusual manifestation of rejoicing will be displayed through the country. Wishing that we may be blessed, not only with a popular king, but an united people, and especially with a good feeling between the rich and poor, I beg to recommend the revival of a custom which has long grown into disuse,—I mean the free and liberal entertainment of the poor on occasions of public festivity. "Giving portions to the poor" constituted part of the rejoicings among the Jews; and in this country, formerly, this good practice prevailed; but, by the reign of pride and selfishness, it is almost annihilated. We read, almost every week, of public dinners in London and in the country, to celebrate this and the other event, but who are the guests? The rich and the great; such as can afford to pay, or such as are in favour. If, instead of this, on occasions of national rejoicing, the rich would mix with the poor, and give them a friendly entertainment, what

good feelings it would create, and would often lead to an abandonment of those jealousies and envious dispositions which are the bane of national happiness. No occasion can be more appropriate than that of the Coronation for a return to this good old English practice. I hope it will be kept in mind and acted upon throughout the country. As it respects Preston, if I cannot succeed in persuading others to join in making this a part of the public ceremonies for the occasion, I intend, on a limited scale, to act upon it myself.

Camp Meetings.—It has now become a custom every summer with the Primitive Methodists (or Ranters) to hold camp meetings in Preston and several of the neighbouring villages. Being in the open air, and held at a favourable season of the year, immense numbers of persons often attend. The motives for this practice are, no doubt, good, but I would beg to suggest, whether all the good intended might not be answered by omitting that part of the service which consists in dividing, in the field, into parties for praying. There is clearly much confusion connected with it, and less solemnity than we look for in devotional exercises; and, perhaps, too much occasion given to wanton spectators to laugh. I have attended several times, and, really, I can scarcely describe my feelings at beholding a number of men on their knees praying, some of whom were uttering excited exclamations, whilst numbers of spectators were laughing, mocking, and making sport at what, I suppose, they considered the fanaticism of the worshippers. If this part of the service were dispensed with, it would, in the opinion of most people, be a great improvement.

Perhaps it is worthy of remark, how readily we perceive the incongruities of others, while at the same time, we are blind to our own. I have seen several church-going people making sport at these meetings, and I have said to myself, "if *your* service were as modern as this, and if its being so often repeated had not neutralized its impressions, you would see a strong resemblance in the two." Abrupt exclamations form a striking feature in the liturgy. For instance, in a certain part, the minister pronounces "with a loud voice,"—"The Lord be with you!", and is answered, "and with thy spirit!" Then follows, "Lord have mercy upon us;" people, "Christ have mercy upon us!" minister, "Lord have mercy upon us!" Again; "O Lord open thou our lips;" answer, "and our mouth shall shew forth thy praise."—"O God make speed to save us;" answer, "O Lord make haste to help us!" Now, however cold and formally these exclamations from the desks of the clerk and the minister are now made, still it is clear, that if they were taken from real practices, there must have been, originally, a great degree of enthusiasm in the worship. And as to confusion, I take the anomalous practice of minister and clerk repeating audibly, at the *same time*, to be a specimen unequalled by any thing connected with Protestant worship. After all, many persons attend to all

these with good minds, and, as to the essentials of religion, may be classed among the best christians.

The anti-race entertainment.—The public, and the friends of the rising generation, are much indebted to the few spirited individuals connected with the Preston institution, who succeeded so well in providing innocent entertainment to the children of the various sunday schools who assembled on the Marsh during the races. The number of spectators was considerable, and I believe they were, generally, much gratified It is in contemplation to get up the entertainments next year on a more extensive scale; and among other things, it is expected that a silken balloon of large dimensions, will ascend. How interesting it is to see those who work hard every day and every week, enjoying themselves where harmony, charity, and good feeling, prevail;—where selfishness and cruelty are forgotten, and where every one seems ambitious to administer to the pleasure of the spectator!

Proclamations.—We have lately had several "proclamations" upon the doors of our town-hall, and as they refer to matters of national concern, I notice them, to complain of the absurd manner in which they are drawn up. As in the building of churches, *utility* is constantly sacrificed to old and foolish forms. A proclamation should be as clear as words and sentences can make it, but I will venture to say, that there is not one person out of twenty who, by a bare reading, can arrive at any proportion of the real meaning of most of them. A proclamation of half a yard long, and a foot wide, embodied in *one sentence!* If the ancients delighted in such prodigious sentences, I am sure the minds of the moderns are not adapted to them.

J. L.

Correspondence.

To the Editor of the Moral Reformer.

SIR,

YOU have long aimed at the improvement of the morals of all classes of society; and as the *Rich* stand on an eminence, and have great influence, it would be well if *they* were strictly moral. Permit me, therefore, to draw your attention to the faults of the rich, especially those connected with the domestic and social circle. The sins of the poor are constantly descanted upon, and laid before the public; and it is but fair, if there be an advantage in this, that the rich should enjoy it. I shall not surmise anything, but state facts of which I myself have been witness. There are, doubtless, many good men among the rich, but of many of them we are compelled to say otherwise.

With each other the rich often act very deceitfully; they appear to act

as if it were considered quite vulgar to speak any thing contrary to the opinions or feelings of those of the same class, whom they have occasion to address. I should judge, by their actions, that *polite manners* are considered of far greater importance than *moral rectitude* :—faithfulness in reproving seems to be considered a departure from good breeding. The most fulsome flattery is made use of in the presence of each other, whilst, behind their backs, they will call each other almost every thing but good. Instead of keeping in view the improvement one of another in the social circle, their chief object is to amuse and please each other's fancies; and by this means their pride and vanity is increased. Their extravagancies, both in dress and in food, are often very great, when they will scarcely allow their servants those things which are absolutely necessary. This hardens the hearts of servants against them, and makes them take no interest in the welfare of such masters and mistresses. Many good servants are often deprived of suitable characters, and, females in particular, are, through this, driven to that last resourse at which one shudders to think. I have known many that invariably refuse characters to those servants who leave of their own accord. They often injure themselves, and others, by not exercising a little discrimination; because they have had to do with one or two dishonest persons, they act to all as if they were thieves. Where there is strict honesty, this gives pain; where there is no principle, this conduct operates to their own disadvantage, by making those about them wasteful of their property out of mere revenge. There is a practice of *teaching servants to lie* that cannot be too much condemned :—If they don't want to see persons who may happen to call, servants are ordered to say, *they are not in*; this they have often to say, when their very countenances give the lie to their statements. Truth might answer every purpose in this case, and *good* servants be spared an unpleasant task. They often set themselves against persons who refuse to serve them from conscientious scruples, and treat them as base and impertinent, when, at the same time, such persons would gladly please them if they could do it without displeasing their Maker. On Sundays, most of them go to some place of worship, but it is evident to those about them, that their minds are not occupied with the things of eternity. Their parties are often fixed for that day; the invitations are written out, and, very often, their servants have to run about with them on that sacred day. Most of them read prayers to their families on sunday evenings, and all in the house are expected to attend; but what effect has this upon servants, when they see one perhaps reading or answering letters, another reading a newspaper, a third probably reading a novel? These things are laid down for a few minutes, and resumed again as soon as ever prayers are over. They make their servants attend some place of worship, but, instead of avoiding to give trouble on that day, many of them will have work done that is not attended to on the week days. I knew a Lady well who compelled her servants to attend sacrament at the parish church, and as soon as dinner was over she made them put all the clothes to steep for washing the next day. This was regular. She is now dead, and was blazoned forth in the papers, as eminent for piety. It is awful when we consider the in-

fluence of their example on poor ignorant persons. I have heard such say, that because of the superior learning of their masters, they must know what religion was better than the poor, and that, if they thought there was a reality in it, they would never act as they do.

Now I consider, that if the rich were to cultivate an acquaintance with those who are their inferiors in society, and study human nature, as it is developed in the unrefined by education, they might correct many of the evils of which we hear them so bitterly complain. They would get stores of knowledge that would make them more contented in their own situations, and they would have the happiness of knowing that they had made others happier in theirs. They would know better how to reward the deserving, and to punish the undeserving. Instead of having to look back on their death beds, upon a life spent *only* in amassing wealth, and enjoying riches and worldly pleasures, they might have to remember that they had, in some measure, answered the ends of their creation, by benefitting their fellow-creatures, and thereby glorifying God.

Sir, I remain, yours,

A WELL-WISHER TO ALL MANKIND.

To the Editor of the Moral Reformer.

SIR,

IT is not uncommon to hear persons talk very fluently on the nature of a pawnbroker's business, and to make assertions of the most ludicrous kind, and that, too, in the form of truisms; but if interrogated closely, we find them totally ignorant of the subject;—their assertions prove to be palpable falsehoods, or misrepresentations, at the least; and all their dogmas end in, "I conceive this, and suppose that." Yes, truly, such persons conceive falsehoods, and bring forth a numerous and correspondent progeny. That the business is capable of being abused, and that it is actually abused, argues nothing against its general utility. Such abuses are not necessarily attached to it, but are to be attributed exclusively to the mode in which some conduct it. But to stigmatize every pawnbroker with disgraceful and opprobrious epithets, because some have merited them, is most unreasonable. It might, with equal propriety, be asserted, that "because some people have purchased poison to destroy themselves, chemists and apothecaries are to bear the blame in its fullest extent, and deserve to be calumniated and reproached as the promoters of suicide by poison." Again, because some of the clergy and lawyers have disgraced the profession to which they belong, are the whole of them to be traduced, vilified, and defamed? And the same interrogations might be proposed in reference to every branch of business; and certainly it is extremely illiberal, as well as unreasonable, to make pawnbrokers an exception. Yet this is the practice of many, who, with a kind of unmerciful severity, condemn the conduct and business of a pawnbroker, though they know nothing about either, and

treat them with as much degradation, as is evinced towards gamblers or perjured characters.

The very mention of pawnbrokers is sufficient, with persons of a narrow and bigotted spirit, to lower the individual in the scale of society and public esteem. Let a pawnbroker, however, relinquish his occupation, and engage in any other, and he will, without any change of character, receive his share in the honors and respectability of the world. Is not this to be attributed to prejudice, which, like a false mirror, distorts every object placed before it?

Are not the businesses of confectioners and fruiterers too, often attended with great domestic evils? and do they not, by parity of reasoning, furnish many powerful objections? These have presented temptations to many of our youth, both apprentices and others, who have been known to pilfer their masters' property to indulge their palates; which, in connection with a ready access to them through a great part of the sabbath, (a most baneful custom) has, in many instances, proved injurious. But are these occupations to be considered as altogether improper? No; they have their uses. To these we might add others, and point out some things objectionable in each, without being considered invidious; such as bankers, lawyers, money scriveners, stock-brokers, medicine-venders, and a long list of et-ceteras. In short, I ask, where does the institution exist, even for a good purpose, that some will not abuse?

Public charities are not free from the invidious attacks of narrow minded and ill-natured persons, who will do nothing but pry into every person's business but their own. Of that self-same stuff must your correspondent be made, who wrote so vilifying an attack on the pawnbrokers' trade in your June number of the Moral Reformer: and as to his calculations of interest, &c., I would advise him to be more acquainted with the charges they take for their tickets and interest, as his letter to you had nothing in it but unfounded assertions.

I am, your constant reader,

A. B.

CO-OPERATIVE SOCIETIES.

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To the Editor of the Moral Reformer.

SIR,

ONE moment's reflection will convince you that co-operation is not now the little cloud like a man's hand, just rising out of the sea, that is presented to the astonished people of England, but that it is the sky covered over with clouds, indicating copious showers of blessings upon the heads of the long-neglected, despised, and impoverished labourers. The labourers—who create all the wealth, provide all the comforts, supply all the lux-

uries, and pay all the expenses of their own, and of every other class in society, from the King upon the throne to the blind and decrepit inmate of the parish workhouse—are now become generally sensible of this truth. They see that the cause of all their poverty and distress lies in the present irrational and vicious arrangements of society; that they want only knowledge, virtue, and union, and that these will produce capital and power, and enable them to live in the enjoyment of liberty, plenty, and peace. Let not the rich and great be alarmed at the progress of these principles; for, in proportion as they spread, ignorance, drunkenness, idleness, lawless violence, and every species of vice, will fly away.

Co-operation has nothing in it to scare any industrious, useful member of society; it has terrors only for the vicious, the idle, and the worthless. It says to our worthy King, "Thou hast acted the part of father to thy people; I love thee, I will cheerfully labour for thee, I will furnish thee in abundance with every thing that the heart of a wise King, as thou art, can desire. Millions will surround thy throne, and defend it better than walls of iron and gates of brass." It says to our venerable constitution and representative form of government, "I admire and venerate you; my last efforts shall be exhausted to reform and render you perfect—the envy of surrounding nations, and a blessing to the world." It says to the sluggard, "Go to the ant;" and to the useless, "Go to the bee, consider their ways and be wise." To the fundholder it says, "My father might lend his own, or borrow thine, to the extent of his means of repaying thee; but he had no right to reduce me to the condition of a slave, by taking the fruits of my industry to support thee in idleness. Such conduct is not tolerated by ant or bee. Nevertheless, since half the money thou chargest me with was borrowed by my father, or by some other person, perhaps without, or even contrary to, his wish, the whole of the principal shall be repaid by instalments of one shilling in the pound annually; and, since I was no party to thy unrighteous contract, I break no faith with thee when I say, *I will pay thee no more of what thou art pleased to call interest.* As God commanded the Israelites every seven years, so I demand from thee, at the end of twenty, a year of jubilee." To the money lender it says, "I am obliged to thee for the use of thy cash: lo! there thou has what is thine. I have now capital of my own, and have no need of thine; live, therefore, upon it, as bees live upon their winter stock. When it is gone, thou wilt be compelled to gather honey for thyself, and thus become a useful member of society." To the landowner it says, "Make thyself governor of a community; thy 1000 acres will make 2000 of thy fellow creatures as full of comforts as man can be, without detracting from any of thy enjoyments. Surround thyself with labourers of every trade, and grow and produce, upon thy own property, every thing that can make life a blessing. Retain thy land in thy possession, but share its productions with those who create them. Thou wilt thus become ten-fold richer than thou art at present, a hundred fold more secure in thy possessions, and a thousand-fold more happy." To the useless placeman, sinecurist, pensioner, dignitary, pluralist, and a thousand other idlers, it says, "The summer is over, and every drone must be expelled from the

hive." To merchants, shopkeepers, and other distributors of wealth, it says, "Ye are too numerous; ye destroy each other, and cause the business of its distribution to cost more than the production of all our wealth. Many of you must go and labour, as ye formerly did; ye will then become useful, but ye are now mischievous members of society. Some distributors we must have, but we will have no more than our wants require." To the instructors of the people it says, "Parents, ministers of religion, and teachers of youth, reflect seriously, I beseech you, upon the awful nature of your charge and vocation. *Man is the creature of circumstances*, and it rests with you whether circumstances shall be so arranged as to train up every individual of the rising generation, to wisdom, industry and virtue, and to the enjoyment of health, liberty, plenty, and peace, or whether the vast population of this great empire shall continue to be cursed with disease, ignorance, poverty, misery, and crime. Co-operation says, with Solomon, *train up a child*. Begin with the infant; secure him from unfavourable, surround him with favourable circumstances; expand gradually, as nature points out, his little faculties; teach the 'young idea how to shoot;' and fix steadily the germ of generous pupose in the infant breast. At the age of nine or ten, remove him upon the land; give him agricultural, manufacturing, architectural, and scientific instructors of the best abilities; and enable him thus to provide himself with all the necessaries, comforts, and conveniences of life, whilst at the same time his mind is stored with useful science. You will then have trained up the child in the way he should go. But man is the creature of circumstance from the cradle to the grave; leave him not without protection and support. Having thus trained up wise and virtuous beings qualified for it, furnish them with land and with the means of creating wealth, and let the remainder of their days be spent in communities, formed on the principles of united capital, labour, and expenditure, and an equality of rights and of the means of enjoyments. You will then see the fruits of your labour,—liberty, knowledge, virtue, plenty, and peace,—and be abundantly satisfied." Oh, King William! more beloved by thy people than all the other kings of the earth, here is the way to complete the good work thou hast so nobly begun; walk thou in it, and generations yet unborn shall call thee blessed. To all the world it says, "Man is the creature of circumstances." Nations, reflect upon this truth! Let it be acted upon, and knowledge and virtue, liberty, peace, and happiness, will bless mankind.

Yours, &c.,

JOHN FINCH.

Liverpool, June 28, 1831.

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THE

MORAL REFORMER.

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AN ENQUIRY INTO THE MERITS OF NATIONAL CHURCH ESTABLISHMENTS IN GENERAL, AND THE CHURCH OF ENGLAND IN PARTICULAR, AS INSTITUTIONS FOR THE PROMOTION OF MORALITY AND RELIGION.

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"Nothing is more necessary, either in a republic, an ecclesiastical establishment, or a monarchy, than a frequent reformation of the abuses that have, from time to time crept into them, by reducing them to their first principles, in order to restore their original vigour and reputation."—MACHIAVEL.

"Pure and genuine christianity never was, nor ever can be, the national religion of any country upon earth. It is a gold too refined to be worked up with any human institution, without a large portion of alloy; for no sooner is this small grain of mustard seed watered with the fertile showers of civil emoluments, than it grows up into a large and spreading tree, under the shelter of whose branches *the birds of prey and plunder* will not fail to make for themselves comfortable habitations, and thence deface its beauty, and destroy its fruits."—JENYNS.

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In pursuing the above enquiry, I am aware of the many delicate points which I shall have occasion to touch, and of the many and deep-rooted prejudices with which I have to contend; yet I purpose meeting the subject fairly and openly, and discussing it entirely upon its own merits. From the strongest declaimers against the Church, we often find warm protestations of friendship for it; such persons, assuming no distinctive character, are alike distrusted by all parties. I use no disguise; I consider the Church, as by law established, a great evil to the country, and which, by every Christian effort, the country ought to get rid of. Independently of my sincere conviction of the evils of this system, I can have no natural reasons for opposing it: my parents and relatives were all

church folks, and I the only dissenter. In the way of business I have, no doubt, forfeited the favours of many, and am likely, by protracted opposition, to continue to do so. With me these considerations have no weight; convinced of the anti-christian character of the establishment, and of the sufferings of the people from its oppression; of the prevalency of immorality and irreligion to which it has contributed, and the hopelessness of its ever regaining the esteem of the people, I deem it a serious duty to protest against it with all the force that just reasoning and scriptural argument can afford. Notwithstanding the clamour of "Great is Diana," I know that the country is against her; her fate is decided, and every attempt at reform will but discover so much more of her deformity as to prove that her corruptions are incurable. Some, indeed, admire the system; some submit to it in the absence of a better; many as a matter of fashion, or as a medium of interest and wealth, are numbered with its friends; but few are willing to prove their attachment by any sacrifices for her cause. The only rational course, in attempting to correct the abuses of the church, is to give her entirely into the hands of her own admirers, and to let them change and modify as they think proper. This will be found the safest and the most politic measure for the nation and the government to take. Alive as the people now are to their just rights, jealous of every civil and ecclesiastical encroachment, and entirely divided in their views of religious doctrine and discipline, what religious system could be devised that the *nation* would approve of, or for whose support the people would consent to be taxed? They abhor the present system, though they submit to it; begin to remodel it, and the late unexpected enthusiasm for the condemnation of borough corruptions, will be equally displayed against the corruptions of the church. A national church, in consistency, belongs to no system but the catholics; for, where free enquiry is permitted, it is impossible to form a system of belief and practice for all parties. If the parliament of England possessed the alleged properties of the Catholic hierarchy, *unity* and *infallibility*, and the people believed it, then a satisfactory religion might be devised; but while, not only the people, but the legislators themselves, are divided, there will be constant jarrings; once

open to change and free discussion, the established forms will be liable to *incessant* changes, just as parties happen to be dominant. If the church were *national,* in the same sense as the schools are called *national,* no person would object; but while it claims a legal "ascendency," and compels support from those who conscienciously disapprove of it, it will continue to be a cause of national discontent. With propriety an honest government might say to the people, "Amongst ourselves there is a great diversity of opinion and practice in religion; some believe in, and admire 'the Holy Catholic Church;' some adhere to the faith and forms of the prayer book; some worship in the meeting-house, and believe the assembly's catechism; and others doubt the correctness of any of these modes; we therefore presume not to interfere with you in these matters. We respect the rights of conscience, and we think it wrong to compel you to support a religion of which you disapprove. While you obey the laws, and are good subjects, you are equally entitled to protection, however diversified your views of religion. *Civil* power is all that we claim; beyond that our interference is an encroachment upon the prerogative of God, and calculated to do much evil. Choose your own faith, worship in your own way, bear your own burdens, and live in peace with each other. The love of religion itself, the liberal collections for its support, and the zeal of rival parties, are greater assurances of its beneficial extension than any power we possess. Diversified as are our own views, we each believe that the native energy of truth, when possessed of a clear stage, will secure its own triumphs. We see clearly the mischievous tendency of a state religion,—are annoyed constantly with its effects,—we, therefore, cheerfully give up our ecclesiastical trust unto the bishops and clergy, and those who please to adhere to their council. The adherents of the reformed religion, though not more numerous, are much more wealthy than either the Catholics or Dissenters, and, therefore, they cannot complain in having merely to support their own establishment. The tithes and property which once belonged to the catholics, but which our predecessors have, for the last three centuries, appropriated to the Protestant Church, we again resume, and shall apply them for the good of the nation, in such a manner as the representatives of the people shall direct."

But I object to the national church, not only as impolitic, but as *unscriptural*, and *contrary to the spirit of religion* itself. Christianity can never submit to be promulgated and established in the world by means diametrically opposed to its own injunctions. Until it is corrupted it cannot possibly be made the creature of the state, nor its ascendency maintained by those means which state influence affords. Religion consists —not in the prostration of the understanding, and the automaton performance of ceremonies, otherwise a government with a power either to bribe or to punish, might diffuse it extensively—but in the free conviction of the mind, the devotion of the heart, and a conduct regulated by genuine principle; and these are properties which neither pope, nor king, nor parliament, nor bishops, nor inquisitions, nor preferment of any sort, can ever produce. Christ's kingdom is not of this world, and it is incapable of being regulated by the principles of the world. Government influence, therefore, can never be a legitimate auxiliary; it tends only to corrupt it, to retard its real progress, and to prevent its influence. The legislature may organize something with the same name, clothe it with worldly attractions, provide for it wealth and influence in the state, and fix a stigma upon those who refuse to conform, but it will be destitute of the essence of that pure and spiritual kingdom of which Jesus is the head. But we are often told that these regulations are only the *out-works* of religion, and are merely looked upon as helps for its extension. In answer to this I observe, christianity requires not, admits not, such assistance. It was purest, it flowed most, effected the greatest results, when it was a persecuted cause, and when the powers of civil government were employed for its suppression. In its primitive state it was not known by that ostensibility of character, by its temples made with hands, by its wealth and honors, or by its numerous body of clergy, as it was when Constantine became its protector, (or rather corruptor) and as it has been through all the subsequent ages of its pomp and splendour; but it was infinitely more efficacious; it pervaded the mass of society, it made the heart its seat, and, by the infusion of heavenly principles, it produced a sincerity of obedience, such as the decrees of councils could never effect. I say, therefore, that those who look upon all the pre-

sent paraphernalia of religion as necessary to the furtherance of Christianity, have mistaken its nature; and, however undesignedly, are placing the greatest obstacles in the way of its divine progress. But it is evident, that this argument of outside-work is a mere quibble: our national council not only assumes to be an auxiliary to christianity, but decrees what christianity is, and calls upon the people to receive it upon their definition. Indeed, every thing is made ready, from the thirty-nine articles, which we are to believe, to the very posture and tone of voice in which we are to perform our devotions. It deals not only in plain forms of service, adapted to every station and circumstance of life, and in the common truths of christianity, but even the difficult and mysterious subject of the trinity is presumed to be explained so fully that not to believe it is to incur condemnation. And who are they that presume authoritatively to judge for us in these momentous affairs? Are they the wisest of men, chosen by the people to compound a religion in which all may agree? The answer is obvious. What government can assume to pronounce authoritatively what articles of faith are orthodox, and what the nation ought to believe and practise? Where is there combined in any number of individuals either knowledge, zeal, or purity sufficient for this? Is the nation to be religious by proxy, and the houses of lords and commons to be the sponsors? By a national religion all this, and much more, is assumed; but every sensible man must see the inconsistency of all such pretences.

The fact is, that priests, in all ages, have played upon the credulity of the people. Assuming great pretensions, and claiming a divine commission, they have found no difficulty in shackling the minds of the people, and making their own ascendency subservient to their sinister designs. They have, therefore, constantly truckled with the state, whilst despotic rulers, conscious of the power of priests, have availed themselves of their assistance for enthralling and oppressing their subjects. "Protect our religion, our tithes and offerings," say the priests, "and we will surrender into your hands, when required, the rights of the unsuspecting people, who have placed themselves in our keeping. Give us a share in the legislature, that our interests may be secure; the king shall be our head,

and, as rulers of 'temporals and spirituals,' we will share with you all the good things which the kingdom can afford." To every discerning man it must be as plain as the sun at noon-day, that the church is regarded by most of the aristocratical families, and by many who minister in its service, not as an institution for diffusing religion and morality among the people, but as an advantageous channel through which to drain the wealth of the country into their own pockets. Such are the abominations connected with religious traffic, and so long have they been tolerated, that respectability is often attached to the names of men who are amassing wealth under the pretence of "curing souls." To receive a portion for doing nothing is harmless compared with the conduct of the man that professes to be a follower of Him who *gave his life* for sinners; and yet, while making gain of godliness, and grasping in all his wealth, he professes to teach others the way to heaven. Those who suffer with Christ, it is said, shall reign with him; but can they, who reap their reward here, expect that crown which the chief shepherd has promised to bestow? With the New Testament in their hands, when will the people read attentively: and, contrasting the purity, simplicity, and good effects of Christ's religion, compared with the expensive, pompous, and sinister systems of the day, declaim boldly against all national religions, with the same spirit that actuated Paul when he exclaimed, "They are no Gods that are *made with hands!*"

These remarks are intended not only to discover the impolicy of the connection of church and state, but to shew that this connection is, of itself, an unnatural alliance. To attempt, therefore, to reform the Church, instead of placing it in a situation where it might admit of salutary changes, by continuing it in the trammels of the state, would be a species of bad legislation. A considerable number of people, no doubt, think well of the church, and they are the persons to reform their own system: give the church, therefore, into *their hands*. If the legislature claim the right, and once begin their reforming progress in church matters, depend upon it, they will find themselves in a dilemma such as they have not been in before. A reformed parliament must speak the sense of the people, and the people are *not* for an *exclusive*

Church. What a burlesque upon religion to see Unitarians, Arians, Trinitarians, Presbyterians, Catholics, Churchmen, and probably Deists and Jews, all engaged in mending or making new the religion of the state! By reason of long use the absurdity of parliamentary religion does not strike us, or else, if it were now broached for the first time, I am quite sure there would appear more *consistency* in parliament undertaking to supply every parish with bread, potatoes, hats, shoes, and physic, than in supplying them with articles of belief and forms of prayer.

But the merit of any system is known best by its *effects*. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit—this is the surest criterion. Every institution is established to accomplish certain objects; and if, either owing to the defects of its own machinery, or the influence of concurrent circumstances, these objects are not, and cannot be produced, it ought to be discontinued, and the public eased of the expense. Supposing the prison so dilapidated as not capable of securing the prisoners; the dispensary so badly managed as to diffuse sickness instead of health; the fountain of the water establishment so polluted as to cause the inhabitants to nauseate their food; the gas-works to diffuse noxious vapours instead of pure light; would it not be proper—independently of every sympathy for those who were jobbing in these establishments, and the numerous sources of profit to the officers and proprietors arising from the abuses—for the public to rid themselves of these nuisanees altogether, or else to place them upon such a footing as to produce the effects for which they were appointed? The application of this to the church is easy. I do not say we will have no church, but I say that the *public* should give it up; they have been tormented with it long enough. It assumes to be an institution for promoting morality and religion, for preventing crime, and diffusing peace and good-will among mankind. Though there are many excellent men within its pale, and many good things incidentally connected with it, I maintain that the tendency of the system, as a whole, is the reverse of all this. Even the common people in the country, who know nothing of the corruptions in "high places," or of the labyrinths of ecclesiastical jobbing, are well enlightened into the pernicious workings of this system. Where are the individuals through all the ranks of Bishops, Deans, Prebendaries, Canons, Chancellors,

Commissaries, Proctors, Rectors, Vicars, Curates, &c., who breathe the spirit of the apostles, enter the church merely for the good of others, and labour in spiritual things after their examples, purely in the expectation of a reward in heaven? The church and the function of teaching are in the hands of the rich; and are they the persons from whom religion is to emanate? Only look at the birth, education, connections, and patronage, of the various officers in this establishment, and the objects to which it is made subservient as a political instrument, and without any further enquiry, I should say, that while cause and effect continue, the church cannot diffuse that which its constitution renders it impossible to possess. There is nothing strange in this; corrupt at its beginning, what can be expected as the growth of thirteen centuries? It was first introduced into this country under the direction of the pope, was modelled, in a great measure, to suit the customs of the inhabitants, and continued until the time of the reformation. under the councils of the Catholic hierarchy. It degenerated with the age, like its kindred establishments in other nations. Though at this period a partial change of constitution, a change of forms, and a change of belief took place, the principles of avarice and ambition were retained; and, finding ample scope to revel in the confiscated property of the Catholic spoils, they have combined ever since to cast a blasting influence upon the otherwise good effects of this important event. Religion was still made the stalking horse to secular interests, and every subsequent regulation has proceeded upon its obligation to do so. I blush for the audacity of church-men when I hear them reviling the catholic priesthood, and praising their own clergy as the most respectable and useful order of men,—calling the papal power "antichrist," and their own church "pure and apostolical"—denying the authority of the pope, and professing to regard "the bible as the only rule of faith and practice!" Was ever error so glaring as in the assumption that the system of our reformed religion and the system of the New Testament are the same? Where are the points of resemblance? or where are the glorious effects of the one which were produced by the other?

Having stated my disapprobation of all religious establishments managed by the state, I now proceed to mention more particularly some of the objectionable features in the national Church of this country, and which, I think, will fully

prove that the corruptions of the church are contributary to the irreligion and immorality of the age.

If a nation is to be taught effectually the important lessons of religion, *the best and most appropriate agency* ought to be selected. What rank of society are the agents to be selected from? what are the suitable qualifications? and by whom are they to be chosen? are questions of the first importance. Let them be fairly answered, and they will develop a great source of church corruption. The church belongs to government, and the titled and the rich are incorporated with, or are receiving favours from the government; the office of teaching religion is made a lucrative one, and the relations and dependants of the rich are generally preferred. Here is the root of all the evil; it is that very thing called money, for which almost every religious party is constantly panting, that leads to the appointment of an agency, every way unsuited to the object. Can any thing be more at variance with the plain examples of Christ and his apostles, than the appointment of gentlemen's sons, of college-educated boys, to be instruments of converting the world from sin to God? A peeress is just as likely to manage the concerns of a weaver's family, as many of these to teach and diffuse the spiritual, the self-denying religion of Jesus. This corrupt patronage is the hot-bed of hypocrisy; teachers of divinity must, of course, be *divine* themselves; and hence, with hearts as hard as adamant, they enter the office of curing souls, and profess to be moved by the Holy Ghost. Through their whole official career, they are obliged to affect a solemn air, and assume a religious earnestness, to which, in reality, they are entire strangers. I could give numerous instances illustrative of this. Their high birth and their college education may fit them for associating with the families of the rich, or acting as chaplains to the nobility, but not for encountering all the dangers and sufferings attendant upon a constant course of going about doing good. The canonical duties of a clergyman consist principally in reading over the ritual services, and no great degree of either moral or mental attainment is requisite for this. Efforts certainly are made, both by clergymen and laymen of the church, to teach the people on a more scriptural plan; and, in some instances, the good effects are visible; but this is a departure from the orthodox practice; is stigmatized as Methodistism; and is often restrained, or put down by church power.

As to the *settlement* of a person as teacher in any place, the principle of *utility* is not consulted. It is not ascertained whether he is likely to be useful to the people, or whether they are likely to be suited with him. No, no; my Lord John has a relation waiting for preferment; a living being vacant, the patron sends him, not for the benefit of the people, but because the *living* is suitable to the dignity of the clergyman. If his son happen to be trained for the church, and no favour be likely to fall out, the good father *purchases* the next presentation of some suitable vicarage, and makes his darling son a priest. Ill or well qualified, satisfied or not satisfied, he comes among them, claims to be their spiritual leader, and compels them to pay tithes and offerings. Once settled, however objectionable his teaching, however offensive his conduct, it is next to impossible for any thing but death to remove him. What would be the consequence, if a neighbouring gentleman were to send his son to some of our large manufacturing concerns, insisting upon his admission, demanding his salary, and, contrary to the wishes of the proprietors, declaring that he would not allow them to discharge him! Our cotton lords would soon wage war, and very justly, against such a species of despotism. And it is really astonishing that the people, who have contended so long for the right of electing their own representatives, should suffer every parish in England to be a spiritually corrupt *nomination borough*.

In a religious institution, the *conduct* of every official person is of the first importance. They are commanded to be "examples to the flock;" and Paul, referring to his own and his fellow-labourers' conduct, observes, "Ye are witness, and God also, how *holily*, *justly*, and *unblamably* we behaved ourselves among you; we were gentle among you, even as a nurse cherisheth her children; being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because you were dear to us. For ye remember, brethren, our labour and travail; for, labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." (1 Thess. II. 7—10.) Here is a noble example, and well worthy the cause in which it was exhibited; but do we find, or can we expect, under the present system, such disinterested appeals to conduct? No. Young men are selected for the church, not on account of any superior piety or spiritual gifts, but for the sake of a *living*,

and hence the conduct of many of them is a disgrace to society. Provided the bells ring at the time, and service get celebrated according to the forms of the prayer book, churchmen do not seem very particular as to the conduct of *any* of their officers. From the churchwarden down to the sexton, I have known numbers of drunken and immoral characters, fully recognized as efficient servants of the church. In country places, this is so common as to excite no surprise. Well may religion degenerate into mere forms, under the withering influence of idle parsons, drunken clerks, and reprobate sextons. Being one of a new set of ringers when a youth, I had many opportunities of observing the conduct of those connected with the church service. Nothing was more common than for many of the ringers, singers, the clerk, and sexton, after contributing their quota to the glory of God, to offer, in the evening, a willing sacrifice at the shrine of Bacchus. Such scenes were disgusting to a reflecting mind; but, though they were known to the whole parish, no person thought it his duty to complain. Those who "minister in holy things" should be *holy* themselves, but it is evident that if there be a fitness for the performance of the external duty, this qualification is regarded as a non-essential. If evidence were wanting, if more were necessary for my argument, I could point, just now, to numerous places where the conduct of the various officers is a disgrace to society, religion out of the question. I think the substitution of organs for singers is a good device; for, while they answer the same end, they have the merit of corrupting none by their bad example: would that many parsons and clerks could be supplanted in the same way! Can that Church be deserving our sanction or support which permits vice and profanity to revel in her courts, and actually makes her services, for such, into a city of refuge? Need I press this point by observing that, as example is more powerful than any preceptive instruction, the conduct of the officers of the church is among the most powerful means for diffusing vice and immorality? Persons without principle, lax in morals, find here a justification, and are encouraged to proceed in their wickedness, because the parson does the same. The debasement of country people is often owing to this. Indeed, so rare are useful, active, pious men in country churches, that where they are met with, they are almost adored.

Owing to the rank, education, and habits of the church mi-

nisters, and the influence of belonging to an "ascendency" establishment, it is observable, that they often exhibit a reserved, forbidding, austere disposition. They carry with them an air of authority which ill becomes the humble teachers of the meek and lowly Jesus. Called by reverend names, clothed with peculiar attire, bowed to by the laity, they seem to have very dignified ideas of their office; and, deceived by the flattery of the rich, and by the civil authorities, they are, perhaps, but little aware of the tendency of their demeanour upon the lower classes. On all public occasions they seem to expect, and actually receive, precedency of dissenting ministers. This is all inconsistent with religion, and prevents their freedom of access among the people. One is our master, even Christ, and all, both teachers and taught, in his kingdom, are brethren. But this equality can never exist where there are different orders of the clergy, and where their ambition is excited by wealth, and so many marks of worldly honour.

But the *expence*, and the *manner in which it is raised*, is the most appalling part of my subject. Ministers of religion, with few exceptions, are expensive articles, and the ascendency they sometimes gain over the minds of others, gives them peculiar advantage for gaining their ends. But where the cost is the effect of mutual agreement, no third party has any ground of complaint. Where there is no compulsion, if persons overrate the value of another's services, they do so at their own expence. But the case is vastly different in our national church. Ministers are not only forced upon the people, but the people are obliged to maintain them, without even a single reserve as to the amount.* "Go," says the Earl to his grandson, "take possession of yonder pulpit, read over for the people, twice every sunday, the services appointed, and claim, for this laborious succession of duties, the tenth part of those flowing forrests of corn, which will gladden thy heart. Secure thy rights, and give the people all the merit of paying tithes and offerings. If another living should fall out, thou wilt be competent for that also; thou canst oversee the growth of the corn, and as for the 'curing of souls,' (as the cant term is) poor M—— who is out of a job, will do it for £70 a year." Money, actually, is every thing in the church; there is

* For a few particulars as to the incomes of the clergy, and the expense of the national church, see the statements in this number, under the head "SELECTIONS."

nothing to be had without it, and it is demanded and paid with as much formality as in any mercantile transaction. No trust, no deductions, no exceptions in favour of poverty; the clergy will have their fees down on the nail, and to the last penny. It has been said that the passion for money is always strongest nearest the altar; and no wonder that while the clergy are thus serving themselves and fleecing the flock, the people should be left as sheep without a shepherd, to follow the wicked desires of their own hearts. The working clergy (as they are, not very appropriately, termed) are by no means an exception. Their case proves nothing, but that the eagles are so numerous, that the carcass is not sufficiently large to allow every one to gourge himself as he could wish. So voracious are those who get the preference that the last comers are sure to have bare picking. But is this a matter of choice? Are they not all looking up? Does not the man of £50, enjoy his £500, as comfortably as any one, if he is fortunate enough to get preferred? Do we hear of any preferring a *small* to a *larger* living? or do we find any who can adopt the language of Paul:—"*These hands* have ministered to my necessities, and to those who were with me;"—"I laboured night and day that I might not be chargeable unto any of you?" They are introduced to the ministry for the sake of its gains, and, as in reference to the Bar and the Stage, every one seems to keep the goal of preferment constantly in view. In this, as in many other respects, primitive christianity can never coalesce with a national religion. Thank God! none of these secular systems were known or acted upon by the first christians; otherwise the infidel would now gain, in argument, a complete triumph. Many of the working clergy are certainly objects of pity, not merely because they are only receiving £50 or £60 a year, but because their parents or friends had not prudence to put them to some honourable employment, for which nature had fitted them, and where they would have been under no necessity of doing violence to their own feelings, or being dependent upon others. This system is not only a source of corruption and taxation, but of cruelty also. A lad trained to be a parson is scarcely fit for any thing else; he cannot dig; he knows nothing of the world; he has no enterprize; and if he should be unsuccessful in divinity, what is he to do? He is expected to appear respectable, and to move in the higher circles, but he has no income to maintain it; he must, therefore, either be

a burden to his friends, or sink under accumulated difficulties. Many dissenting ministers are in the same dilemma; those of inferior abilities, and those who are grown too old to please a fastidious congregation, are often cast aside, and have to pine away their days in wretchedness. Numbers of the clergy, by the love of money, have stopped their own mouths; the people will not hear them; "they care nothing for us, money is all they want," is the common observation among the working people. Under these circumstances, can we be surprised at the prevalency of vice and the want of religion?

How are all the immense revenues of the clergy raised? Are the clergy so highly esteemed for their work's sake, that the people are led to contribute voluntarily for their support? Upon this principle were the first christian ministers maintained when they had occasion to depend upon others; but it is not so now. If the affections of the people were the source, some few ministers would be as well supported as at present, but by far the greater part, would be turned adrift. They rest not their claims upon their services, but eat the bread of idleness, which they *compel* others to supply without any equivalent. Corn tithes, small tithes, offerings, and dues, and various other demands are made by the clergy, and the people of this country are permitted to be robbed in the most audacious manner under the garb of religion. Religion! Let not her sacred name be found associated with proceedings so gross and offensive as those of the clergy! What a wretched system must that be that allows an idle rector to enter every farmer's corn field and take away, against his consent, and without any equivalent, every tenth sheaf!—that allows the spiritual pirate to enter the meadow, potatoe-field, and orchard; to inspect the shippon, pigsty, hen-roost, and the bee-hive, to seize an unhallowed tithe—that allows parish after parish to be convulsed by protracted lawsuits to recover claims of which the present generation never heard before—that allows every peaceable inhabitant in large towns to be insulted at his own door by the beggarly demands of pence and half-pence by the agents of these monks of the reformation—that actually promulgates war and dissention, envy and hatred, among those who should be bound in the bonds of peace! To day in the pulpit, with his pious people, praying against envy, hatred, and all uncharitableness; to-morrow, menacing the farmers for more tithes; or, if in a town, sending out

summonses by hundreds, to frighten the poor in his parish, to part with the last penny they have in the world! Did ever heaven witness such impositions before; or was ever nation so plundered and insulted, by priests, as this has been? Talk of these men as teachers of the people! the people hate them; and though the country people are obliged to cringe to them as known despots, yet, in their hearts, they cultivate towards them a deadly hostility. The prayer of the oxen, sheep, pigs, geese, ducks, hens, and bees, is—"from these rapacious men good Lord deliver us!" Of the oppressions of this church there is no end; driven from the church by the conduct of the clergy, the people have been additionally taxed for becoming dissenters: new churches have been built out of the public money, and thus additional heavy burdens have been laid upon the parishes. Among the long list of taxes, we have now "Church Taxes" to pay. These are managed by the church-wardens, with about as much honour, and satisfaction to the people, as all other church matters are managed. The cursing and swearing, and blackguardism, occasioned by these demands, are equal to any thing which has yet appeared in the Reformer. With this very imperfect sketch of church and clerical avarice and impositions before us, do I need to say more under this head to prove that this establishment has contributed largely to the present depraved state of morals?

But I shall not discharge my duty in examining the merit of the national church as a promoter of religion, if I do not advert to the *services* she has established for this purpose. Taking in charge the spiritual and eternal welfare of twenty millions of souls, what has she done to accomplish this? Has she pondered over the footsteps of Him in whom dwelt all the treasures of wisdom and knowledge? Has she marked the proceedings of the apostles under the guidance of the Spirit, and selected the means by which the word of God, at first, prevailed so mightily? No. Content with the appointment of forms and ceremonies; preferring the religion of times and places, the most she has done is to establish a splendid ritual service. All that she has provided is deeply tinged with the pomps and vanities of the world, and calculated to lead to formality at the expense of real piety. Her religion is nearly all confined to consecrated ground, and seeks no in-

tercourse with all the outcast parts of society, where the bishop's blessing has never been pronounced. Buildings are erected, but what are they like? Look at them, inside and out; ascertain the expense, and let reason say if these are parts of the christian religion. Instead of gorgeous temples made with hands, adorned with all the superstitious foppery of by-gone ages, the proper way to diffuse religion is *to go to the people*, and instead of a cold adherence to form of worship, to teach them divine knowledge, inward piety, and practical goodness. In addressing another, to enlighten his mind and impress his heart, or in presenting the prayers and thanksgivings of his brethren before the throne of grace, what sincere christian would think of clothing himself in fantastic apparel? Contrary to all our ideas of simplicity, unaffectedness, and the solemnity of such services, the church has ordained that all her ministers shall be clothed in sacerdotal attire, and has appointed certain shapes and colours of garments to certain parts of the service. Those who have always sat in the same seat scarcely notice these matters; but to the man who reflects upon every thing he beholds, and who contends for consistency in religion, the *white* gown for prayers, and the *black* one for sermons, accompanied with various marks of literary honors, and the lawn sleeves for his reverence the bishop, are really more than he can away with. He sees in all these the spirit of priestcraft, and a violation of that simplicity which characterized the religion of Christ.

I know that to endeavour to detract from the fame of the celebrated and long established service taught in the liturgy, will be considered a sacrilege of the most heinous kind. But, whilst I have no wish to give any unnecessary disturbance to the prejudices of others, I cannot omit briefly remarking upon the ritual services of the church, for to these also I attribute the want of more inward piety among the people, the surest source of good morals.

If the people are to be instructed, one would think that the church would, at least, adopt the plainest mode of instruction. The construction of ths sermon is left to the minister's discretion; of the originality, the fervour, and the appropriateness of these discourses, little can be said; yet, after all, this is the most instructive part of the service. The

scriptures are read, it is true, but how? The parts are cut from their connections, and mangled into short lessons, and these are sent forth without a single illustrative observation. The reading of the psalms, which, if well managed, would be very edifying, is deprived of its utility by the school-boy method of reading alternate verses by the parson and clerk. Some ministers read very correctly; and, after a verse read in a clear, impressive manner, how mortifying it is to hear the next verse read in a voice twice as loud, and with the droning, singing tone, peculiar to the lower desk. Perhaps some men may please themselves with attending to such a mode of instruction and worship, but, if reason and common sense alone were consulted, these incongruities would never be continued. Some persons profess to be much enamoured of the prayers, but I am sure, if they were revised, many useful alterations might be made. The constant use of the same words is analogous to no mode of petitioning with which we are acquainted, and evidently tends to reduce the mind to a cold formality. By many, the service is attended to as a sort of incantation, more than as one calculated to act upon the feelings through the medium of the judgment. The most absurd part of the devotional exercises is in the minister and clerk reading audibly different parts at the same time. It may be a corruption of an useful practice, but, in its present shape, no sensible man can approve of a custom which is confusion itself. To print the same sentences twice on the same page, and on the same lines, the second impression being a few words behind the first, would give some idea of the confusion of this practice. But custom can sanction any thing. On these points, I know that so deeply rooted are the prejudices of some, that it is vain to reason with them. In the church every thing seems disposed to degenerate into formality. As for hireling ministers, they never care how little they do, or how soon they get it over. The manner in which they frequently repeat the service at baptisms, weddings, and funerals, and sometimes morning and evening prayer, shews that beyond the repetition of the words, they feel little concerned for their beneficial effects upon others. Absorbed in forms made ready to their hands, mental cultivation, the enlargement of the understanding, and the excitement of good feelings, seem to

be no part of the established system. This mischievous formality follows the people into all their private and domestic devotion; content with a form of words at church, the same mode of worship is made to serve in private and in the family. Where the heart never bursts forth in its own language, we shall find no great attainment in practical religion, nor efforts to extend it among others.

There are many things enjoined in the canons and the prayer-book which, owing to their unsuitableness to the spirit of the age, are discontinued in practice. One hundred and fifty days in each year are appointed to be kept as feasts, vigils, fasts, &c., but they are generally disregarded, and so are many other things enforced by the same authority. It is clear that the care of the poor belongs to the church; the minister is chairman of the vestries, and the churchwardens are regularly connected with the overseers, but where do we find any attention paid to these important duties? The fact is, that every thing that yields profit to the parson is attended to,—every thing in which he has no interest grows into disuse.

Had my limits permitted I purposed to make a few remarks on the nature and tendency of the ceremonies of baptism and confirmation, the services adopted at marriages and funerals, and the observance of the sacrament of the Lord's supper; but to treat upon them at any length would exceed the limits of this essay. These all sprang from the Catholic church, and, unless viewed in connection with their peculiar tenets, seem pregnant with absurdity. Does any Protestant seriously believe that children are regenerated in baptism; made members of Christ, children of God, and inheritors of the kingdom of heaven? To compel sponsors to personify the child, and to make vows and promises in its stead, which are never fulfilled, is such an act of solemn mockery as ought to make the parties tremble. What is a christening but a season of drinking and revelry? How often do these pliant saints give as a reason of their illness on a Monday, that they were at a christening last night? The farce being over, though the god-parents make three of the most important promises, they pay little or no attention to the spiritual instruction of the child; and as to fulfiling their promises, that is impossible. As if it were designed, a church and a public-house gene-

rally stand together, and parties at christenings, and also at funerals, go from one to be entertained at the other; and in some country places, the minister is invited, to give a zest to the enjoyments. The new-born infant is unconscious of what is done at its baptism, and is, therefore, not deceived; but at the ceremony of confirmation—so solemn as only to be performed by a bishop—in teaching the thoughtless thousands of young persons that they are *regenerated*, and that *all their sins are forgiven*, the church is chargeable with propagating an awful deception. Let any thinking man observe the conduct of these youths, both before and after their confirmation, and they will be satisfied of this. If ever the friends of the church should determine to reform it, so as to make it an instrument for promoting real piety, they must abolish a great number of unmeaning and pernicious ceremonies, and direct the labour of their ministers to such matters of real utility as will show, by their effects upon society, that they are approved of God.

The time of church ministers being so much occupied in ritual services, no wonder that we find a constant omission of what the scriptures lead us to expect from a christian minister; and hence it is not only in the infusion of evil, but in the *withholding of good*, that we mark the church as an imperfect establishment for the promoting of religion. The effects of so great a pertinacity for church and chapel religion, so great an anxiety for ministering at the altar, must lead to the neglect of the people at large. Go where you will, and at whatever time you please, and you meet with the most deplorable proofs of wickedness, and exhibitions of sin, but seldom, if ever, can you meet with these heralds of salvation, calling sinners to repentance. A most serious charge, therefore, stands against the church, for suffering the encroachments of vice without applying *suitable* means for its prevention. Pass through the town, or perambulate the streets by night or by day, filthy, disgusting, and profane scenes are exhibited, and you will perceive vice taking deep root, and luxuriantly shooting forth without let or hinderance. It would appear, sometimes, as if all the soldiers of the cross were fled, that the officers had retreated through fear, and that the enemy was in the undisturbed possession of the field.

I am glad to find that public writers now so often notice the vices of society, and especially the prevalence of juvenile depravity; but I am sorry to perceive, from their suggestions, an imperfect acquaintance with the cause. Fresh plans for forming societies, and establishing institutions to counteract the alarming spread of vice, and to correct every branch of crime, are mooted every week. This is the age of "societies;" the last twenty years have been rich in their production, but, so far as morals are concerned, we are not a wit better. What does every new institution intended to prevent crime, and to promote virtue, say, but—"this is the work of the clergy; they have left it undone, and, though we pay them liberally, we have to do it ourselves?" In the poverty and rags of a family, whose means are amply sufficient, I read their idleness and neglect of duty; so, in the demoralization of the people, I trace the same conduct in reference to the clergy. I beg the attention of every philanthropist to this particular, for I believe on this very point the public are sadly mistaken, and have, in consequence, committed the greatest mistakes. They have appointed persons to teach religion to the world, and furnished them with all the aid which was necessary; and now, having proved their incompetency, why do the public connive at the imposition; and, suffering the clergy still to retain their appointments, try to do their work by other means? But what must be done? We seem to be in an awful condition; everywhere vice appears unrestrained, and, facilitated by our large manufacturing establishments, without any proper corrective power. The prospects of the country are gloomy; the clergy, assuming to be what they really are not, have prevented others, properly qualified, from entering the field. The country has been actuated by a blind confidence, and has not liked to intrude upon what was considered the proper sphere of the clergy. I therefore say, once for all, that if we look to the national clergy, or even the popular ministers among the Dissenters, to reform the country, we shall be disappointed; and that "a new set" of ministers is indispensable. These must be men of God, not of the world; inspired by the love of Jesus, not by filthy lucre; who, instead of courting the friendship of the world, must aim, like Paul, to turn it "upside down." Such are not in the church; such the church will never sanction.

Thus, though the church has not failed to perpetuate superstition and formality—to afford a disguise to the profligacy of the rich—to strengthen the hands of despotism—to gratify the covetous and ambitious wishes of priests—to afford endless opportunities of jobbing—to assist in impoverishing the people—to sow strife and discord in parishes—to connive at sin, revel in corruption, and oppose every liberal attempt at improvement—as an institution for diffusing morality and religion, taken altogether, *it has no claims* upon the public; and justice demands, at least, at the hands of an enlightened people, its immediate renovation.

J. L.

VARIETIES.

Public Works.—On the evening of July 25th the Chancellor of the Exchequer obtained a grant of one million for the purpose of carrying on public works of utility, which would give employment to the unemployed poor. Money could not be granted for a more laudable purpose; but then it is an important question how this money is to be expended. Two things should be kept in view, a *constant creation of labour*, and a *profitable return*. Money spent on public buildings flatters the vanity of the nation—more concerned for external pomp than the happiness of the people—but it is generally not only unproductive, but brings with it additional burdens, and creates little or no demand for labour. But let a million of money be spent in inclosing, draining, and cultivating land, and this will yield *perpetual sources of employment*. In the application of our surplus capital, we should imitate our industrious farmers; instead of spending their means on ornamental matters, every penny is cast upon the land, with a view of its future return of profit. If, for instance, the *forty thousand pounds* expended on Blackburn Church, had been spent in cultivating and improving the vast tracks of land which lie on every side in a neglected state, what a difference in the result. Instead of a heap of stones, entailing an annual burden upon an impoverished people, there might have been a great accession of corn fields, meadows, orchards, and gardens, yielding every year a return of profit and labour. The same remark will apply to every part of this country. If individuals expended their money with no more discretion than the late governments have done, their neighbours would pronounce them fit only for Bedlam. On the one hand, there is redund-

ant labour; on the other, unemployed capital: why not bring them together? If individuals are too sordid, or too timid to do this, let the government do it, and employ suitable persons in each county to carry it into effect. It is employment, not charity, that the poor want. The land is nature's provision—other sources of employment are artificial—and happy would it be for many distressed families, if, by a removal of the intolerable burdens the land is doomed to bear, and the revision of the laws by which its price is enhanced, they could again return to a rural life, from a state of poverty and misery, in the midst of a dense and over-grown manufacturing population.

Clerical Impositions.—These grow insensibly; introduced under some plausible pretext, and but feebly opposed by those who object to them, they soon become law, and of permanent obligation. We have an illustration of this in the charge of an extra 1s. 1d. for every funeral at the new churches in this town. This was opposed at first, but the claim is still persisted in, and as it is made at a time when the parties are in trouble for the loss of their friends, rather than contend with the clergyman, they pay it; and if church dues continue upon their present principle (which heaven prevent) this claim will soon be admitted as just and valid. The fact is, that this thirteen-pence, claimed by the vicar, for *doing nothing*, is a downright robbery. He claims it because, if the corpse were interred in the yard of the parish church, he and his clerk would get the job, of which they are now deprived by the interment taking place in the yards of the *new* churches. This shews, full well, the disposition of parsons, and their notions of the principle of justice. Upon this principle, if, by the influence of two new competitors, I should be obliged to sell cheese for a farthing a pound less profit than I got before, I must come upon some defenceless persons to make up the deficiency. I hope a stand will be made against this imposition.

Blue-School.—I have been waiting several months to see if the Vicar would re-consider his conduct in reference to the Blue-School, before I adverted to the matter in public. He is the exclusive trustee (and a most unfortunate circumstance it is that clergymen should be made trustees for so many charitable endowments) and, however he may have discharged his duty with satisfaction to himself, no other person can feel satisfied. Though there must be hundreds of applications, the school is, and has been for a long time, almost without children. Those who have noticed them as they go to the parish church, know that for a long time their number was but seven or eight, and that at present it does not exceed ten or eleven. There is a commodious school-room, and a master with a regular salary, but next to no scholars. If, as has been hinted, the income is not sufficient to clothe the full number of boys, instead of making a mockery of the thing, let the state of the school and its funds be laid before the public, and the trifle wanted for this purpose would easily be raised. It would be better to give a competent

number education, if they had no clothing, than to maintain all the expenses of the establishment for doing comparatively nothing.

Easter-Dues.—The bell continues to tinkle, but with a different tone; the chest for holy offerings is removed from the vestry to the town-hall; and though "Easter" is past and gone, "dues" are still in season. Unwilling to bring their "offerings" according to "ancient custom," a great number of individuals are summoned before his Majesty's Justices of the Peace, for having "subtracted and refused to pay the small tithes, offering, oblations, and obventions (!) *justly grown due* (mark these words) in the borough and parish of Preston, to the said ROGER CARUS WILSON, according the the rights, customs, and prescriptions, commonly used within the said borough, to the value of *one shilling and one penny!*" We often meet with an ugly word called "costs," and here we have a fair specimen. This moderate demand of the Vicar's is attended, in the first process, with a tax of about *one hundred and fifty per cent.* Thus the Justice, though not the first in the firm, gets a full share of the profits. A time will come, and I hope it is not far distant, when these things will appear too ridiculous even to laugh at. It is now many years since I paid any Easter-Dues, and I think it is a glaring instance of oppression to the poor, to summon them and to pass me over. If they are to suffer I should like to suffer with them.

Rearings.—The rearing of houses, like the *footings* of apprentices and new workmen, is nearly always attended with a "spell" of drunkenness. It was well remarked by an individual, that instead of real gratitude, the workmen actually meet to give thanks to the Devil for the completion of their work! If the builder of a house wish to entertain his workmen,—well; but if, instead of taking them to a public-house to get drunk, he would provide them a supper at his own house, and entertain them in a rational manner, he would find it would contribute both to his own and to their interest. Once introduced to a public-house, and inebriated with intoxicating liquor, workmen sacrifice several days to this ill-judged custom. The flag remains upon the building, and, in some cases, may be fitly denominated a signal of distress!

Writing on the Walls.—The eyes of our youth should be carefully guarded from every thing that would contaminate the mind. Hence the necessity of defacing from the walls those wanton and obscene scrawls which we often notice. Rising the brow beyond Swill-Brook, on the foot road, are a number of these. In the centre of the populous town of Liverpool, adjoining Castle-street, I noticed, the other day, the following, in large characters:—"Sandon for ever; damn the Unitarians." The magistrates ought to give orders for the defacing of these outrages on decency.

Infidelity.—The Archbishops and Bishops, in convocation,

complain bitterly, in their address to the King, of the growth of infidelity. If there be an increase of open and avowed infidelity, these dignitaries should be anxious to ascertain *whence it arises*; for, in that case, they might discover that their own conduct is a fruitful source of this evil. The gorgeous pageant exhibited on the occasion referred to, by persons professing to be the successors of the fishermen of Galilee, is, of itself, enough to shake the faith of some. I am sure, if I had never learnt more of the christian religion, than what I have seen in the popular systems, I should have rejected it as unworthy the name and character to which it aspires. But the fact is, it is the infidelity of the *heart*, or a total indifference to the threatenings, promises, and precepts of Jehovah, and to the declarations of a future state, which is now so widely spreading, and for which we ought to feel alarmed.

The Coronation.—In endeavouring to bring into display the feelings of the people on any public occasion, the great danger is of encouraging various excesses, and bursting the bounds of moderation. The coronation is an occasion of this description. Nothing is more proper than to encourage loyal feeling, and a proper display of it, at a time like this, is very desirable; but unless it be guarded with the hand of reason, and superintended by those who care for the morals of the people, the most shameful profligacy of manners will be encouraged. Can God be pleased with that kind of rejoicing, which consists in revelry and beastly intoxication? In some places, the people, imitating an old, barbarous custom, are intending to roast whole oxen, accompanied with barrels of ale. This is often attended with a brutality which is a disgrace to civilized society. How much more good might be done, if persons of character and influence would engage to superintend the proceedings, and to regulate them according to the principles of good order and decorum.

Bathing.—At this season, the temptation to watering-places is very strong, and those which are deemed respectable, are crowded with visitors. But there is a numerous class of persons who cannot spare time or money to make a regular visit, for any length of time. These content themselves with a day's excursion to such secondary places as Lea-Marsh. Here, I am told, the greatest indecencies are practised; and that, unrestrained either by principle, custom, or authority, the scenes exhibited are just what might be expected from savage nations. We may write and declaim against vice till doomsday, if we merely depend upon the present magistrates and parsons to prevent it, or put it down.

Wreck of the Rothsay Castle.—The melancholy event of the wreck of this steamer, by which about a hundred persons have lost their lives, is another proof of the effects of drinking. War and pestilence have slain their thousands, but strong drink its ten times tens of thousands.

J. L.

SELECTIONS.

Number, Offices, and Revenues of the Clergy.—The following are from the "Black Book," recently published, which contains a fund of valuable information. The statements are the result of laborious calculation.

"We shall now collect the different items and exhibit a general statement of the revenue of the Established Clergy. The sum put down for tithe is church-tithe only, after deducting the tithe of lay-impropriations, and allowing for abbey-land, and land exempt by modus from tithe. The church-rates are a heavy burden on the people; but, being levied at uncertain intervals, for the repair of churches and chapels, they do not form a part of the personal income of the clergy, and are omitted.

Revenues of the Established Clergy of England and Wales.

Church-tithe	£6,884,800
Incomes of the bishoprics	297,115
Estates of the deans and chapters	494,000
Glebes and parsonage-houses	250,000
Perpetual curacies, 75*l.* each	75,000
Benefices not parochial, 250*l.* each	32,450
Church-fees on burials, marriages, christenings, &c.	500,000
Oblations, Offerings, and compositions for offerings at the four great festivals	80,000
College and school foundations	682,150
Lectureships in towns and populous places	60,000
Chaplainships and offices in public institutions	10,000
New churches and chapels	94,050
Total Revenues of the Established Clergy	£9,459,565

"We are confident several of these sources of emolument are rather underrated. Perhaps it may be alleged that some items do not properly appertain to ecclesiastical income—that they are the rewards *pro opera et labore* extra-officially discharged by the clergy. But what would be said if, in stating the emoluments of the Duke of Wellington or Sir George Murray, we limited ourselves to their military pay, without also including their civil appointments? The sums placed to the account of the clergy are received by them either as ministers of religion, or from holding situations to which they have been promoted in consequence of being members of the Established Church.

There are several sums annually raised on the people which we have omitted, but which, in strictness, ought to be placed to the account of the Clergy. Large sums are constantly being voted by Parliament for building churches in Scotland, as well as in England; more than 21,000*l.* has been granted for building churches and bishops' palaces in the West Indies; 1,600,000*l.* has been granted for the aid of the *poor clergy*, as they are called, and who have been also favoured by their livings being exonerated from the land-tax; nearly a million has been granted for building houses and purchasing glebes for the clergy in Ireland; upwards of 16,000*l.* a-year is voted to a society for propagating Church of Englandism in foreign parts; and more than 9,000*l.* is granted to some other Societies for *Discountenancing Vice*,—a duty which one would think especially merged in the functions of our paid pastors. All these sums have been omitted; they certainly tend to augment the burden imposed on the public by the church: but as it is to be hoped they do not all form permanent branches of ecclesiastical charge, they are excluded from our estimate of church income."

"The real situation of the parochial clergy is this; in England and Wales there are 5098 rectories, 3687 vicarages, and 2970 churches neither rectorial nor vicarial; in all, 11,755 churches. These churches are contained in 10,674 parishes and parochial chapelries; and, probably, after a due allowance for the consolidation of some of the smaller parishes, form about as many parochial benefices. Now, the whole of these 10,674 benefices are in the hands of 7191 incumbents; there are 2886 individuals with 7037 livings; 567 with 1701 livings; 209 with 836 livings; 64 with 320 livings. Let any one look into the *Ecclesiastical Directory*, and he will find nearly one half of the whole number of incumbents are pluralists. Some are rectors at one place, vicars at another, and curates at another; some hold three or four rectories, besides vicarages and chapelries; some hold two vicarages, a chapelry and a rectory; in short they are held in every possible combination. But what does the secretary to four bishops, Mr. Wright, the "*Informer*," as BRAGGE BATHURST termed him, say on this subject; in one diocese the mojority of the clergy had three livings, some five, and some six, besides dignities, and "yet a great part of them did not reside upon any of their preferments.

"This is exactly the way in which the property of the church is monopolized. Some persons imagine that there are as many rectors as rectories, vicars as vicarages, prebendaries as prebends, deans as deaneries, &c. No such thing: the 26 bishops, 700 dignitaries, and about 4000 non-resident incumbents, principally belonging to the Aristocracy, enjoy nearly the whole ecclesiastical revenues, amounting to more than NINE MILLIONS, and averaging upwards of 2000*l.* a-year each.

"And for what service? what duties do they perform? what benefit do the people derive from their labours? The bishops ordain the priests; sometimes visit their dioceses; sometimes preach; and this we believe is

the extent of their performances, and which, in our opinion, amounts to very little. As to the venerable, very reverend, and worshipful dignitaries, they perform still less. Let any one visit the cathedral or collegiate churches; go into St. Pauls, Westminster Abbey, or York Minster, for instance; and observe what is doing in these places. No service is performed which interests the public. Persons may be found admiring the stone and mortar; but the vicars-choral, the priest-vicars, the chanters, or sub-chanters, or fifth or sixth canons, are very little regarded: and as to the dignitaries themselves, why they are never to be seen; many of them probably reside some hundred miles off, in more pleasant parts of the country, enjoying the amusements of the chase, or whiling away their time at card-tables or watering-places. Then, as to the non-resident incumbents, it must be admitted they are sinecurists, whose duty is performed, and for which they receive the salary, by deputy. Thus, it appears, that these three classes, without performing any duties of importance, absorb almost the entire revenue of the church "

"*Statement, shewing the Mode in which the Revenues of the Church, amounting to* £9,459,565., *are divided amongst the different orders of the Clergy.*

Class.			Average income of each individual.	Total incomes.
Episcopal Clergy.	2	Archbishops	£26,465	£52,930
	24	Bishops	10,174	244,185
Dignitaries, &c.	28	Deans	1580	44,250
	61	Archdeacons	739	45,126
	26	Chancellors	494	12,844
	514	Prebendaries and Canons	545	280,130
	330	Precentors, Succentors, Vicars-General, Minor Canons, Priest-Vicars, Vicars-Choral, and other Members of Cathedral and Collegiate Churches	338	111,650
Parochial Clergy.	2886	Aristocratic Pluralists, mostly non-resident, and holding two, three, four, or more livings, in all 7037 livings, averaging each, tithes, glebes, church-fees, &c., 764*l*.	1863	5,379,430
	4305	Incumbents, holding one living each, and about one half resident on their benefices	754	3,289,020
	4254	Curates, licensed and unlicensed, whose average stipends of about 75*l*. per annum, amounting together to 319,050*l*., are included in the incomes of the pluralists and other incumbents.		
		Total		£9,459,565

HOLY TRAFFIC.

THE following is a Scale of Charges put forth by an agent who keeps an office for the transaction of clerical business. I extract it from Mr. Beverley's recent Discourse, entitled, "The Tombs of the Prophets;" an effort, like his previous one, calculated to make the Bishops tremble.

"*MR.——— submits to the notice of the Clergy, a Scale of Charges for business intrusted to his care; he also takes this opportunity to express his acknowledgments for the very extensive patronage he has had during the last ten years, and to assure the Clergy that every Commission confided to his care will continue to be executed with fidelity and promptitude.*

TERMS;

INTRODUCTORY FEE, ONE GUINEA,

To be considered as part payment of the first commission exceeding that amount.

For the Sale of an Advowson .... } For the Purchase of an Advowson }	If the purchase money does not exceed 4000*l* 2½ per cent.
For the Sale of the next Presentation to a Living	If the purchase money is above 4000*l*. and under 7000l, 2½ per cent.
For the Purchase of the next Presentation to a Living	If the purchase money is above 7000*l*. and under 10,000*l*., 2 per cent.
For the Sale of a Chapel ..... } For the purchase of a Chapel .... }	If the purchase money is above 10,000*l*, 1¾ per cent.
For Procuring a Foreign Chaplaincy For Procuring a Lectureship .... For Procuring for a Client in Orders, a Curacy ..... For Purchasing an Exchange of a Living or a Curacy	5 per cent. on the amount of One Year's Emoluments.

Every description of Clerical Business transacted; Livings valued, &c. &c.

FOR EVERY LETTER WRITTEN, 3s. 6d.

"Mr. ——— begs very respectfully to inform Clergymen who may, on account of absence or indisposition, desire to have their professional duty performed for them, that he has always the names of several *highly respectable* Clergymen on his books, ready to take occasional duty; and that, at two or three days notice, he can undertake to provide for any duty that may be required, either in or out of Town.

"Mr. ——— is also happy to add, that from his extensive connexion with the Clergy, he has not unfrequently (on being satisfied that the applicants are truly respectable, and likely to pass an examination) been enabled to obtain for a client a title for Holy Orders, with a Curacy, where required. *Fees, in this case, regulated according to circumstances.*

"Mr. ——— has generally on his books, an extensive list of *Livings* for sale, Curacies vacant, and also Livings, Chaplaincies, and *Curacies* for exchange.

An Inspection of the Letters of Orders, and testimonials of Clergymen, is always requested, previous to recommendation to any Curacy or Duty.

"Mr. ——— begs to state that all instructions received, and information given by him, relating to clerical affairs, are to be considered as *strictly confidential*.

"Mr. ——— has respectfully to request that, after the first communication of particulars, all letters which he may be required to write may be considered as subject to the above charge, excepting when a sale of Property is ultimately effected, in which case, the charge for correspondence is included in the commission, and, to give time for negotiation, no application is made during the first six months for any letters written.

"Mr. ——— begs further to state, that after the payment of his introductory fee, the party having done so will be entitled to CONFIDENTIAL Information for twelve months, respecting all or any of the Livings, Curacies, &c. on his books, for disposal or otherwise. The letters only containing the leading particulars being charged on the terms stated above. But in all cases where a purchase or exchange is effected, the commission only, as per above scale, is charged, and from such amount the Introductory Fee is deducted.

"When Mr. ——— is requested to leave Town for the purpose of valuing, or to inspect any Church Property, for sale or otherwise, a written agreement is always entered into respecting the charges for so doing, and generally those costs are included in his commission.

"To persons connected with the clerical or scholastic profession, who may have occasion to advertise, but are averse to the personal publicity which it involves, as well as the inconvenience of answering applications, Mr ——— offers his services on the following terms: viz.—

For preparing an advertisement, causing the same to be inserted in a London or Country Newspaper, and receiving the personal or written anwers at his Offices, 5s. for each advertisement, in addition to the Newspaper charge.

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Accounts invariably to be considered as due, and to be paid on delivery.

ALL LETTERS MUST BE FREE OF POSTAGE.

"Mr. ——— begs to state, that for the first eight or nine years of the period during which he has had the honor of being concerned for the Clergy, no Introductory Fee was ever charged, but in consequence of the great number of Clergymen for whom he has been engaged, (upwards of 5000) a large portion of his time has been occupied, and he has been put to much trouble and expense, from motives of *mere curiosity*; therefore, in justice to himself, he has been compelled to adopt such a course, and he trusts, when Gentlemen perceive it is not either intended, or wished to make a charge, without affording an opportunity of receiving an equivalent for the said Fee, that his plan of conducting Clerical business will meet with GENERAL, as it has already met with *very extensive*, approbation; for it is an admitted fact, with those who are conversant in such matters, that they ought not to be conducted as *common* business usually is, and also that no arrangement relating to Church Property can be satisfactorily entered into, unless the parties concerned have confidence in each other."

THE DAY OF RECKONING.

"In vain for the clergy does the thunder roll and the lightening flash in the distant clouds; they hear not, and they see not; and as the flood came upon the antediluvians when they were dancing, feasting, marrying, and giving in marriage, so will the day of confiscation come upon the priesthood, when they are gathering tithe, and feasting on their pluralities It will find the Bishops moving up the steps of the Mithraic ladder to the seventh heaven of the Primacy; those right reverend fathers will be elbowing and pushing one another in their scramble for translations, grasping at more preferment, cramming their sons and nephews with spiritual guineas, bullying the Dissenters, and praising themselves; the inferior clergy will be severally at the card-table, watering-place, or cock-pit,—they will be leaping double ditches, imprisoning poachers, taking tithe in kind, dancing the gallopade, or firing off their artillery at grand battus, when the deluge of Reform will come upon them in a moment, and overwhelm them in a wave of 'apostolical poverty,' and 'primitive economy.'"

Correspondence.

[Last month I inserted a letter in favour of Co-operation, a subject which is now making some noise in the world:—the following is against it, and as discussion is the best mode of eliciting truth, I think it fair to hear both sides.—*Edit.*]

To the Editor of the Moral Reformer.

(Re-printed from the Kendal Chronicle.)

SIR,—I have now before me No. 1 of the Lancashire Co-operator,—also, resolutions, &c., passed at the first meeting of the *Co-operative Congress*, held at Manchester, on Thursday and Friday, May 26th and 27th, 1831, and composed of delegates from co-operative societies, in all parts of the United Kingdom. I perceive there was one delegate from the co-operative society in Kendal. The following are extracts.

"That labour is the source or fountain of wealth.

"That the labouring people must, therefore, have created all wealth.

"That as they have created all riches, *they ought to be the richest class.*

"That those who labour would now be the richest persons, *if they had never worked for masters.*

"That under the present institutions, they work against, instead of for, each other's benefit.

"That as labour is the greatest value of all commodities, the labourers might, with a little capital, *employ themselves*, and gain the full value of their labour. That all shopkeepers, wholesale dealers, master manufacturers, merchants, &c., gain their incomes by the sale of the labour of the producers, *which the producers ought not to allow.* Should, however, the labourers sell their own produce, each might add, on the average, 70 to 100 per cent to his income, by turning it over several times.

"That this congress considers it highly desirable that a community on the principles of MUTUAL CO-OPERATION, UNITED POSSESSIONS, and EQUALITY OF EXERTIONS, and of the MEANS OF ENJOYMENTS, should be established in England as speedily as possible, in order to shew the practicability of the co-operative scheme.

"Let it ever be remembered that *Trading-Fund Associations* are only stepping stones to *communities* of *mutual co-operation*, they are only means to an end, which end should be kept constantly in view. Co-operation seeks to put the working classes in that situation where they shall enjoy the whole produce of their labour, instead of that small part called *Wages*."

From these extracts we learn what is the object, design, and end of co-operation. It is to establish a perfect equality in civil society; it professes to have nothing to do with religion; but to teach a morality far superior to what is taught in revelation. As rich and poor are only relative terms, we are to have neither, but UNITED POSSESSIONS. A reasonable person, who is only a little acquainted with human nature, might suppose that the community to be established, is to consist of a new creation of human beings, both as it respects body and mind; for in it there is to be no *lame* or *blind*, no *weak* or *strong*, all are to be possessed of the same mental qualifications, for it is to be founded upon "an EQUALITY of EXERTION and of the MEANS of ENJOYMENTS." Upon any other supposition than the above, all must admit that such a state of society is impossible.

That religion is founded upon the attributes of the deity, and is revealed in the christian scriptures, goes upon the principle that, there must always exist a gradation of rank in civil society, and not an equality. Hence we read of the duty of rich and poor—talented and not talented—master and servant, and on whatever part of the scale it be our lot to stand, the well-being of society depends upon the proper discharge of our duty, and for this we shall, hereafter, be *personally* accountable. The man who contends for an equality in civil society, must be an infidel to revealed religion.

It may be a question as to the wisdom of the labouring classes forming themselves into trading associations, for the purpose of exclusive trade; experience has taught us that large monopolies, with such objects in view, have always been injurious to the best interests of society; and, very frequently, of no advantage to those immediately concerned. It is true, that while the members of such associations continue to subscribe their 3½d. per week, to purchase the necessaries of life with, and sell them to each other again at a profit, they must, if they have honest managers, accumulate a fund. The leaders of their trading associations teach, that any surplus fund they may have, "*they had better bury it in the ground than lend it out to interest.*" What then is to be done with it? The Congress answers this question: "trust it to us, and as soon as you can spare 30*l.*, you shall have the privilege of electing one of your number to be a member of the co-operative community, (nothing is said about a wife and children.) This you are requested to do "*speedily*," and as soon as 200 Trading Associations have done so, a community of 200 will be immediately established in some part of England, with a capital of 6000*l.* which may serve as a "*model*," to shew the practica-

bility of the whole mass of society going into communities, on the principles of *mutual co-operation, united possessions,* and *equality of exertions,* and the *means of enjoyments.*" "Here the hands of the diligent will, indeed, make rich; here the hope, nay, the certainty of reward, will indeed sweeten labour."

Whatever my readers may think of this *scheme,* to me it appears *vain* and *visionary.* Its foundation is not laid, or its superstructure built, on the immutable principle of reason and justice. It is without any analogy in the whole course of divine providence, or God's government of his rational creatures. It is directly opposed to the plainest and most important precepts of the christian religion. And, to teach society that they ought to have *united possessions,* &c., in order to enjoy happiness, is so delusive, and so sure to end in disappointment, that it is naturally calculated to produce disaffection, and, ultimately, a race of thieves and robbers upon principle, as it did among the ancient *Spartans.* It is my firm persuasion that co-operative communities must ultimately terminate in a *rope* of *sand.*

Yours respectfully,

Kendal, July 19, 1831. WM. JENNINGS.

To the Editor of the Moral Reformer.

SIR,

I WAS much pleased to observe in your July number of the "Moral Reformer," that a gentleman of the name of George Edmondson had expressed his readiness to comply with an enquiry contained in one of your former numbers, as to the best method of self-education. Now, Sir, I am likewise a "Plodder in the dark," and wishful to obtain some directions as to the best method I can adopt in order to facilitate my acquisition of knowledge. And as I have no doubt but many of your readers, as well as myself, feel considerable interest in the subject, I beg to request that you will solicit Mr. Edmondson to communicate the methods of facilitating an acquirement of Grammar, and the hints on reading to which he alludes.

As "Plodder in the dark" does not appear disposed to explain the specific subjects on which he is desirous of obtaining information, I trust Mr. Edmondson will not, on that account, deprive us of the anticipated valuable communication.

I perceive, Sir, that Mr. Edmondson is a member of the Society of Friends, and as the members of that society are generally possessed of very considerable proficiency in common education, and as Mr. Edmondson is, I likewise perceive, by profession an Instructor, allow me earnestly to request that you will forward my wishes to him, and enforce the probable benefit that will accrue from his intelligence.

Your obedient Servant,

ANOTHER PLODDER IN THE DARK.

Preston, Aug. 6, 1831.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

THE

MORAL REFORMER.

No. 10. OCTOBER 1, 1831. Vol. I.

LOYALTY;

CONTAINING AN ATTEMPT TO ENFORCE THE DUTY OF SUBJECTION, THE SPECIAL CLAIMS OF OUR KING AND HIS GOVERNMENT, THE CAUSES OF REMAINING DISAFFECTION, AND THE PROPER MEANS OF ENLIGHTENING AND RECONCILING THE PEOPLE.

In selecting subjects for discussion, I always prefer those which are not only useful in themselves, but seasonably important. Among these, I conceive, that *Loyalty to the King, and respect for the Government,* may fairly claim a prominent place. His Majesty's coronation, and several connecting circumstances, have forced the following reflections upon me, and I humbly wish that they may have the same beneficial effects upon the minds of my readers, which they already have had upon my own. I have no wish to offer the incense of adulation; I deal not in flattery; I have no motive for it; but it is my wish to give "honour to whom honour is due," and to speak of all "without partiality and without hypocrisy." On this subject, with some people prejudice is perversely inveterate, and, instead of reasoning dispassionately, and judging from indisputable evidence, they seem to think that patriotism and opposition must necessarily be synonymous.

It is not the primary design of the Moral Reformer to discuss politics, nor does the writer think himself qualified for the task; but *subjection to lawful authority* is not only an important moral duty, but one, in his opinion, which, both in teaching and practice, is much neglected. "Let every soul

be subject to the higher powers;"—"Render to all their dues, tribute to whom tribute, and honour to whom honour, is due;" —"Submit yourselves to every ordinance of man for the Lord's sake, whether to the King as supreme, or unto governors sent by him;"—"Fear God and honour the King;"—are injunctions which, though they may be turned to ridicule, are binding upon the conscience of every christian. And I am not without hope that a few words at so seasonable a time, may have the effect of recalling the attention of some who have never thought seriously upon this subject.

Loyalty to the throne is a feeling which we ought uniformly to encourage. Nations, like families, can never be happy without a ruler, and without due subordination. No matter whether the supreme power be a president or a monarch; no matter what circumstances originally led to the ascendency, if he be the acknowledged and legally constituted head, we ought not only to own, but to yield subjection to him. Authorities are constituted, not for the good of the individuals who rule, so much as the good of those who are ruled; and with all the train of evils which is usually laid to the charge of kings, (and who would be deemed innocent, if subjected to the keen scrutiny of a jealous public?) great *comparative* good has generally resulted to the people from their appointment. Till we are more perfect ourselves, till our own conduct evince that we are actuated by purer principles, better feelings, and more disinterestedness, how inconsistent is it to expect perfection in those who are surrounded with almost irresistible temptations. Believing that this is unattainable, our censures should always be mitigated by the conviction that the worst government is better than none, and that a state of privation is to be preferred to anarchy and confusion. I almost hesitate to quote the injunction of the Apostle, "Be subject to the powers that be," because this text has been so often mistaken and misapplied. What we learn from this passage is, without reference to individuals or their conduct, that "Powers,"—supreme and subordinate powers—are "ordained of God." And viewing the state and the character of society as it really is, I should as soon question that the hills and dales were ordained of him, as question this manifest truth. The Apostle was not discussing politics, and therefore

he gave the injunction with as little reserve as he did:—"Children, obey your parents;"—"Wives, be obedient to your husbands." In each case, doubtless, exceptions might arise; but they would be *exceptions*, not the rule. Husbands have faults, fathers have faults, and governments have faults, but still they are authorities, recognised by the will of heaven, and ought to be reverenced and obeyed. This interferes not in the least with the liberty of the people to oppose any corruption, and to seek, by every constitutional means, the reform of abuses, but does forbid the indulgence of treasonable designs. The evils which exist are sometimes as unsatisfactory to the monarch and the government, as they are to the people, and are merely permitted from necessity; and in striving to eradicate them, we have to contend principally with "those of our own household." There are cases where, owing to the incurable profligacy of a father, the children would be justified in throwing off obedience, and also of a wife to a husband; yet, whether we consult facts or reason as to the expediency of such conduct, the cases will be, perhaps, as one to five hundred. This, though it justifies every attempt at obtaining a change in the laws for the better, and even, to effect that, in extraordinary cases, to remove, by physical force, obnoxious individuals, yet it can never sanction that licentious liberty that wishes to destroy authority for the purpose of plunder.

Allegiance to the King, and obedience to the laws, are, manifestly, not only duties, for the neglect of which we are as accountable as for the neglect of any other duty, but an act of self-interest. Here it may be truly said that "self-love and social is the same." How many have injured themselves, destroyed their own peace, and effected no good, by an imprudent, ill-judged attempt to coerce or overthrow the government. The principle of authority and subordination is mixed with all human associations; we are prepared for it from our infancy; and it is clear that it is every man's interest to discourage the subversion of a principle which is one of the strongest bonds in society. But for this, every man would do what is right in his own eyes; there would be no protection for person or property; the strongest would prey upon the weakest; men would be driven to live like the savage tribes, and there would be an end to civilization and social

enjoyment. To all reflecting persons, whether rich or poor, such a state must be any thing but desirable, and none but unprincipled desperadoes can contemplate it without abhorrence.

Do I, therefore, advocate bad government? No. But in applying a remedy, let not the turbulent passions, but the *reason* of mankind, suggest the safest course. Let patience and pure patriotism, and not the vicious desire of plunder and the lust of revenge, lead the way. Let a nation, justly discontented, demonstrate its wishes by a strong and successive display of moral power; let every thing be tried before physical force is appealed to. Revolutions may sometimes be attended with beneficial effects, but it is a question, balancing the evil against the good, whether, in most instances, by patience and perseverence in milder measures, greater good would not have accrued. The train of evils attendant upon a national convulsion are truly appalling; it is like reducing creation to chaos; and happy is it for those countries whose stability is secured by the honesty of its government, and whose liberty is achieved by the bloodless conquests of "the march of mind!"

England, long the subject of misrule and bad government, is *now* emerging from its thraldom, and its people, I hope, are destined to be happy. Events in this country long portended a crisis; but, owing to the diffusion of knowledge, the activity of the people, the efforts of our patriots, crowned with the efforts of a Patriot King, the danger is over, and the elements of discord are fast subsiding. It is a happy omen to see the nation, on the occasion of his Majesty's coronation, so cordially united, and so loyal in their attachment to the throne. A more sincere attachment to the King and Queen, I believe, was never manifested. Excepting a few who are wailing over the expiring embers of a vicious system, and a few others whose natural element is discord, the people are with the King as the heart of one man. He is worthy of being beloved, and his ministers, though too prudent, to attempt to push their own measures with precipitancy, have, by their steady and firm adherence to the principles of reform, entitled themselves to the support of every Englishman. Whatever infirmities may attach to their proceedings, they are allowed to be *honest men*. With this qualification, confidence will not be displaced; and while the genius of a Brougham per-

vades their councils, the improvements of the people can never be stationary. They mean well for the country, but, annoyed and opposed by those who are making a last effort in the cause of corruption, we must not expect them to work miracles. They are clearing their way gradually, and, by and bye, they will have a firmer ground. Let but the ministers get a *real* House of Commons, and they will not disappoint the reasonable hopes of the nation. As for their opponents, they will fall powerless; they have neither reason, justice, nor the people with them, yet they bandy about the word "revolution" with as much confidence as if the armies of the rotton boroughs were already on the march to besiege the metropolis, and to take it by storm!

As to the two small parties which are opposed to the government, each ought to be viewed in a totally different light. It is well known that, generally, they are the very extremes of society as to their pecuniary circumstances. The first, usually denominated "Tory," is comprised of those who have been wont to bask in the sun-shine of corruption, and whose measures have been gradually reducing the country to slavery and pauperism. The opposition of this party is sordid and selfish, arising from chagrin at the loss of the power of perpetuating a system, which, while it worked well for *them*, had well nigh convulsed the nation. This is the cause of their disloyalty; they see in the measures now pursued by the present government, the loss of those opportunities by which their wealth has been accumulated, and their influence and arbitrary power maintained. However unfeeling they may have been towards others, it is clear that their perceptions for their own interest are sufficiently acute. Turbulent and factious, as they clearly are, they have been treated with decent respect by those in power, and this is all that is due, and the very utmost that ought to be offered. The people cannot confide in them, and every attempt at compromise with this party, will be to wound the feelings of the nation. Little or no hope can be entertained of their conversion; they will gradually fall off, will exile themselves in holes and corners, and will soon become extinct for want of successors. Charity says, "Let them alone;" for though the state of the country testifies their guilt, their own disgrace is a sufficient punishment.

The opposition of the other party, usually denominated "radical," but now confined to a small number of persons so denominated, arises from different motives, and ought to be allayed by the use of totally different means. There are some whose disaffection is purely the offspring of vicious feelings and profligate habits, and these, alas, too often assume the character of leaders; but *poverty*, in most instances, is the reason of the opposition which government receives from this class. But here I beg distinctly to say that, at *present*, it is poverty accompanied by *deception*, arising from the want of the means of obtaining correct information. Why is it, that whilst those who have the means of information see reason to support, and give credit to the present administration, these persons cultivate the same hostility as they did towards the last administration, whose policy was diametrically opposed to that of the present? Exasperated by the pressure of their circumstances, and unable, therefore, to take a deliberate and comprehensive view of political changes, they suffer themselves to be misled by their own feelings, or by designing persons. Inattentive to the tremendous task of changing the current of national policy, unless they feel the benefit *immediately*, they raise a disaffected clamour, and by thus weakening the hands of a reforming government, increase the delay of those very measures in which their own amelioration is involved. I sincerely sympathise with them in their sufferings, and am looking with intense anxiety to those measures which I know will afford them relief, particularly the abolition of the corn tax, and all the taxes which press upon the industry, and the articles of consumption, of the working class. But such a mighty change cannot be accomplished in a moment, nor without agents; those agents which alone can do these things, are a reformed House of Commons: so that every sensible man, instead of launching his favourite bark amongst rocks and shoals, should be assisting first to clear the obstructions, and to make the passage safe and navigable. Besides the natural impatience of a remedy arising from a consciousness of misery, and the gleaming of a first beam of hope, there are persons whose culpable cupidity alone is made to aggravate the evil. The press is a mighty engine, but, in too many instances, is directed by mercenary motives. Like lawyers, who can plead

on either side, it is to be feared that the politics of some of our Editors are just those which are likely to bring the greatest profit. This is not general: yet when we find that the papers intended to circulate among the poorest people, or among the most profligate characters, or, on the other hand, among the ex-loyalists, are constantly charged with falsehoods and misrepresentations, and calculated to throw odium upon the intentions of government—when we recollect that some of these papers which became suddenly loyal, have lately turned the sails, and veered to the point of hostile opposition—we cannot but fear that they find more profit in ministering to the cause of disunion, and misleading the unwary, than in promoting the diffusion of good principles, and the cause of national harmony.

It is the duty of government to remove every possible cause of discontent. Though I fear the high party is so untractable, and likely to receive so much additional annoyance, that nothing can be done—that ought to be done—to win them over; yet, with the exception of some of the leaders, I have a better opinion of the other party. They have never plundered the people; they have always been sufferers; their poverty prevents their access to the sources of correct information; some of them are brave and patriotic; their theories are generally correct, and I do sincerely believe that their opposition has arisen principally from want of leaders and instructors who would have told them the truth. In fact, the rational diffusion of correct principles among the poorer part of the population, both as to morality, religion, and politics, has been woefully neglected.

I will not here introduce those great measures which will shortly be discussed in parliament, and in which the melioration of the people, and the continuance of the government's popularity, are involved; but one point I wish to enforce, and which I deem an important *preliminary* measure, and that is—the necessity of a FREE PRESS. If knowledge is power, how necessary is it that this knowledge should be of the right kind. But the restrictions upon periodicals, and the tax upon newspapers, forbid the approach of the poor to the tree of knowledge, and guard its fruit with a flaming sword. The regulations by which the press is shackled are so many fetters to keep the people in ignorance, for, by the odious acts now on the statue book, cheap political publications are positively forbidden. With a free competition, a small sized newspaper, which is now charged

7d., would probably be sold at 2d.; and amid an increase of competitors, many of those dull and thread-bare papers, which have an exclusive circulation in country places, would be soon supplanted by better works. Persons of smaller capital could then embark in the business; the article would not only be cheaper, but, to ensure success, must be of a superior quality. The bulk of the working class do not, and cannot, get newspapers; they are guided, therefore, by the mistaken surmises of their own prejudices—by the thousand vague, visionary, false, and wicked reports which circulate in the neighbourhood—by the harangues of persons whose importance depends on their capabilities for mischief—or by some incendiary pamphlets, which, published in defiance of law, are in open hostility to the government, and bent upon distorting facts to inflame the public mind. I have seen some of these publications, and it is really grievous to think that, by such unnatural acts of parliament, the people should be deprived of wholesome instruction, and left to place themselves beneath the guidance of those whose main object seems to be, not to reform, but to destroy. Allow a cheap weekly publication to find its way to every poor street, and almost to every poor man's cot, and you furnish him with correct information, and assist him to think rationally upon politics, as well as every other subject. Let the present government, therefore, no longer continue the fences of corruption, set up by their predecessors, but let every facility be afforded for enlightening the minds of the people. Whilst the diffusion of knowledge from the pulpit, the stage, the hustings, from meetings of all sorts, is free and without restraint, the diffusion of the same by the *press*, which is more guarded and defined, ought to be free also. That this will be the case, I have no doubt, but it ought to be so immediately.*

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* I would just observe here that, though I would recommend the remittance of the stamp duty, there is not the same reason for giving up the duty on *advertisements*. These are a sure source of revenue, and, by a proper modification, may be retained without injury or opposition. An uniform charge, however, is quite unreasonable. To put the value of a dog, or the services of a servant girl, upon the same footing as an estate of ten thousand pounds, is a great incongruity. A graduated scale, varying from 1s. to £1. upon *all* advertisements, whether in hand bills or otherwise, would not affect the poor, and with the stamp duty remitted, would be cheerfully submitted to by all classes.

Whilst all newspapers would thus circulate free from duty, those which passed through the post-office, would be still liable to a charge, and this would bring about a change in post-office charges, which is very much wanted. Though an useful institution, the post-office, which is a government monopoly, is capable of many improvements,

Many other important measures, including those which refer directly to the interests of the working class, will shortly come before the public, and before parliament, for discussion. The popularity, nay, the very existence of the present administration depends upon the success of some of those questions; and if they oppose the will of the nation in reference to such questions as the corn laws, for instance, their downfall is inevitable. But let the ministers be deemed honest till they shew symptoms to the contrary; let them be trusted till they prove themselves unworthy of confidence. What they have done, and what they have intimated their intention of attempting to do, are strong presumptions of their integrity. If the working classes, after so long and so unsuccessful a contest under former administrations, have not been able to obtain redress, would it not be better, with prospects so favourable, for them to unite with the other classes in society, in their endeavours to promote the objects of their wishes?

But let no man delude himself by expecting too much. Many are so deceived as to refer *all* the evil in society to bad government, and hence are led to expect a thorough remedy from the same quarter. Composed of the best elements, no government is competent to the task; and it would be much better if, instead of regarding the folks at London as the source of all evil, every man were to look occasionally to himself, and at the circle of his own influence. Besides, the legislature has to spring from the people, and while we find so little honesty, disinterestedness, and public spirit, amongst the ruled, how can we expect these qualities in a superlative degree among the rulers? If virtue and goodness were the prominent features in society, the want of which is so often censured in governments, the statute book would not be swelled so enormously every year with new laws. And this is obviously the greatest difficulty, not only in legislating for the country, but in establishing any regu-

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The charges are regulated upon no principle of justice or consistency. Neither weight, bulk, nor value, seems to be the principle which is acted upon. A small letter, if it happen to be in two parts, is charged double the amount of one of much greater bulk. Near four shillings is demanded for an ounce weight, though a newspaper of a heavier weight is conveyed for nothing. A letter with a thousand pound note is *double*, but two five pound notes, or even a returned bill, with a bit of paper, about an inch square, tacked to it, is charged *treble*.—Every accommodation is now afforded for the transit of goods and passengers, but it is far from being the case in reference to letters and parcels. Both as it regards the charge, the dispatch, the safety, and the times of forwarding them, very great improvements might and ought to be made.

lations or institutions for the public good. Men with principle, character, and public spirit, are exceedingly rare; any great number of good agents are, positively, not to be found; and hence the failure of many noble attempts to exalt the character, and to better the condition, of the people. One single step in morals, affecting the whole people, would surpass a hundred new laws; and it often surprises me, when reading the debates in parliament, that instead of recognizing the *depravity* of the people as the reason of so many new laws, a stricter investigation is not instituted as to the causes which have led to the evil. Make the people *better*, and the increase of legal restraints will no longer be required. But till such a change do take place, how can we expect perfect rulers? It is very easy for me to sit and write long and heavy charges; it is very easy for individuals to canvass over the proceedings of government, and to censure for this, and to condemn for that; but is it as easy for the same persons to adopt their own standard, and to act up to it in the sphere in which they move themselves? A man censures an M. P. for bartering his vote for gain; but an election comes, and he, in the same spirit, votes with his employer, against his own conscience, to secure his place. Another vociferates against the extravagance of government and unjust taxation, though but lately, as the result of a long course of profligacy and dissipation, he has compounded with his creditors, and stands suspected of fraud. Another reproaches the authorities with want of attention to the interests of the people, whilst his earnings are squandered at the pot-house, and his family are starving for want. A host will come forward to tell how little the parliament has done, but if they are requested to lend their aid in any undertaking of public utility, with one consent, they all begin to make excuses. I am sick of such patriotism as this. Even now, that the elective franchise is about to be extended, there are towns with a population of 30,000, in which a suitable individual, of wealth, public spirit, political knowledge, and disinterestedness, cannot be found. While the country is so deficient in moral attainments, neither the reform bill, nor any other bill, will have any chance of restoring it to perfect health. Let the provinces try to reform themselves first; let the government also try to reform itself; and then they will be able reciprocally to reform each other.

By way of conclusion to these remarks, I would beg to offer

to my readers, and especially to those who are hostile to the King, or his government, a few words of advice.

As nine-tenths of the evil reports you hear in circulation respecting others are either not true, or greatly exagerated, be cautious of giving credit to the slanders which are constantly cast upon those in power. Many charges are false, and even when partially true, are so perverted with being circulated and believed by persons destitute of the means of correct information, that it is really laughable sometimes to hear the accounts which are stated to be as true as gospel. But independently of this, it is an unhappy disposition that delights in nothing so much as finding fault with the proceedings of government. There may be some sparks of patriotism in the minds of such men, but they become too virulent and captious ever to be very useful. Be careful, then, as to the sources of your information, and never give credit to doubtful statements, because they happen to favour the side you support. Think for yourselves, deliberate maturely, try to exercise an impartial judgment, and let truth be the object of your pursuit. Regard no man as a leader, however orthodox his opinions, unless he has *proved* himself a man of *stirling integrity*. Your last twenty years' experience will tell you how often, in this respect, both your money and your confidence have been misplaced. Your political conduct may be productive of consequences more important than you imagine, and therefore, instead of either joining or opposing the multitude through party excitement and popular clamour, think seriously and deliberately for yourselves.

As many of you have no source of income but the honest labour of your own hands, without at all wishing to persuade you from due attention to politics, it may be proper to intimate the propriety of *moderation* in this respect. Every man is connected with the politics of the nation, as well as with the affairs of the county or parish, in which he resides, but very few are justified in absorbing all their time and attention in either one or the other. I speak not against the study of politics, but the *immoderate* pursuit of them. If your station and opportunities afford you the chance of doing little good, why distract your minds, lose your time, and neglect your families, by an exclusive devotion to national affairs? This is not intended to dissuade you from joining to promote the progress of every wise and salutary change, but to induce you to moderate your fervour in the pursuit of minor

objects, to the neglect of others of greater importance. A man may attend to the duties he owes to himself, to his family, and to his God, and have opportunities also of assisting to promote the success of important national measures; and I would persuade you to try to give every duty its proper place. Besides, in proposing to accomplish any object which requires a sacrifice of time and labour, we should be careful, viewing all the circumstances, to propose something which is *practicable*. Correct theories are pleasing to the imagination, but when a nation is to be consulted, and when circumstances are untoward, we had better seek a practical good, than soar in some speculative region after fancied perfection.

Let me also remind you of the necessity of patient perseverance. With some good in view, never sacrifice the prospect by precipitency. Patience, I know, is unpalatable, especially to those who are suffering privations, but how can it be dispensed with? You have waited for years, and, supported first by one gleam of hope and then another, your sufferings have been borne with exemplary resignation. The salvation of your country, I hope, is now nearly achieved, and, by patience and cordial co-operation, will shortly be established. Do your best, therefore, to allay commotion, and let sedition and violence be the objects of your detestation. You know how difficult it is to accomplish great changes in any of your own concerns, without waiting for events; that you are often obliged to be content with accomplishing a little at a time—waiting patiently for the rest;—how much more so must it be to effect a change in the workings of a national system, in which, so many opposite interests are involved, and respecting which, there are so many conflicting opinions! A liberal policy is already in operation; let us hail it as the harbinger of better times; and instead of peevishly interposing our threats and our complaints, let us strengthen the hands of our rulers, and wish them God speed in their glorious efforts to save the country.

Above all, let us try to govern and reform *ourselves*. If every man would reform ONE, political corruptions would soon vanish. And as there cannot be good government, (properly speaking) nor a happy nation, till we have *good people*, the best policy is, first to reform the mass out of which the selection is to be taken. How can we preach reform to others, unless we first reform ourselves? and how can we consistently reproach

others for neglect of duty, of which we ourselves are the most striking examples? Perhaps *we*, also, are governors in an inferior sense; we may have children, servants, or work-people under us; how do *we* conduct ourselves towards *them?* Until we first pull the beam out of our own eye, how can we attempt to take the mote out of our brother's eye? Though the inconsistency of this is obvious, yet we generally find that the most turbulent and noisy in politics, are men of slender character. Having nothing to lose, neither shame, honour, nor interest, can subdue their audacity; but let those who have some respect for themselves, or for the connections to which they belong, act a more consistent part. A man of base conduct, by delusive promises may marshal around him the desperate and the vile; but the reflecting and the virtuous will choose for their leaders, men whose conduct and conversation do credit to the professions they have made. Would that *personal*, as well as political reform, were carried, not merely by a majority of votes, but by a change of conduct in all classes of society, from the King upon the throne, to the humblest subject in the land!

To speak of national enjoyments, notwithstanding the oppression of the people, and all the evils of a corrupt system, taking it in the aggregate, I am inclined to think that few countries enenjoy greater happiness than this. This island has long been a favoured spot; for, whilst many other countries have either been subject to revolutions, or been the seat of sanguinary wars, England has enjoyed uninterrupted peace. Her trees have never ceased to blossom; her crops have not been trodden down by the ruthless invader; her commerce has been protected; and her shores have been an assylum for the wretched and the brave, who in vain have sought a home elsewhere. Her own people, I must say, have suffered much in their own land, and this is a blot I cannot erase, but so far as human means can apply a remedy, I believe it is about to be done. England will still rank where nature has designed her a place; that is, amongst the greatest nations of the earth; and, as one of the wisest measures, she is now consolidating her strength by a judicious revision of her great institutions. May her difficulties soon subside, and may the sun of prosperity never cease to shine upon both KING and PEOPLE!

J. L.

SPEAKING EVIL OF OTHERS.

The practice of this vice in all ranks of society, and even among those who profess to be strictly religious, has become so prevalent, that it calls for special notice. When we fall into company we have no disposition for silence; we must discourse upon something. Now, on all occasions, before we launch out, might it not be useful just to ask ourselves "which will be the most useful topic?" It almost uniformly happens that, though a thousand useful subjects might be introduced, calculated both to inform and amuse, *individuals* and their *conduct* become the burden of conversation. If it were to speak well of them, it would be proper; but when it is to report all their misdeeds, to magnify their failings, and to produce a bad impression of their character, it is uncharitable, unchristian, and betrays a cowardly disposition. I need not say *where*, and in what parties, this tattling, this evil speaking, is to be found; for there is scarcely a company where the time is not occupied in this way. The precepts of christianity are admirable upon this point. "Speak not evil one of another;"—"Speak evil of no man;"—"Lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings;"—"Charity *covereth* (but does not *expose*) a multitude of sins;"—"Whoso slandereth his neighbour, him will I cut off." All these passages teach, that whenever we can, *consistently with the good of society*, we should screen the faults of others; that it is sinful to indulge in the habit of giving circulation to all the evil we know of them; and that, instead of blazing abroad the faults of our neighbours, we should do what we can to maintain their good name. However bad an individual may be, to tell his faults to others is not the way to mend him; we should rather get a personal interview with him, and try, by every gentle means, to convince him of his faults. When persons find that their character is gone in society, they seldom feel disposed to use efforts to redeem it. We should love our neighbours as ourselves; but the practice of reporting evil of others, is any thing but this. Compassed as we are with infirmities, would we like others to make *our* failings the subject of their open conversation? Indeed the practice is too often an indication of the person's own character. Attend to the discourse of the women who group together while their husbands are from home—

of the young men and women who assemble at our street corners —or of the noisy declamation of those whom we find in public-houses—and what is the first and last of all they have to say?—to detail, and enlarge upon, all the bad deeds of every person that happens to be named. In reference to private character, it will generally be found advisable, if we can say nothing *good*, to say nothing that is *bad*. Whisperings and backbitings are the bane of society; and how keenly must a person feel when he hears that he has been charged and condemned without a hearing; that his faults and his sentence are circulated in society, with a certainty of great exaggeration; and, perhaps, by persons from whom he expected better things. To reveal the faults of others, is the surest way to make ourselves enemies, and it will be well if we do not feel the re-action of the same disposition. It is true, that when the interests of others, or of society, are involved, a different course may be justified. But it is against the common practice of retailing the faults of any individual that happens to be named, when we are neither contributing to his own reformation, nor to the public good, that I wish to protest. When others would evidently be injured by the conduct of men, for their sakes alone, it is our duty to speak out; but we are not allowed to gratify a revengeful feeling, by reporting the misconduct of every person we know. If others are likely to suffer, it would be wrong to be silent; and it is the motive, in every case, that determines the merit of the action. Hence all oppositien to public men, and all attempts to expose the abuses of public institutions, if they spring from sheer hostility and revenge, are not justifiable; but if attempted with the laudable design, and fair prospect, of accomplishing some good for society, they are, decidedly, to be approved. This distinction is highly necessary, and cannot too often be remembered by those who wish to preserve a clear conscience towards God and man. J. L.

VARIETIES.

Preston Institution for the Diffusion of Knowledge.—The annual meeting of this Institution will be held in the Theatre, on Tuesday, the 4th inst.: the public are allowed to attend on these

occasions without any charge. So satisfied am I of its utility, that I feel a pleasure in thus noticing it publicly, in order to invite the attendance of all classes of my townsmen, and especially young men. Nights are now getting long, which will afford such inducements to reading, that I am sure great numbers need only to be told of the institution, in order to induce them to become members. The members, at this season, often form themselves into classes for the study of the various branches of knowledge. Last winter but one I superintended a class for the study of English grammar and composition, in which I found a great degree of both pleasure and improvement: from this class were developed talents that would do honour to any station in life. I hope many of the working class of Preston will not only attend the meeting, but enroll their names as members. Instead of being carried away with political squabbles, or murdering their precious time at the public house, how much better would it be to endeavour, by acquiring a stock of useful knowledge, to enlarge their minds, purify their dispositions, and make themselves respectable and useful members of society.

As this is one of the most prosperous institutions in the kingdom, as a guide to others it may not be improper to mention the principal particulars to which its success is attributable. 1. *The Charge.* This is only 6s. 6d. a year; is collected quarterly, and amounts only to 1½d. per week. This is much lower than what is usually charged by institutions of inferior note. The same expense of rent, lighting, fire, and assistance, will answer for five hundred members as well as fifty; and as low charges are likely to secure large numbers, it will always be found good policy to make the price low. The admission of life members, for the donation of the low sum of five guineas in money, books, or instruments, brought us about ninety of this class of subscribers, whose gifts alone afforded a noble beginning. 2. *The Character of the Library.* Instead of its being composed principally of works upon the "Arts and Sciences," it consists of every variety of books, excepting those which are purely romance, those which are devoted to polemic theology, and those which refer to the party politics of the day. Philosophers, lovers of history, antiquarians, literary characters, as well as artisans, can here meet with something to their taste. By these arrangements, a person looking over the register of names, will see that the members consist of all classes, and that it can scarcely, with propriety, be called a *mechanic's* institution. 3. *The Room and arrangements.* The room is very commodious, is well lighted and aired, and kept in good order. The tables are supplied with periodicals; and what is a great advantage to readers, the room is open every day from noon till half past nine at night. 4. *The Lectures.* These, at the commencement, were a source of great attraction, and so long as the expences were borne by the auditors, without touching upon the funds, they were a cause of great prosperity. But latterly, owing to the

unwillingness of members to pay something extra for the lectures, rather than waste the funds of the institution, they have been partially discontinued. 5. *The seasonable and zealous exertions of its Friends.* Long delayed, when they did commence operations for establishing an institution, it was with spirit. In the infancy of a cause, almost every thing depends on personal exertion. In an object like this, commending itself to public support, it is astonishing the extent of good that can be accomplished by half a dozen active and zealous individuals. They worked hard, and they now see, with pleasure, the fruit of their labour. The exertions of the successive committees have not been less deserving of praise. With few exceptions, they have met weekly, and have devoted much of their time to promote the welfare of the society. May it long contribute to the peace and happiness of the town!

Bad Times.—"Well, Harry," said I one day, as I was travelling in the Fylde, "how are you going on now?" "Us weel us we con expect, bud th' times ur varro bad o'th farmers; these plagy pasons, un one thin un 'nother, we un ne'er dun we um," was his homely reply. "Yes," replied I, "you are heavily burdened with taxes of one sort or another." "Why just think," he added, "this gress that we're moin pays eight shillin un acre for tithe, un id used to pay bud ten-punce. Beside the're soa strict, the'l nod loose a yard: they used to throw odd bits un corners in, bud na they measure pits un dikes, un every thin, un meks us pay for'th last perch." "Wait a little," said I again, "their day is over, sentence is pronounced, and the delay of its execution is but for a time. How comes your neighbour John on with *his* farm?" "Like'th rest on us; he haggles on as weel us he con. When he took his place he paid nought fur tithes, bud na he pays e'ery year £14. 11s. 10d. Sum a ur other that Rectur at Lancaster manag'd to do um." So much for tithes, and parsons, and farmers, and christian feelings! I query whether the ingenuity of man could discover any thing so calculated to render the clergy odious in the sight of the people. No doubt I am, at present, heartily hated by many of them, but shall not be surprised, if I should live twenty years, at receiving from the clergy of that day, a vote of thanks for my exertions in hastening the downfall of such a diabolical system. Whilst a remnant of it remains the clergy will be unpopular; remove it altogether, and, possibly, they may regain the affections of the people.

Two great Questions.—Upon the return of a new parliament, *corn laws* and the *church establishment* will, as to home affairs, be two of the most engrossing topics. The people from whom this parliament is to emanate will do well to bear this in mind, and to take timely steps for their own interest. The sentiments of all candidates should be scrutinized; and, however well qualified in other respects, if they will not give satisfactory pledges on these

points, let the public decline their services. If the diffusion of religion and morality be the object in endowing a form of religion, let it be impartially considered whether these important ends would not be much better accomplished without this aid. Blending religion (if we may call it religion) with state affairs has been the cause of more expense, turmoil, cruelty, and profanity, than any other bad piece of policy with which the public are acquainted. And the church itself, in consequence, if it has not felt the pains of the worst punishment, is, at least, in purgatory; it is annoyed and picked at by every scoffer; and by none more than some of its own professed friends. Let us hope, by this course of purgation, and by the "fiery trial" which has yet to take place, that it will come forth, at last, purged from all dross, and an useful institution to the people. And as to the other point:—do the corn laws promote the happiness of the people, and serve to assimilate the price of bread to the price of labour? or do they not cripple trade, keep bread dear, punish the poor, and drive the people into foreign lands? are questions which will shortly undergo a fuller discussion than ever. From my acquaintance with the poor I can perceive that the price of corn is the best standard by which to ascertain their condition:—when provisions are dear a terrible gloom hangs over their countenances; but when they begin to be cheap, a visible hope again revives in their breasts. Can the Commons of England, or the Commons' house, suffer another session to pass without repealing those laws which withhold from the people the staff of life? Let the electors of England but say the word, and it is done.

Memorandum.—CHESTER, WEDNESDAY EVENING, SEP. 7.—Having been engaged the whole of this day in business, I have had occasion to pass through, and visit, various parts of the city, and the suburbs; and my serious conviction is, that for drinking, swearing, and all kinds of vice, Chester is not exceeded by any place of its size. The people, in general, seem to be well off; and hence they very much frequent the public-houses in the evenings. I have passed by many groups in the streets from whom, and especially from those connected with horses, such as ostlers, carters, coach drivers, &c., you hear oaths and imprecations as part of their common discourse. Indeed, judging from what is most ostensible, a person would conclude that the people generally are given up to vice and profanity. But what shocks me most is, that there is all this in the face of so much apparent religion. I should judge from the papers I constantly find on the walls, that they are not behind any in institutions and societies of a religious order; and among the rest, I saw, as if there was nothing to do at home, that sermons and collections were on foot for converting the Jews. Which ever way you turn, you have a church before you, and the tolling of some bell or other scarcely ever ceases. I was told that there could not be less than forty religious teachers among them, besides a Lord Bishop, of

whom I have heard, but whom, though I go nearly every month, I have never yet had the good luck to see. Now what, I would ask, in the name of common sense, are these men for? To call sinners to repentance, surely. And how are they to do this? By drumming over a lot of prayers, and occasionally preaching a dry, lifeless sermon to the same persons who have attended till the whole has become a matter of form? No:—But after the plan of the Apostle, by tracing the lanes and streets of the city, warning men of their wickedness, and persuading them to turn to God. If but ten individuals, sincere teachers, void of all college qualifications, and of every clerical equipment, were to labour, two and two, every day, and in every part of the city, in doors and out of doors, addressing themselves to individuals, to a few, to a great number, just as it might happen, in a plain, conversational manner, what a mighty change might be expected! And until this primitive plan be adopted, and all trading parsons abandoned, vice and crime will continue to overspread the land. If I want to hear the name of the Lord profaned, I need not step from the door; but in all my perambulations through the city, I have never met with a single appropriate check to this evil. Though I cannot expect churchmen exactly to adopt my views, yet, if they will judge of their system by the quantity of good that it effects, considering its expense, we shall not differ far as to the necessity of adopting a better.

Case of Conscience.—Mistakes are often made at the post-office in the charge of letters. Single letters are not unfrequently charged double; in such cases the owners never fail to apply for the return of the overcharge, and if the part containing the post mark be given up, the money is returned. Now it sometimes happens that treble letters are but charged double; in such cases a person asks, "ought the owner to go voluntarily, and tender the extra charge to which the letter was liable; or, as the post-office is satisfied, ought he also to feel satisfied with paying merely what was demanded? I shall be glad of an answer for next month.

Bolton Sheets.—As we are beginning to feel the approach of winter, we shall not only want better fires, but we shall naturally be asking for more blankets on our beds. A question will now and then arise in some persons' minds—how are the poor to be kept warm at night during the long winter which is before us? Where they have few beds and but little covering, their rest cannot be very refreshing. To such as wish to afford them assistance I beg leave to recommend the Bolton sheets, advertised on the cover. We use them in our family, and I can truly state that they are the cheapest article of bedding we ever met with. Though called *sheets*, they are soft, weighty, and exceedingly warm, and are frequently used in the place of blankets. I should like to move, if I had others to second and carry the motion, that every poor man's bed shouldbe furnished with a pair of Bolton sheets.

2643 of these sheets were distributed in Preston in the winter of 1830. As I have no interest either in the article or the advertisement, I shall be glad, as I go to Bolton every week, to forward the orders of overseers, or other charitable persons.

Silver again.—Mother church has long lagged behind, but of late seems more awake; she is now emulating the Dissenters in many points, and at Blackburn she has adopted the good "method" of charging "silver" for her stores. Whether "To be sold, &c.," was fairly exhibited, I have not heard. The following will illustrate the point in hand:—

"Blackburn, 30th August, 1831.

"NO SILVER NO GOSPEL."

"*To the Editor of the Bolton Chronicle.*"

"SIR,—At the opening of a new organ at St. Peter's church in this town, on Sunday last, a sermon was preached in the morning by the Rev. Mr. Piccope, of Manchester, and in the evening by the Rev. Mr. M'Grath, of Salmesbury, when the collection amounted to upwards of £40. But, Mr. Editor, I am sorry to inform you, and the readers of your excellent paper, that in the evening the sexton, and a whole host of other petty officers and whippers-in, stood at the doors of the gallery and demanded SILVER, or no admittance; and if a poor man who paid for a seat in the gallery attempted to get in, he was insulted and turned back, unless he would satisfy their demands. Some of the hearers who regularly attend the church, and have pews in the gallery, with a number of their friends, were anxious to get to their seats, and made a strong attempt to pass those vigilant guardians of the charity boxes; but the deputy-constable was called in to the aid of these soldiers of the church militant; and if any one endeavoured to force his way without paying SILVER, he was threatened to be taken to the lock-up. I am far from thinking that the minister who preached in the evening had any thing to do with the arrangements of the church door officers, for he certainly preached a most excellent sermon; and, I must confess, he is an ornament to the Church of England." "SPECTATOR."

I have long viewed these matters in the light of theatrical exhibitions. The best "performers" are sent for in order to attract the people together to get their money. This is the plain truth. I recollect on one occasion at the celebration of solemn mass, that the front seats were 3s.—other seats 2s. and others 1s.! How conveniently (but for the name of the thing) the church might be turned into the theatre, and the theatre into the church, the harmony of the following advertisement will show:—

"*Opening of the Organ at Blackburn.*—A grand selection of sacred music will be performed in the parish *Church* on Thursday morning, the 28th of February, 1828. And on the evening of the same day will be performed in the *Theatre*, a grand miscella-

neous concert of vocal and instrumental music. The doors of the *Church* will open at ten oclock, and the performance to begin precisely at eleven. The doors of the *Theatre* will open at six, and begin precisely at seven. Tickets for the *Church*—reserved seats, 7s.—body of the church, 5s.—gallery, 3s. Tickets for the *Theatre*,—Boxes, 4s.—Pit, 2s.—Gallery, 1s. N. B. No money will be received at the *Church* door." (Puh!)

In connection with this "magnificent organ," I take the following from the *Blackburn Mail*. To the Editor it might be a good joke, but to me it is a strong proof of the necessity of a more rational mode of worship:—"A woman, residing in a village not many miles from this town, came, a few sundays ago, to our parish church, doubtless attracted by the fame of the magnificent organ which has recently been fixed there. It was, we presume, her first appearance at church, for when she returned home, in giving an account of her excursion, she said, with wonder and astonishment depicted in her features, 'Well I ne'er wor at such a pl..ce in o moy loif. They sung eather six or seven taimes, and then there was a mon as they co'd th' parson, in a white smock we a black thing raind his shooders, begun talking to us; before he had dun, sometaimes another as stood below him in a black gane, talked too, and we him talking, a lot o' childer begun, and there was such a clatter.'"

Surcharging the Dead.—I referred last month to a *thirteenpence* which the vicar unjustly demands for every funeral at the new churches. I have since learned that the Overseers here have disputed the matter with him, and that now, in giving orders for payment of the dues for paupers, they never allow it. Yet, after all, when the friends of the deceased are simple enough to pay it, it is extorted from them. Let it be circulated in every neighbourhood, that this demand is an *imposition*, and let those who pay the dues tender the regular fees and no more, and let the vicar answer for the consequences. I am determined not to lose sight of this matter.

Suppressing Mendicity, and bettering the condition of the Poor.—In my June number was a letter upon this subject, to which I beg the attention of my readers. This is the most favourable season for commencing an institution of this sort, and, managed with spirit and prudence, would entirely supercede street begging, would be a most valuable auxiliary to the poor's office, and would prevent those extremes of suffering to which many of the worthy poor are exposed. It is remarkable how benevolent and kind the first christians were to each other: all the widows were attended to daily, and such were their diligence and liberality that it is said THERE WAS NONE OF THEM THAT LACKED. See Acts II. 44, 45—IV. 34, 37—VI. 1, 4—XI. 28, 30. Rom. XV. 25, 27. 2 Cor. I. 5. 1 Tim. V. 9. 1 John III. 17. J. L.

SELECTIONS.

INJUSTICE OF ARISTOCRATIC TAXATION.—*(From the Black Book.)*—"Nothing can demonstrate more incontestably the necessity of the different interests in society being represented in the general government than the course of fiscal legislation. The political power of the state, we need not repeat nor explain, is, in this country, consolidated in the aristocracy. If we only glance at public burthens we shall see with what admirable adroitness they have been distributed, so as to press as lightly as possible on those who imposed them, and with disproportionate weight on those who had no share in their imposition. Does not this show, better than all the general reasoning in the world, the utility of universal representation? Otherwise, whatever interest is unprotected, will assuredly be sacrificed, and this injustice will be perpetuated by the dominant party, however exalted this party may be by birth, by station, by education, by wealth, or other adventitious circumstances.

"Let us appeal to facts in illustration of this principle. The landed interest is the primary interest of the Aristocracy; whatever tends to enhance the value of land, or its produce, tends directly to augment their incomes. Hence, their leading policy has been to protect agriculture, to encourage husbandry, by abstaining from burthening it with imposts, to impose no additional tax on land, and above all things to secure the *home market* against competition from abroad. For this latter purpose they have passed laws the most unjust and outrageous; the importation of some articles they have absolutely prohibited; others they have loaded with heavy duties; so that they have been able to sell their own produce at a monopoly price.

"The following list of articles of foreign production, and the import duties to which they are subject, will shew to what extent the land owners have availed themselves of political power to promote their own interests, by excluding foreign competition.

IMPORT DUTIES UPON	£.	S.	D.
Bacon, per cwt	1	8	0
Beer, per thirty-two gallons	2	13	0
Butter, per cwt	1	0	0
Bristles, not sorted, per lb.	0	0	3
Bristles, sorted	0	0	4
Cider, per ton	21	10	0
Cheese, per cwt	0	10	6
Cucumbers, *ad valorem*	20	0	0
Eggs, for every 120	0	0	10
Hay, per load	1	4	0
Hair, cows and oxen, per cwt	0	2	6
Hair-powder, per cwt.	9	15	0

Hops, per cwt.	8	11	0
Hemp seed, per quarter	2	0	0
Hemp, undressed, per cwt.	0	4	6
Lard, per cwt.	0	8	6
Madder, per cwt.	0	6	0
Mules and Asses, each	0	10	6
Horses, each	1	0	0
Oil, rape and linseed, per ton	39	18	6
Peas, per bushel	0	7	6
Perry, per ton	22	13	8
Potatoes, per cwt.	0	2	0
Seeds, clover, hay, &c.	1	0	0
Spirits, foreign, per gallon (I. M.)	1	2	6
Rum, per gallon	0	8	6
Tallow, per cwt.	0	3	2
Tares, per quarter	0	10	0
Timber, per load	2	15	0

"Wheat 16s. 5d. a quarter to 1s. according as the price rises from 61s. to 70s. a quarter.

"Barley, 13s. 10d. a quarter to 1s. according as the price rises from 32s. to 40s. a quarter.

"Oats, 10s. 9d. a quarter to 1s. according as the price rises from 24s. to 31s. a quarter.

"Beef, lamb, mutton, pork, sheep, and swine are prohibited to be imported, by 6 Geo. IV. c. 117.

"While the landowners have been strenuously exerting themselves to close, hermetically, if possible, the home market against foreign agricultural produce, they have, with admirable consistency of policy, been, at the the same time, endeavouring to throw it wide open for the admission of foreign manufactures. This places their conduct in a most conspicuous light. Surely, if a free trade in manufactures was for the benefit of the community, so was a free trade in the produce of the soil. But, then, our feudal Solons do not deal in cotton, nor silk, nor hardwares; they are only dealers in corn, and that makes all the difference.

"It is not a difficult problem to ascertain the annual burthen imposed on the community by the corn-tax. It appears, from the resolutions submitted to the House of Commons last session, by Lord Milton, that the average price of wheat in this country, in the year ending February, 1830, had been 64s. 2d. per quarter. The average price on the continent, and in America, during the same period, had been 46s. 3d. per quarter. Now, if there were no restrictions on the importation of corn, the price in England would be nearly the same as in Poland or in the United States; but in consequence of the boroughmongers' tax, the price is about 20s. per quarter higher: so that, if the annual consumption of corn by the community be 48 millions of quarters, they pay exactly so many pounds additional, in order to swell the rents of the landowners

"A tax upon bread is the most oppressive and unjust that could be im-

posed on the industrious classes. A man with £50. a year consumes, individually, as much bread as a man with 50,000*l.*, and, consequently, sustains as great an annual loss by the artificial enhancement of its price. All taxes on articles of ordinary consumption fall in the same disproportionate manner. They are like a fixed per centage on income, levied indiscriminately on every person, without regard to large or small revenues. Sugar, tea, and malt, are articles of general use; and the labourer and artizan contribute exactly in the same proportion as a lord on their individual consumption of those commodities In fact, it is to duties of this description the Aristocracy have always shewn a marked partiality: the excise, it is known, being the most productive branch of the revenue. Mr. Pitt used to say that the high price of labour in England was chiefly from the excise; three-fifths of the wages of the poor man passing into the exchequer. But no such proportion of the incomes of the Aristocracy flow into the public treasury.

"If the Boroughmongers ever charge themselves with any burthens, they are always prompt to get rid of them the first opportunity, though they touch them ever so lightly, and have been rendered necessary by their own infatuated measures. Thus, immediately after the peace, before any reduction in the public establishments, or in the amount of the monstrous debt they had contracted, the income-tax was abolished. Again, the duty on horses employed in *husbandry* has been long since repealed, but the *malt-tax* is still continued, and the beer duty—the most unfair and oppressive of all duties—was only repealed last session of parliament.

"From some duties the peerage is exempted altogether. A lord of parliament sends and receives all letters *free of postage*; he usually franks the letters of all his relatives and friends; he enjoys also the privilege of sending a letter from London by the post on *Sunday*—a sort of sabbath-breaking which would be considered impiety or perhaps blasphemy in another person.

"It would be tedious to go through the whole roll of taxes, to show how indulgent our legislators have been to themselves, and how unjust towards the rest of the community. If a lord by inheritance succeed to an estate worth 100,000*l.*, he has not a shilling to pay the government. If a rich merchant die and bequeath as much to his children, they are taxed to the amount of 1500*l.*, or, if there is *no will*, to the amount of 2250*l.* If a poor man buy a cottage for 10*l.*, he has 10s., or one-twentieth part of the purchase-money, to pay for a conveyance. If a nobleman buy an estate worth 50,000*l.*, the stamp-duty is only one-hundred and-eleventh part of the purchase money, or 450*l.* A similar unequal tax is incurred in borrowing *small* sums on bond or mortgage, while special favour is shown to those who borrow *large* sums. If a man have eight windows in his house he is assessed 16s. 6d.; if he have *one* more ,he is charged 4s. 6d for it. If a lord have 180 windows he is charged 46*l.* 11s. 3d.; and if he have *one* more, he is charged only 1s. 6d.; and he may have as many more additional windows as he pleases at the same low rate of assessment.

The house tax falls heavily on the industrious tradesman, but lightly on the lord and esquire; the tradesman must reside in town, and occupy spacious premises, so that his rent is large, and the tax, being proportionate, deducts materially from his income, while the lord and esquire may reside in the country, occupy a fine mansion, and not be rented more than 50*l.* per annum. Lastly, lords and gentlemen may retire to Paris, Florence, or Brussels, for any thing they have to do, or any good they are capable of doing, by which they avoid house-tax, window-tax, and almost every other tax; but the tradesman and shop-keeper are necessarily confined to this country,—they must stick to their counting-houses and warehouses, and expiate, by toil and frugality, the follies and extravagances of their rulers.

"These are a few specimens of our fiscal regulations: we should never have done were we to notice all inequalities and oppressions resulting from aristocratic taxation. What we have said must, we imagine, demonstrate, practically, to merchants, copyholders, shopkeepers, tradesmen, and the middling and working orders generally, the advantages of having a *friend at court*—that is, of having political rights—that is, of having real representatives—that is, of not being taxed without their consent—that is, of having a reform in the Commons House of Parliament, instead of leaving public affairs to the exclusive management of noble lords and their nominees."

THE following Extracts from *The Guiana Chronicle and Demerara Gazette*, give us some idea of what slavery is:—

TO BE SOLD, BY AUCTION,

"On Wednesday, the 12th of January, 1831, by order of Ann Gillespie, at the Vendue Office,—the following family of SLAVES, at three, six, and nine months credit:—Rose, a field negro; her daughter Eve, 17 years, a house servant; son Adam, 17 years, a butler; Mercury, 14 years, a house boy; Kitty Ann, Phillis, and Sankey, three children."

"ON Wednesday, the 19th of January, 1831, at the Vendue Office, by order of Thomas Forrester and U. J. F. Bach, as administrators to the Estate of Joseph C——, deceased—28 SLAVES, mostly field negroes—amongst whom are some fine families, and some able single men. Registration list to be seen at this office." "S. A. GOODMAN."

"On Monday, Tuesday, Wednesday, and Thursday, the 9th, 10th, 11th and 12th of November next, by order of A. Vyfhuis, Junr.—Furniture, Silver and Plated Ware, Glass and Earthenware, Slaves, Sundries, Store Goods, Provisions, &c. &c.

"Also, by order of the Vendue master—the negress Betsey, bought at the Vendue of John and H. Rogers, qq.; a very prime domestic and field

negress. Sold for no fault.——Also, the negro Nelson, a prime field negro."
S. A. GOODMAN."

"*On Tuesday, the 3rd November, by order of Mary O. Brett,*"

"THE following effects, viz:—Household Furniture, consisting of mahogany dining tables, side-boards, chairs, bedsteads, wardrobes, wall shades, chandeliers, and what further may appear, unsold from last vendue.

"*Slaves.*—The woman Betsey Ann, a good washer and house servant, and Sally Maycock, a good huskstress and house servant.

"*Premises.*—That large and commodious dwelling house, situate in the corner of Murray-street, with coach-house, stable, water-house, and other outbuildings—the late residence of the deceased.

"N. B.—The furniture at three months, the slaves at six and twelve, and the premises at six, twelve, eighteen, and twenty-months' credit, with interest on the two last instalments." S. A. GOODMAN."

"TO PLANTERS AND OTHERS."

"For Hire, on the 19th July next, for one or two years certain,—24 Field Negroes, consisting of 8 men, 10 women, and 6 young persons—all strong and healthy. Terms, &c., may be known on application to Mrs. E. Bell, lot No. 10, Middle-road, or at the store of Messrs. M'Donald, Wilson, and Co."

"New-Amsterdam, 30th April, 1831."

SLAVE MARKET.—"The busiest scene at Kano is the Slave Market, composed of two long ranges of sheds, one for males and another for females. These poor creatures are seated in rows, decked out for exhibition; the buyer scrutinizes them as nicely as a purchaser with us does a horse, inspecting the tongue, teeth, eyes, and limbs, making them cough, and perform various movements, to ascertain if there be any thing unsound; and in case of a blemish appearing, or even without assigning a reason, he may return them within three days. As soon as the slaves are sold, the exposer gets back their finery, to be employed in ornamenting others. Most of the captives purchased at Kano are conveyed across the desert, during which their masters endeavour to keep up their spirits by an assurance that, on passing its boundaries, they will be set free, and dressed in red, which they account the gayest of colours. Supplies, however, often fail in this dreary journey; a want felt first by the slaves, many of whom perish with hunger and fatigue. Mr. Clapperton heard the doleful tale of a mother, who had seen her child dashed to the ground, while she herself was compelled by the lash to drag on an exhausted frame. Yet, when at all tolerably treated, they are very gay, an observation generally made in regard to slaves; but this gaiety, arising only from the absence of thought, probably conceals much secret wretchedness."—*Edinburgh Cabinet Library, No. II.*

[IT is gratifying to learn from a statement of Lord Althrop's, in the House of Commons, that directions have been given by the government for the emancipation of all slaves in the crown colonies belonging to the crown.

And Lord Howick stated, that in a dispatch received from the governor of Antigua, he was assured that during the five months which had elapsed since the emancipation of the slaves there, they had been occupied industriously in providing for their own support, and that, although their number was 371, no case of crime had occurred amongst them, nor were there any complaints of poverty.—*Edit.*]

"LEGH RICHMOND'S ADVICE TO HIS DAUGHTERS.—*My Dear M——:*—I leave you, in much love, a few fatherly hints.

"1. Be constant in private prayer.

"2. Be wise in the choice of books; shun every thing of the romance and novel kind; and even in poetry, keep to what is useful and instructive, as well as pleasant.

"3. In company, show that the principles of your father's house and ministry are your rule of conduct and your real delight. Be consistent—cheerful, but not light; conversible, but not trifling.

"4. Keep ever in view that you are supporting my character and credit as well as your own.

"5. Show a marked preference to such conversation, remarks, persons, discussion, and occupations, as may tend to essential good.

"6. Always think before you speak; say and do neither hastily nor unadvisedly.

"7. If any proposal is ever made to you, in which you hesitate how to act, first say to yourself—how would God have me to act? Secondly, what would my parents have me to do, if they were here to advise me?

"9. Never lose sight of this: that the more public my name, character and ministry are become, the more eyes and ears are turned to my children's conduct; they are expected, in knowledge and circumspection, in religion and morals, in opinions and habits, to show where they have been educated; and to adorn not only the Christian profession, but their parents' principles.

9. In music, prefer serious to light compositions; and in vocal keep close to sacred words.

"10. Pray much for your affectionate father."

THE NECESSITY OF METHOD OR RULE.—"Method is of great importance in all the affairs of life. It is a true saying, *He that doeth little with his head must do much with his hands*; and even *then*, the business is not half done, for want of *method*. Now he who hath the proper method of doing business, will shew it in *every affair* of life, even the *least*. He who has a *disorderly* family, has no *government* in that family; he probably has none because he has no *method* or *plan* of presiding. It was natural for the Apostle to say, "If a man know not how to rule his own house, how shall he take care of the Church of God?" Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.—*Dr. A. Clarke.*

GIN DRINKING.—"As a proof, if any proof be wanting, of the perni-

cious effects of dram-drinking, a letter of Sir Astley Cooper, to the secretary of the London Temperance Society, is in point. Sir Astley observes—'No person has greater hostility to dram-drinking than myself, insomuch that I never suffer any ardent spirits in my house, thinking them *evil spirits!* and if the poor could witness the white livers, the shattered nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms. But still I think the scheme so Utopian, that I cannot annex my name to it, for I could as soon believe that I could, by my own efforts, stop the cataract of Niagara, as prevent the poor of London from destroying themselves by intemperance.'"

WORTH REMEMBERING.—"George the Third reigned 59 years, 33 of which were passed in war, and 26 in peace. 'The Debt,' at his accession, was 120,000,000*l*; at his demise 820,000,000*l*.! George the Third found the annual charge of taxation 6,000,000*l*., and left it 60,000,000*l*. including the expense of collecting. It is computed that during this 'reign of war' there were sacrificed no less than 2,000,000 of our fellow-creatures."

READY-MADE SERMONS.—"Many booksellers make it a part of their trade to employ authors to write sermons, which, being printed in a sort of letter that at a distance looks like manuscript, they are enabled to supply the clergy with sermons ready-made. Dr Watkins, the compiler of the Biographical Dictionary, is one of these authors; the booksellers usually charge 10s. 6d. a bundle for sermons of that description. An amusing circumstance occurred to Mr. Biddley, of Plymouth, which was occasioned by the use of sermons of this sort. A brother clergyman paid him a visit, and was invited to preach; he did so; and on his coming down from the pulpit, Mr. Biddley observed to him that he had preached a most excellent sermon, but unfortunately that he had himself preached the very same sermon only a week before."—*Mr. Curtis' Speech at Cripplegate.*

DRUNKARDS IN NEW YORK.—"The revised statutes of New York provide, 'that upon complaint being made to any justice of the peace against any drunkard or tippler, he shall issue his warrant for the apprehension of the offender, and upon record of the conviction of such drunkard before a Jury, sufficient sureties may be required for good behaviour for the space of one year; and in default of such sureties, he may be committed to the common gaol. The gaol-keeper is directed to exhibit a list of such inmates to every Court of General Sessions of the Peace, who are enjoined to enquire into the circumstances of each case, and, if minors, are empowered to bind them out, or, in their discretion in every case, may order them to be kept in the common gaol for the term of six months at hard labour, on bread and water only.'"

REMEDIES FOR DRUNKENNESS, RECOMMENDED BY DR. RUSH—"The remedies which are proper to prevent the recurrence of fits of drunkenness, and to destroy the desire for ardent spirits, are religious, metaphysical, and medical. I shall briefly mention them.

"1. Many hundred drunkards have been cured of their desire for ardent

spirits, by a practical belief in the doctrines of the Christian religion. Examples of the divine efficacy of Christianity for this purpose, have lately occurred in many parts of the United States.

"2. A sudden sense of the guilt contracted by drunkenness, and of its punishment in a future world. It once cured a gentleman in Philadelphia, who, in a fit of drunkenness, attempted to murder a wife whom he loved. Upon being told of it when he was sober, he was so struck with the enormity of the crime he had nearly committed, that he never tasted spirituous liquors afterwards.

"3. A sudden sense of shame. Of the efficacy of this deep-seated principle in the human bosom, in curing drunkenness, I shall relate a remarkable instance.

"A gentleman in one of the southern states, who had nearly destroyed himself by strong drink, was remarkable for exhibiting the grossest marks of folly in his fits of intoxication. One evening, sitting in his parlour, he heard an uncommon noise in his kitchen. He went to the door, and peeped through the key-hole, from whence he saw one of his negroes diverting his fellow-servants, by mimicking his master's gestures and conversation when he was drunk.—The sight overwhelmed him with shame and distress, and instantly became the means of his reformation.

"4. The association of the idea of ardent spirits, with a painful and disagreeable impression upon some part of the body, has sometimes cured the love of strong drink. I once tempted a negro man, who was habitually fond of ardent spirits, to drink some rum, (which I placed in his way,) and in which I had put a few grains of tartar emetic.—The tartar sickened and vomited him to such a degree, that he supposed himself to be poisoned. I was much gratified by observing he could not bear the sight or smell of spirits, for two years afterwards.

"Our knowledge of this principle of association upon the minds and conduct of men, should lead us to destroy, by means of other impressions, the influence of all those circumstances, with which the recollection and desire of spirits is combined. Some men drink only in the *morning*, some at *noon*, and some at *night*. Some men drink only on a *market-day*, some at *one* tavern only, some only in *one kind* of company. Now by finding a new and interesting employment, or subject of conversation for drunkards, at the usual times they have been accustomed to drink, and by restraining them, by the same means, from those places and companions which suggested to them the idea of ardent spirits, their habits of intemperance may be completely destroyed.

"'It is a good rule for drunkards to break all such habits. Let the frequenter of drinking clubs, masonic lodges, and other bacchanalian assemblies, leave off attending these places, and if they must drink, let them do so at home, where, there is every likelihood, his potations will be less liberal. Let him also forswear the society of boon companions, either in his own habitation or in theirs. Let him, if he can manage it, remove from the place of his usual residence, and go somewhere else. Let him also take abundance of exercise, court the society of sober and intellectual people,

and turn his attention to reading, or gardening, or sailing, or whatever innocent amusement he has a fancy for.'

"5. The love of ardent spirits has sometimes been subdued by exciting a counter passion in the mind. A citizen of Philadelphia had many unsuccessful attempts to cure his wife of drunkenness. At length, despairing of her reformation, he purchased a hogshead of rum, and after tapping it, left the key in the door of the room in which it was placed, as if he had forgotten it. His disign was to give his wife an opportunity of drinking herself to death. She suspected this to be his motive, in what he had done, and suddenly left off drinking. Resentment here became the antidote to intemperance.

"6. A diet, consisting wholly of vegetables, cured a physician in Maryland of drunkenness, probably by lessening that thirst, which is always more or less excited by animal food.

"7. I have known an oath taken before a magistrate, to drink no more spirits, produce a perfect cure of drunkenness. It is sometimes cured in this way in Ireland. Persons who take oaths for this purpose are called affidavit men.

"8. An advantage would probably arise from frequent representations being made to drunkards, not only of the certainty, but of the *suddenness* of death, from habits of intemperance. I have heard of two persons being cured of the love of ardent spirits, by seeing death suddenly induced by fits of intoxication; in the one case in a stranger, and in the other, in an intimate friend.

"9. It has been said, that the disuse of spirits should be gradual; but my observations authorise me to say, that persons who have been addicted to them, should abstain from them *suddenly* and *entirely*. 'Taste not, handle not, touch not,' should be inscribed upon every vessel that contains spirits in the house of a man who wishes to be cured of habits of intemperance. To obviate, for a while, the debility which arises from the sudden abstraction of the stimulus of spirits, laudanum, or bitters infused in water, should be taken, and perhaps a larger quantity of beer or wine, than is consistent with the strict rules of temperate living. By the temporary use of these substitutes for spirits, I have never known the transition to sober habits to be attended with bad effects, but often with permanent health of body and peace of mind.

"There are some cases of debility, muscular exhaustion, and tremour of the nervous system, brought on by intemperance in spirituous liquors, wherein greater danger might arise from a sudden and total abstinence from them, than from a gradual withdrawal. In these instances, a similar method might be adopted to what the celebrated Dr. Pitcairn put in successful operation with a Highland chieftain, one of his patients. In attempting to break his habits of intemperance, he exacted a promise that the latter would every day drop a certain quantity of sealing-wax into his glass. He did so, and as the wax accumulated, the capacity of the glass diminished, and, consequently, the quantity of whiskey it was capable of containing. By this plan he was cured of this habit altogether."

Correspondence.

CO-OPERATION.

To the Editor of the Moral Reformer.

SIR,

I AM surprised to see such a letter on this subject as appeared in your very useful publication for last month, from my friend Jennings, of Kendal, whom I know to be a sensible man, a friend of liberty, and a religious reformer. I cannot account for his weakness in this instance, without attributing it to his being personally interested in opposing the Co-operative System. He commences his letter with copious extracts from the first number of the Lancashire Co-operator, and the resolutions passed at the delegate meeting of co-operative societies, held in Manchester on 27th and 28th May last, but he does not inform his readers which of the extracts he objects to. He says, at the end of his letter, that the system is not founded upon the immutable principles of reason and justice, is without analogy in the whole course of Divine Providence, directly opposed to the plainest and most important precepts of the christian religion, naturally calculated to produce disaffection, and ultimately, a race of thieves and robbers upon principle:—upon which of these extracts does he found this uncharitable judgment? Not surely upon the first and second, which merely declare "that labour is the source, and that labouring people have created all wealth." The truth of these cannot be denied; nor upon the third, which says, "that having created all wealth, they ought to be the richest class:"—surely this is more consistent with reason and immutable justice than that the idle and useless should be the richest. As to the fourth, that "the labourers would have been the richest class if they had not worked for masters," let him prove this that made the assertion. The fifth, "that labourers, in the present state of society, work against, instead of assisting each other," is witnessed every day, in their competition with each other to obtain employment. Sixth, seventh, and last, "that labourers, if they had capital, might employ themselves; that tradesmen live upon profits arising from the sale of articles produced by the labourer; that the labourers might increase their incomes by selling the articles they make to the consumers of them;" all this is perfectly true, just, and reasonable. M. J. himself acknowledged that Trading Fund Associations must, if honestly managed, accumulate a capital; and surely it cannot be inconsistent either with immutable justice, reason, or religion, that they should do as they will with the produce of their own industry; he can even have no right to call them thieves and robbers, for so doing:—but this is the head and front of their offending. When Co-operative Societies, by means of this stepping stone, have acquired 30*l.* each man, if 200, or any

other number, think proper to purchase, or to rent land, to put this money into a common fund, and to work for, and with each other out of the common stock, it will not be inconsistent with Divine Providence, in the economy of the ant and the bee, nor with the state of the primitive christians, when they had all things common, and no man said that ought he possessed was his own, but distribution was made to every man as he had need, and the widows, orphans, young, aged, weak, and lame, were amply provided for. However acute Mr. Jennings may be when reasoning upon its doctrines, he has studied the practical part of christianity to very little purpose; and after all, this is, by far, the most important, if he has not discovered that it was intended to humble the great, to exalt the lowly, and to teach the perfect equality of man :—so it was understood and so it was practised by its first converts, according to the book of the Acts of the Apostles. Before Mr. Jennings attempted to write upon the subject, he should have made himself better acquainted with the principles of co-operation. He stumbles upon the phrase "Equity of exertions, and of the means of enjoyments." It should have been, "Equity of Rights," instead of enjoyments. This has caused him to say a deal of nonsense about there being no lame or blind, weak or strong, in co-operative communities.

I should have expected Mr. J. to be one of the last men in the world to say any thing against the perfect equality of man, unless he be of a numerous description of men who bawl loudly for liberty to be extended to their own grade in society, but have no wish that it should descend one step lower. Christianity, taking men as it found them, entreated every man to be faithful in the situation in which he was placed, and not to be over anxious about worldly things; but it taught no degrading servility, nor submission to higher powers, further than was consistent with obedience to his father in heaven—it was intended for present, as well as future salvation, having the promise of the life that now is, as well as that which is to come. Co-operation has nothing to do with cant, or sectarianism in religion; its morality is not, and cannot be superior; but its grand principles are—every man is my brother, therefore it is my duty to seek my happiness in the happiness of all. As such, it is the very opposite of a monopoly—a monopoly being the union of a few to promote their own private interests at the expense of the many. I would recommend Mr. Jennings to read the Revolt of the Bees, the Reproof of Brutus, Mr. Owen's, and Mr. Thompson's Works, of Cork, before he writes again upon Co-operation.

I am, dear Sir,

Yours very sincerely,

JOHN FINCH.

Liverpool.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

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DOMESTIC HAPPINESS.

HOWEVER varied men's pursuits, the enjoyment of *happiness* seems to be the prevailing desire, though the non-attainment of it is not less common than the variety of opinions as to the course in which it is to be found. There is, however, one species of happiness in favour of which there is little diversity of opinion, and that is, *domestic happiness*. Though some may never desire it, and though a greater number have never enjoyed it, there scarcely can be two opinions, in the abstract, as to its importance. It is of divine creation; it grows with the growth of virtue, and is nourished and caressed by all the wise and good. The sound of its name is enchanting: the sympathy of its ties; the cordiality of its principles; the peaceful, composed, and settled character of its dominion; and the stability of its blessings, give it a grace and a character most endearing to man. Domestic happiness! thou safe retreat from all the turbulent scenes of life! thou salutary stay to the wandering desires of mortals! thou resting place along the thorny and rugged path of life! thou tuner of the heart to sympathy, charity, and contentment! thou only remaining corner of earthly paradise! thou best school of virtue, and preparation for a better world! before thy shrine I humbly bow, and, to acquire thy favour, I would cheerfully part with my all! All ages praise thee; all tongues acknowledge the superiority of thy blessings. If we ask the wooing swains what it is that glitters in their imaginations; which turns months into weeks and weeks into days—if we ask the

newly married pair what induced them to leave father and mother, and what is that exquisite enjoyment with which they seem so much elated;—if we ask the social pair at the age of forty, who have borne all the labour of rearing a numerous family which now surrounds their board, by what they have been cheered along the way—if we enquire of the decrepit man and woman of four-score years—what is the last earthly comfort of which they would be deprived,—all with one voice exclaim—DOMESTIC HAPPINESS!

"It is not good for man to be *alone*;" nor, so far as his own happiness is concerned, (though the public good may require it) is it good to be leagued with multitudes. We cannot define the exact limits of association, but it is clear, from experience, that the greatest social happiness is of a *household* character. But domestic happiness, whence is it, and by what is it to be ascertained? Is it the offspring of honour, power, or wealth? Are palaces the ordinary places of its abode? or are sumptuous feasts, a splendid equipage, or gallant deeds, the marks by which it is to be known? Alas! here is the delusion. Fancying that domestic happiness is allied to affluence, and can never germinate or grow in any other soil, men seek it where it cannot be found, and overlook it when it is present at hand. Though it is excluded from no condition of life, it finds the place where there is "neither poverty nor riches" the easiest of access. The extremely poor cannot enjoy much domestic happiness; the extremely rich know little but the name: it is a plant indigenous to the temperate zone, and there alone it will be found in the healthiest state. Though every observer may say something of this blessing, and trace its various characteristics, yet the man and the woman, and the family, who really enjoy this heaven-born gift, would find it impossible to convey to a stranger, through the medium of words, an accurate idea of its pleasures:—it must be experienced to be known.

To begin with a happy couple. With united hearts they cherish a faithful regard to their first and mutual pledge of love; they avoid not only the license of improper wishes, but the very appearance of such an evil. Differing as they may do in religion, or in their views of some domestic matters, they respect each other's judgments; and where unity cannot be had, they supply its place with forbearance. Convinced of each other's sincerity, and anxious, above every thing, to promote each other's

prosperity, they proceed with mutual confidence and delight. United together for better and for worse, performing their parts with the best intentions, if the result is sometimes adverse, they submit with mutual complacency. They have no divided interests; no motives for concealment; but, like true help-mates, they labour together, and the success of one is the success of both. They have but *one* home, and they would be ashamed to appear to prefer the enjoyments of any other place. The wife avoids the disgraceful habit of gossiping, and the husband, except on necessary occasions, loves to prefer his own fire-side. They join in sweet consultation as to the order of the house, the tutoring of the children, the expenditure of their money, and every other branch of family affairs. The judgment and prudence displayed by a good husband renders it unnecessary to put in his claim to rule, whilst the wife delights in the opportunity of submitting to such a husband. The best, however, are not free from imperfections, from mistakes of judgment, and from little fits of bad temper, but these are neither frequent nor settled faults; their effects are like those of the thunder storm in summer—a purer atmosphere and a bluer sky. The suspension of good offices, by those whose hearts are right, is but a gain of power, by which to rivet the affections closer than before. The husband loves his wife, and values her at a price above rubies; the wife respects and reverences her husband, and delights to see him pleased, and it is her highest ambition to deserve his esteem.

But I must notice the children— the dear children. First, the lovely babe hanging at the breast—see a mother's embrace, and listen to a mother's blessing. Next the prattling child of three years old tells its pretty tales, and commands, by its infant eloquence, a seat upon its father's knee: the older boys and girls, all in their proper places, acting as they are told, speaking or keeping silence as decorum seems fit. Each one, as sharers in the happiness of the family, seems delighted to promote its increase. Though not without the thoughtlessness of childhood, nor the failings of humanity, they have no pleasure in displeasing their parents, and no enjoyments without their smile. They are managed, not by physical authority, but by the inculcation of good principles, and by an attempt to convince them that their duty and their interest are inseparably connected. They are watched according to their known dispositions, and the temptations to which they are exposed, and are guarded from evil by

all that parental anxiety can devise. The elder are taught to consider themselves examples to the younger, and the younger are enjoined to submit to the elder. Every reasonable indulgence is allowed, and nothing enforced that would alienate their affections from their parents or their home.

In this supposed scene of domestic happiness, we find every civil, moral, and religious duty recognized and duly attended to. Economy and cleanliness are always visible, whilst the growing prosperity of the family bears witness to the value of these virtues. *Moderation* is practised in all things, and, though *saving* is constantly enforced, it is not a *selfish* saving. It is a standing rule to remember the poor. The surplus of meals, and the cast-off clothes, are not the only things they impart, but, grateful to Providence for his numerous mercies, they make a regular practice of seeking out, and assisting the distressed. Though affable and kind, their social visits are rather limited, having found that visiting and "parties" contribute, in various ways, to undermine domestic happiness. Order is a large contributor to domestic comfort; aad hence, though the poor have many obstacles to contend with, we always find its principles less or more recognized. *A place for every thing*, and *a time for every thing*, should be considered as the two great commandments in family arrangements. Where you find order, cleanliness, industry, and piety, you find the component elements of domestic happiness. With these things before him, and with a well disciplined family of children basking beneath his smile, the father is highly flattered and proud of his station; his possessions, though limited to his wife, his children, and his domestic conveniences, are greater to him than the crown of a kingdom; and his situation is, in fact, the happiest this world can afford. In difficulties or in trouble he has a counsellor at hand, in whose sympathy and advice, or in whose exalted resignation, he never fails to find relief. On a bed of sickness, where all the world's enjoyments recede, the kind attention, the sympathetic tear, the condoling accents, the pious ejaculations of a faithful wife, raise his mind with fortitude, and create a feeling of animation and pleasure, which must be experienced to be understood. The man is also proud of his offspring; he loves them as his own life; and for their support and education, he cheerfully labours hard, and even suffers privation. He delights to embue their minds with heavenly principles, to divert their feet into wisdom's ways, and

to stimulate them to every thing that is good by his own example. Whatever else may be neglected, so important is it "to teach the young idea how to shoot," he neglects not to call them together to give them a father's lessons. Neither day nor sunday-schools are his proxies; in moral and religious matters he teaches them *himself*. He delights in the prospect of bequeathing to society an increase, that will do honour to themselves and to their species. Allowing for every interruption—for the infirmities of human nature—for the inconstancy of earthly bliss—I take the liberty to affirm, if there be happiness in the world, it is to be found here. Come here, ye selfish, ye sordid, ye sensual men, and visit this school of wisdom, from which you have hitherto disdained to take a single lesson. Come here, ye votaries of uncleanliness, who shut your eyes to rational enjoyment, that you may wallow in licentious pleasures which sting you to the heart, undermine your constitutions, and will shortly sink you to perdition—come and learn where pleasure, most pure and permanent is to be had. Come ye thousands upon thousands of vicious and immoral husbands and wives, who before God and the world promised and vowed to live together in holy matrimony, to love and to cherish, to comfort and esteem each other, in sickness and in health—for better, for worse—for richer, for poorer—as long as ye both should live;—and behold in the example of a happy family, how vastly you have fallen short of performing your duty; and that, unless you repent, it is certain you cannot escape the condemnation of heaven.

It is much easier to characterize and praise domestic happiness, as it is that of every other excellency, than to point out, to any *great extent*, where it flourishes in real life. Though all men seem to pant after happiness, few are really happy; and though many will praise domestic happiness, yet but few have either judgment or conduct sufficient to secure it. This brings me to a painful part of my subject. An overwhelming majority of those who might, and ought to be enjoying conjugal happiness and domestic bliss, are living in a state of contention, malice, and confusion. The fair flowers of nature are trampled upon, and open rebellion is kept up against the ordinance of heaven. Travel where you please, insinuate yourselves into the company of every class, and you will find that, in many instances, there is scarcely a shadow of household happiness, and that in most it is much interrupted and embittered with pernicious

practices. The families of the rich, taken altogether, are by no means happy; and though there is less bustle and confusion than in the houses of the poor, yet a minute acquaintance with many of them would convince us, that there are aching hearts beneath splendid dresses, and factious interests, and unhappy jarrings in the interior of those buildings, where all seem calm and quiet. The straits to which they are reduced to keep up appearances—the insincerity of their conduct, imposed by the laws of respectable society—the high blood of their sons, and the pride of their daughters, as that of "young ladies and gentlemen"—the vexatious and unmanageable behaviour of their numerous servants—their routs of pleasure and their perpetual visits—and their generally *artificial* mode of living—however they may contribute to "the pleasures of sin,"—most certainly are hostile to the growth of domestic happiness. Amongst the poor, family dissentions, and a want of social happiness, are so common as not to be concealed. Instances of husbands getting drunk and beating their wives—of wives ruining their husbands by idleness and excess—of parents absconding from their families—and of children breaking every restraint, and acting a lawless and turbulent part—are familiar to us all. If any person wish to be acquainted with these matters, and to see some of the most striking specimens, let him attend the overseers' office on the days for granting relief,—and especially, let him attend the petty sessions, held by the magistrates every week. But the evil is not confined to those whose conduct is before the world; a great number of the cases of conjugal infelicity are not made public; many men and their wives (to use a homely phrase) "live like cat and dog," and the matrimonial tie, which ought to be a pledge of happiness, becomes the bond of misery. Great numbers who seem comparatively comfortable, neglect their children—to teach them is a great task, and to bear their company is a burden. On the week day they consign them to the factory and to the street; on a sunday, if young, to the sunday-school—if older, to the depraving influence of out-door association. From whence should the branches derive their influence but from the stem; and why should we separate that which God has joined together? There cannot be domestic happiness while children are divided from their parents, nor will there ever be good children until parents themselves become the teachers. Oh! ye ministers of religion, why don't you press this, and never cease your

assiduous labours till every fire-side become a seminary for instruction? Indeed, to expect, in the present circumstances of society, domestic happiness to be general, would be as absurd as to expect a harvest in the month of February. The materials are not in existence; the people are not prepared for it; their habits are incompatable with it; the moral character of society renders it impossible. Unfortunately, in tracing the *great cause* of this evil, I am forced to the same uncomfortable conclusion as I have been when considering the bad habits of society generally; and that is, that it is owing first, to *an unnatural state of association;* and secondly, to *the almost entire absence of that corrective influence which real christian teaching affords.* Domestic misery, in the main, arises from *ignorance* and *vice;* ignorance and vice from the absence of the lessons of christianity; and that absence from the character of the religious systems of the day; which, instead of being formed simply to teach the people, and to diffuse piety and goodness through every grade of society, even to the most obscure places both in town and country, are formed to promote the popularity of a sect, and to minister to the importance and secular interests of official men. As well might we expect corn to grow without seed, as the people to be good or happy without being properly taught. What can we expect from a young couple trained in the hottest beds of vice, whose ears have been familiarized to nothing but awful, obscene, and wicked language; who have had constantly before them a host of bad examples; whose work days have been spent in labour, and sabbaths in vulgar and brutal pleasures; whose minds have never been impressed with the glory of God, the love of Christ, or the awful realities of another world—what can we expect from such, but that they will be personally wicked; and that, united in marriage, so soon as the perplexities and cares of housekeeping begin to trouble them, their conduct will be exactly that which we are doomed every day to witness? Though the radical remedies are—an improvement in the civil and social arrangements of society; and especially the universal adoption of the primitive plan of diffusing christian instruction—remedies which would supplant by far the greater part of modernly instituted "societies"—yet this article may be the medium of conveying a few hints, which may be of use to those who, having made domestic happiness the object of their wishes, find many difficulties in the way of its attainment.

Having always maintained that domestic happiness is the greatest earthly blessing; that if a man is not happy at home, his other pleasures are not worth the name; I urge, in the first place, that he ought not to grudge any reasonable sacrifice in order to obtain it. If we propose years of bliss, we must not murmur at a few days of pain. Having preferred the married state, instead of a giddy, flippant demeanor, we should learn to be steady and thoughtful. It is one of the most important steps in life, on which depends the welfare or misery of ourselves, our offspring, and, perhaps, that of generations unborn, both for this world and the next. Having secured the affections of a woman, and flattered her with a view of the promised land, we should do every thing in our power to put her in possession of it. Instead of clinging to our old associates; instead of rambling abroad and seeking out our pot companions, we should rejoice with the wife of our youth; man should "leave all and cleave to his wife." The first years should be spent like the seven plentiful years in Egypt—in laying up a stock against future want. Before the *bairns* begin to be troublesome, the house should be well furnished; household arrangements should be made as perfect as possible, and a little stock of money collected against a "rainy day." The wife should, therefore, put away her *lassish* habits; she is now a *partner* in the establishment; the *mistress* of the house, and should be deeply impressed with a sense of her duty, and her responsibility also. I feel it important to press this point, the first years of many of the wives of working men being so very ill spent. I have known many commence in lodgings, and in lodgings they have still been found at the end of three or four years. If your stock consist only of a bed, a couple of chairs, a table, and a few pots and pans, I would say to every couple intending to be married,—never commence your wedded life in lodgings. I could point out its injurious tendency in many different ways; Take a cot of your own, and never tie the fatal knot till, by your own industry and carefulness, you have a little to begin with; this little will soon increase, and every step you advance will increase your ambition to get a step higher. How inconsistent that the girl who was a known hard worker, should, upon becoming a wife, become idle; or in the homely adage, that she should "break her elbow!" For want of industry at the commencement, how often is she forced to the factory, or to the loom, at a time when, with three or four little ones about her feet, her sole attention is required to manage

her family. Neither wife nor husband, therefore, should be idle, but co-operate in every possible way, in laying for themselves the foundation of future prosperity. I need not add, that *saving* as well as *getting* is indispensable; that *excesses* of all sorts must be avoided, and above every other, that of *social drinking*, whether at home or at public houses, must be *detested*, as the *sure road to poverty, misery, infamy, and everlasting ruin.* A good beginning is the surest earnest, and I have seldom known any fail to secure their own respectability and happiness, who have commenced and proceeded in the way I have here advised.

Whilst I make no exceptions in giving this advice, I know that there are many who become husbands and wives, so entirely ignorant, so destitute of every qualification for entering into the married state, that upon *them*, all that I can say will be entirely lost. If not even unable to read, they have little or no aim beyond eating and drinking, and mere animal gratification; numbers marry in this degraded condition. Some object strongly to early marriages; but though I am not of this school, I nevertheless depricate ignorant and improvident marriages; but the evil is to be remedied, not by extending the period of marriage, but by teaching the partners, at the proper age, the duties and importance of the engagement. I never meet wooing couples, though they be young, if the parties be well instructed, if they have learned to act with judgment, and to be faithful and true to each other, without an emotion of sincere pleasure. Though in some instances, late marriages, and even a perpetual single life, may be honourable, yet I have never considered either the one or the other, especially in *towns*, as the greatest contributors to virtue. If our youth were but under the direction of a proper guardianship, and were well instructed, we should seldom have to deplore the effects of early marriages, either as to health or morals; or to witness the conduct of parents, whose neglect of duty is followed by a rash interference, the bitter effects of which are often coeval with life.

I may here advert to the *unequal* and *injudicious* connections which are formed, even by those who are old enough to know better. When men intend to marry, they ought to reason upon the importance of the connection, and the permanent nature of the tie; to listen to the advice of friends; and at least, to be so consistent as to pursue the course they have often recommended to others. If two be *unequally* yoked, how can they draw together? This inequality may refer to age, property, rank, re-

ligion, dispositions, and, perhaps, personal appearance. In most of these particulars, the baneful consequences of improper marriages are so notorious as to render a formal statement unnecessary. Even ten years is a disparity in *age*, but what shall we say when we meet with a difference of from twenty to fifty years? Young women seem not less adepts at insinuating themselves into the graces of men old enough to be their fathers, than older maids at ensnaring the giddy and thoughtless youth. And I may reverse it and say, that young men are not less foolish in taking to wife a woman as old again as themselves, than the old dotard of sixty is ridiculous in taking a girl of twenty. The inequality may be borne for a time, but, besides numerous other evils, if the *elder* partner lives to be *very old*, the love of the *younger* often "waxes cold." Again, when a woman possessed of money has been selected by a man who has none, it often happens that so soon as he has secured her property, which was his *only* choice, he treats her as any thing but his beloved wife. In other cases, the party which brings the money will put in a superior claim, and wranglings and contentions are sure to ensue. In all cases where money is the bond of union, affection will he fickle and lukewarm; and if poverty should succeed, it becomes totally extinct. There are so many circumstances, and so much family influence subsequently bearing upon the happiness of those who enter the marriage state, that, excepting where there is mutual and genuine love, a difference in *rank* is often followed by other differences of a serious cast. It is much better for those whose education, manners, and family connections, are assimulated to each other, to go together, than to risk the consequences of a dissimilarity in these respects. A difference in *religious sentiment* and *connections*, is one which, with the serious and well disposed, of all others should be avoided, if possible. When I say a *difference*, I do not mean a mere *shade* of difference, but such a one as cannot be accommodated without a violation of conscience, a scism in family instruction, and frequent personal jarring. In other respects when there is a liberal feeling, a conviction of the right of private judgment, and an abhorrence of bigotry, persons may agree to differ and still live happy. But after all, it is the best, for persons of the same religion to marry together. Courtships are attended with so little caution, and fears and suspicions lie dormant beneath the potency of prepossessive love, or else it would be of unspeakable advantage that *unanimity* in *disposition*, should never be overlooked. If one be

cheerful, the other morose—one reserved, the other loquacious—one tidy and exact, the other slothful and careless—one meek and gentle, the other angry and turbulent—one sordid and penurious, the other liberal and free—one intellectual, the other barren of information—one religiously inclined, the other a thorough worldling in disposition—if these, or other disparities exist to any considerable extent, if they should not mar the peace of the married pair, they will considerably diminish their pleasures. Though, as Solomon says, "favour is deceitful, and beauty is vain," it is a matter not to be overlooked. *Personal attractions*, we know, often strike the first dart; yet here also, the whisperings of reason should be suffered to have their weight. It is true, charms often meet charms, and the second rate are often left for their like; and where there is a fair balance of other properties, this is very proper. A wise man will always prefer the qualities of the *mind* to those which are merely external, and set a high value upon "the ornament of a meek and quiet spirit," compared to the adorning of "gold and pearls, and costly array." Where there are first-rate personal accomplishments, unless both parties share in them, there are too often fears and jealousies on that side where nature has been less indulgent.

Upon the whole, though a perfect agreement in many particulars is not to be expected, yet, as close an approximation as is practicable should never be overlooked. In this, as in many other things, both men and women find their errors when it is too late. To those, whose lot is cast, and whose case I may have touched in some of the above remarks, I can only say, try to make the best of your bargain. You think you might have done better; if you had made any other choice, possibly, you might have done *worse*. Remember, it is the mixture of evil that gives a zest to that which is really good. But those who are yet untied, I would sincerely entreat to be cautious. There is nothing that has a greater influence in destroying domestic happiness, than the choice of an improper partner. Marriage has been described as

"——a lottery where there lies
More than a hundred blanks to one good prize;"

but I think this view is not correct. I neither think the blanks so far outnumber the prizes, nor that a lottery is a fair or a judicious comparison of marriage. And it may be this delusion—this uncertainty—that makes tickets so plentiful, and puachasers so few! Let young candidates for the wedded state, act sincerely, prudently, and in the fear of God; considering well

the momentous consequences depending upon this single step. Let the fault of those who have got blanks be attributed to themselves; and let not others, who feel disposed, be deterred from endeavouring to obtain a "capital" prize.

Before I proceed to notice some of the internal arrangements of families, connected with my present subject, it is proper to admit, and I do this most explicitly, that domestic happiness is not to be the uninterrupted portion of every individual, however he may strive to attain it. Men become heirs to many ills in life, and especially in their domestic capacity, which they cannot possibly avoid. Poverty, misfortune, sickness, and death, will often disturb, and sometimes destroy, domestic peace. Where the minds of every individual in a family are piously resigned, there is sometimes happiness amidst extreme poverty; but poverty, in general, is a most ungenial soil for the growth of happiness. It operates unfavourably upon the temper of the parties; false imputations are cast upon each other; and, unable to get the necessaries of life, and to keep out of debt, how can we expect them to be happy? Reverse of fortune, to which commercial men are ever exposed, is an invader of the peaceful retreats of home. Brooding over the melancholy anticipations of evil, the distracted tradesman goes home, and would fain forget his troubles, but he cannot. The smiles of a wife, the prattling of the children, the splendour of the parlour, the sumptuous meal, and the downy pillow, all, cannot remove the anxieties of bad markets, bad debts, payments due and empty coffers. Sickness and death are the sure visitants of every house; they come with messages of sorrow, and make every habitation, by turns, into a house of mourning. Who can describe the devastations of the king of terrors? To-day all seems calm and serene; preparations are making for enjoyments yet months to come: but ere the end of the week every thing domestic seems marked with the gloom of death. The tongue that gave good counsel is now silent; the eyes that sparkled with domestic joy are for ever set; the hands which were always employed in doing good are unnerved; and the wife is left without a husband, and the children without a father! Sad change! but one to which we must all, sooner or later, yield. Here, then, is a domestic affliction which no pen can describe, no imagination pourtray; but which, after all, is no doubt wisely intended for our good. On all such occasions may we be enabled to say, "the Lord gave and the Lord hath taken away, and blessed be his name!"

Having given a general view of domestic happiness, and its

reverse, and alluded generally to many of the duties and errors of husbands and wives; in pressing the subject still further upon their attention, there are a few particulars which I still wish to mention. I have said before, never commence in lodgings; I here add, let your house be suitable to your station; and, whilst you shun a mean, dirty situation, and especially cellars, get a house, the rent of which you can pay without embarrassment. For a family to be comfortable, they should have, at least, two decent sized rooms below, one for cooking and all the dirty work, and the other for the family to eat and sit in: they should also have sleeping apartments sufficient to divide the family, as age or sex may render proper. A back yard, and a garden, be it ever so small, adds much to the comfort of a house. But, while provisions are high, and land dear, this can seldom be had, and especially by those who are crowded together in the middle of large towns. Sickness is a great drawback upon our social enjoyments, but we can never expect healthy families without paying proper attention to the situation of our dwellings. Order, as to time and place, has already been noticed; and so important is it, that nothing should be suffered to stand in its way: regularity is not only seemly in itself, but is a sourse of many positive advantages to a family. We should be neither penurious nor extravagant in our expenditure, taking the utmost care that we never exceed our means. Children should be allowed to enjoy, with generous feelings, the kind bounties of Providence; still, frugality and moderation should always be before them. The peace and composure of some families are sacrificed to the love of business; from Monday morning, till 12 o'clock on Saturday night, every moment seems devoted to this object. Success in getting money, however brilliant, is but a poor compensation for a neglected family, and a disordered house. If, instead of *saving* or *spending*, we were to make *enjoying* the mark, we should shew some wisdom in the choice: but in this, also, "men never *are*, but always *to be* blessed." Instead of being *content*, and enjoying, as we go on, the pleasures of rational and social life, many persons in business are involving themselves in anxieties, in the vain and delusive hope that when they get rich they will be more contented, and that an independency is the only proper goal of ambition. In visiting the poor, a stranger would suppose that poverty alone was the cause of their misery; but, though it is so in numerous instances, yet there are other causes operating more extensively. Drunkenness stands in the front; and, to detail all the domestic evils consequent upon this pernicious ha-

bit, would be to fill a volume. This is a tax, heavier in its amount and operation than all the taxes besides. Oh! the infatuation of those men and women who, with ample means in their possession, are degrading themselves, impoverishing their families, and contaminating society by a vicious example. More than one half of family suffering is attributable to this detestable practice. Even where the individuals are seldom seen inebriated, many hours which ought to be spent in the bosoms of their families, are spent amid the din and confusion of a public-house; and there are many tradesmen, whose evenings, till 11 or 12 o'clock, are sacrificed to this insatiable desire for company and drink. There are cases where working men bring in from thiry to forty shillings a week, and yet they are always poor; the men drink, the women shop and gossip! every thing goes wrong, and their income actually becomes a source of greater misery. For the sake of some, one heartily wishes for *better times*, yet such is the prevalency of abuse, that one dreads the effects upon those who have no control of themselves. Next to drinking, there is no practice among the poor, more to to be depricated then that of *shopping*. Frugality, independency, and family comfort, cannot exist with this practice. Every man and woman who wishes to be happy, must be determined to be *independent*; to lay out their money to the best advantage; to take no *credit*, either from the hawker, the provision shop, or the pawn-broker. As to the peace and quiet of families, to those who have had experience, I need not say, with all your best attempts, you will find it hard to steer the domestic bark clear from rocks and shoals, and quite safe from the effects of boisterous storms. Gales of cross tempers will sometimes blow; offences will arise, but it should be the desire of every individual to make peace and to controul his own passion; to deny himself if he can promote the general good.

> "The kindest and the happiest pair,
> Will find occasion to forbear;
> And something, every day they live,
> To pity, and perhaps forgive."

Oh! I do love to see a comfortable house, a little cot clean and tidy, a happy husband and a smiling wife; the children cheerful, orderly, and obedient, and the father and mother industrious, sober, and domesticated. Why, infatuated man! shouldst thou turn thy back upon bliss like this, and for momentary elation at the bottle, betray thy trust, and bring upon thyself and thy family, desolation and misery!

J. L.

I subjoin the following, which I printed some time ago on a large sheet, and with an open type; and copies of which are now to be found fixed up in the houses of the poor. It contains an epitome of the preceding article.

THE FAMILY MONITOR.

Remember and adore your Creator, and be grateful to him for all his favours.

Believe in the Saviour, trust in his promises, and endeavour to keep his commandments.

Never swear, nor use bad language, nor take the name of God in vain.

Avoid every thing that leads to *drunkenness;* it is the ruin of many families.

Be honest, open, and upright in all your dealings, and beware of getting into debt.

Feel for your distressed neighbours, and if you cannot relieve them yourselves, make their case known to the benevolent.

If you have any leisure time, devote it, not to lounging about, but to the acquirement of useful knowledge, to learning to read, to innocent recreation, and to doing good to others.

Be patient in adversity, and humble and charitable if God should increase your store.

Choose your cottage in a clean, open, airy situation, with as many conveniences, and at as low a rent as possible.

Keep your house whitewashed, tidy, and in good order; your beds, your clothing, and yourselves, as clean as you can.

Pay attention to the timely repairing of your furniture, your domestic utensils, and especially your clothes.

Be anxious to support yourselves by your own industry, and never depend upon the parish, or upon others, for relief, except it be absolutely necessary.

Manage your affairs with economy, and pay attention to the price, weight, measure, and quality of every thing you buy.

Never tie yourselves to shopkeepers, coal-dealers, hawkers, or manufacturers, by getting the articles you want on credit; if you do, you are sure to lose by it.

Beware of the ruinous practice of pledging your goods and clothing; poverty, misery, and degradation, are its inevitable consequences.

Let the management of your family, the peace of your house, and the peace of your neighbourhood, be your constant study.

Let both husband and wife exercise patience, forbearance, and forgiveness towards each other.

Let husbands love their wives and be not bitter against them, provide for them in sickness and in health, and do every thing in their power to make them comfortable.

Let wives reverence and obey their husbands, be sober, keepers at home, not meddling with their neighbour's affairs, but striving to promote the comfort and happiness of their own families.

Be anxious for the welfare of your children; provide for their education; instruct, admonish, and correct them in a proper spirit, and set them an example worthy of their imitation.

Do not suffer noise and clamour in the house, and never suffer more than one to speak at a time.

Let the children see that they love and obey their parents, love their brothers and sisters, keep from bad company, improve their minds, and aim at respectability in the world.

Let your whole family unite in every good work, study your present prosperity and your future welfare, and be determined to live as you would wish to die.

Let all in faith and hope agree,
Close in the bond of charity;
Let discord cease, and peace abound,
And every blessing here be found.

VARIETIES.

Horrid Murder.—Early on Saturday morning, October 8th, was committed a horrid and sanguinary murder, unprecedented for cruelty in the annals of history. The particulars are as follows:—Britannia and Gulielmus having at length completed the union which has so long been devoutly wished, the prospect of an *heir* became every day more apparent. His Majesty's exclusive devotedness to his vows became the source of much clamour and dissatisfaction among those paramours who began to perceive that they were no longer likely to succeed by their unrighteous allurements. After a long and painful travail his worthy Consort was delivered of her first-born son. So vindictive were some of the King's professed friends, that several attempts were made even to strangle the child at its birth; and some few scars, occasioned by the same, were quite visible on its features. It was, notwithstanding, a fine child, the King's son, the nation's hope, and its proper name was REFORM. Delivered in safety by the first physicians of the state, and the simultaneous pledges of millions being offered for its defence, who could suppose that a band of assassins could be found daring enough to attempt its life? It must needs, according to form, be christened, and have its name registered in the national records. The registrars, in the main, are a set of men far more devoted to their own exclusive interests, than to those who come before them; and, in this instance, fearing the result would be a loss of their illegal authority, they gravely indulged the design of committing infanticide. On the presentation of this royal child, a deep sensation was manifested; it was Monday night; flashes of anger and deep designing looks pervaded the assembly. "The matter must be gravely considered," said they; "we suspect both deception and danger in the claims of this child, and however we may be calumniated, we will not flinch from 'doing our duty.'" A plot was formed, and, after many suggestions, it was finally determined—"This is the *heir*, we are resolved to KILL him, that the inheritance may be ours. We will mock the King, and as for the royal spouse, we care not though her couch should be made to swim with tears." The darling infant was presented each successive evening, and was used at every examination with such wanton cruelty, that towards the end of the week faint hopes were entertained for its life. Its godfathers, Brougham and Grey, standing at the baptismal font, urged strenuously that at least it should be baptised, and its mother was waiting at the same time the intelligence of its fate with the greatest anxiety. On Saturday morning, the fatal 8th, as the day began to dawn, a hundred and seventy-eight of this ruthless camp laid violent hands upon the infant, and whilst gasping between life and

death, *twenty-one* others, graver than the rest, determined to do themselves the immortal honour of sprinkling the royal blood upon their lawn sleeves, rose up, and, with one blow, finished the fatal catastrophy. An inquest was held, and a verdict of *wilful murder* was pronounced against a hundred and ninety-nine—I don't say *what*—in the shape of men. Orders have been given for their apprehension; they are to be tried before a jury of the nation, and great fears are entertained as to the result, though some people think that most of them will get clear on the ground of *insanity*. As for the child, it was interred with all due solemnity, in the sure and certain hope of a speedy resurrection.

Matrimony.—The following short prayer, which *should* be used at the solemnization of matrimony, contains *three* points in which I feel considerable interest, and which, to mark them more particularly I have printed in italics.—"O merciful Lord and heavenly Father, by whose gracious gift mankind is increased; we beseech thee, assist with thy blessing these two persons; that they may *both be fruitful in the procreation of children*, and also *live together so long in godly love and honesty*, that they may see their *children christianly and virtuouly brought up*, to thy praise and honour, through Jesus Christ our Lord. Amen."

The first is truly anti-Malthusian, accords with all nature, with every declaration of the scriptures upon the subject, and with the best feelings of mankind. The second condemns the unseemly separations in high life, as well as in low life, and teaches the duty of husbands and wives loving each other with a godly affection, and of being faithful and true all the days of their lives. The third inculcates that which, if possible, is more neglected by parents than any other duty—seeing that their children are "christianly" and "virtuously" brought up. No plant will grow properly without culture and training; and no child can be brought up well without great care, and seasonable and persevering instruction. Let parents keep their children from *every bad association*—give them *wholesome and affectionate instruction*—and set before them a *good example*. These are the best antidotes to juvenile depravity, and the misery of grey hairs.

Children's Play.—Children are fond of play; they cannot be still; both their hands and their feet must be in exercise. But it has often been a subject of lamentation with me, that the superior reason of man has not been employed in providing suitable exercises to meet the vivacity of youth. In this department, which might be made even a branch of education, nothing has been done, excepting what has been attempted in infant schools. Play is capable of being made innocent, healthy, exciting, and instructive. It should be suited to the years of the children, to the seasons of the year, and to their situations in life, and should be such as would be adopted without injunction by the child-

ren themselves. It should be such as would frequently not only bring into exercise the faculties of the mind, but lead to those bodily movements and actions which afford a resemblance to something in real life. Children, without being conscious of the tendency, would as soon attempt a playful trick that was the embryo effort of some useful operation, as one that bore no relation to any thing useful. Can nothing be done? Is mischief, for want of better exercise, to be the costant calling of our infants? or is *bounce-ball*, *marbles*, or *pitch and toss* for ever to be practised at the corner of every street, for want of some rational amusement? The first is one of the most unmeaning, vacant exercises that could be adopted; the second is attended with more disputes and bad blood than all the rest, whilst the latter, it is too well known, is the commencement of a course of vice which often terminates in transportation or the gallows. It is a subject worthy the consideration of every well-wisher to society, and I should be glad to receive the remarks or suggestions of any who may make it an object of their studies.

County Economy.—Though it is clear that great savings in the expenditure of the county are not only needed, but capable of being made, yet so many of the county magistrates have been installed during the reign of extravagance, that such worthy men as Mr. Addison and Mr. Gale, must consent, for a time, in making their manly propositions for reducing salaries, to be found in the minority. These gentlemen, and a few others, have duties which they wish to perform to the *public*, but the others have duties which they are most anxious to perform solely for the individuals in office. Mr. Feilden, chaplain at the New Bailey, has but £6. a week, (that is about a pound a day, for no minister of Christ would be so *im*pious as to charge any thing for *working* on the *sabbath*) and surely, Mr. Addison has not such low views of the value of spiritual blessings, as to think that they could be had for less! What! go into the market and enquire the current price of a chaplain Do not defile your hands with such sacrilegious attempts! Let the Rev. gentleman enjoy his salary while he can bear up under so accumulated a load of duties, and also the retiring pension of *half pay*, as an honourable testimony of his valuable services. It is all right for a clergyman to go "higgling about the country" for the best living he can catch, and to change every month, if he can get more money, but it is not right for magistrates either to give low salaries, or to *change* them while the holders live. They may be *raised*, with great propriety, *at any time*, but four dozen of us here declare, that *we will not reduce salaries*, except as "vacancies arise." William Adam Hulton, Esq., is now to be county treasurer, at the 'mitigated' salary of £400. a year! This is decreed to be a "fair sum." Much has been said about the treasurer's work being done by proxy, and I beg to offer an instance in point. A friend of mine requested me to call with an order for costs awarded at the Kirkdale sessions; I knocked at

the door of the late Mr. Hulton, and as I was scraping my feet, expecting, of course, to be called in to receive the money, or at least to receive a cheque, a young lady appeared—"What was you wanting?"—"Payment of the costs of a trial so and so."—"Let me see the order; is it signed?" She looked at it—"Well, you must go to Mr. Clayton's bank." I went, and with no other order but the paper from the sessions, the money was paid down. Want of space alone prevents me from entering upon several of the arguments of the justices who met at the annual sessions, but amidst a mass of sophistry, the speeches of Mr. Hulton deserve pre-eminece. The county rate is a great burden. A saving of £1700 was proposed, but was lost; and as this is a species of taxation without representation, the people have no remedy.

The Cottage System.—Mr. Saddler's motion respecting the poor laws was well received, and I hope will be followed up by suitable exertions. He purposes returning to the cottage system. This is the system I have always advocated, and the only one which contains the elements of sound industry, domestic happiness, and good morals. But if my recollection is correct, he is an advocate of the corn laws, and these, to me, have always appeared the greatest obstacle in the way of distributing the people upon the land. The advance in the price of land, as is the case in every other article, throws it into few hands, and nothing but a return to old prices, which a repeal of the corn laws alone can effect, will put plots of land within the reach of the poor, or within the means of those who manage the poor's affairs.

Measures for relieving the poor of Ireland without poor laws.—A plan has been formed and submitted to the Secretary of the home department for the above purpose. It is proposed to form an Incorporated National Company, under the patronage of their Majesties, and the chief members of state, and under the direction of influential noblemen, and others, of all parties. A capital of three millions to be raised on exchequer bills, and issued as the expenditure of the company may demand. This sum is to be secured on the land and buildings of the company, to bear legal interest. The capital thus raised to be vested in the purchase and reclaiming of lands, the erection of edifices most suitable for the domestic purposes of those to be employed, in the building of manufactories, and the providing of raw materials for the produce of consumable articles, and the purchasing of farming stock, together with an immediate supply of food and other necessaries during the progress of these preliminary arrangements. The object of the company is to give suitable labour to the unemployed poor, in erecting their own buildings, raising their own food, and providing for their own consumption all the necessaries of life. Its tendency is expected to be an immediate and permanent relief to the unemployed poor, without the burden of maintaining them, either by charity or poor laws. All the details are promised to be laid shortly before the

public. In this effort to give rational relief to Ireland a loan of a sum is expected, amounting only to one half of what is expended annually in England in perpetuating the pauperism of the people. Excepting the aged and the infirm, it is evident that *employment* is the *proper* medium through which to afford relief. In this effort, the previous remission of the corn tax, and tithe tax, would be found an immense advantage. The land would be so much cheaper to purchase, and the improvements would not be retarded by sacerdotal exactions. May the friends of Ireland go on and prosper in this their noble undertaking!

Corporations.—The dinners of the ex—and newly elected members to the chief offices in these public bodies, serve to induce the public—though they should never hear of any of their good works—to bestow upon them, now and then, a few reflections. But of late something more interesting has occurred. At Wigan the corporation has at once become liberal, and a first-rate reformer has been the Mayor. In Preston also, there has been a considerable addition of liberal men, and it remains to be seen whether these will attempt the reform of abuses, or sink down quietly amid the mass of old defilement. Is there not one who will now and then visit the toll bars, and rescue the Corporation of Preston from the disgrace of making partial and unjust demands? The late plan of collecting the church rates, has been the plan of collecting tolls for several years past. They frighten as many as they can, and the rest they let go free. Will the new common council men be parties to a proceeding so dishonourable as this? What a pity it is that so fine a tract of land as the Moor, should lie in its present uncultivated state. Could not an active and liberal corporation come to some understanding with the freemen, so as to bring it into a state of culture, and productive of wealth to the town? But it is too true, as Cowper says, that

> "Chartered boroughs are such public plagues,
> And burghers, men immaculate perhaps
> In all their private functions, once combined,
> Become a loathsome body, only fit
> For dissolution, hurtful to the main.
> Hence merchants, unimpeachable of sin,
> Against the charities of domestic life,
> Incorporated, seem at once to lose
> Their nature."

Funeral Charges, Easter Dues, &c.—Statements of hardships endured by the rigorous demands of the Vicar, are constantly coming to hand. The extra thirteen-pence at funerals he knows is illegal and ought not to be demanded; however, as the best and most peaceable way of assisting the people to resist it at present, an exact list of what is *justly* due will be drawn up and made so public that he that runs may read. But in the event of the establishment of a cemetry in Preston, of which I

have little doubt, the people will find ample redress. They will then serve the Vicar in the way that any of us would do a *sharper* who attempts to make us pay *twice* for the same article.

Another complaint is that he claims the grass which grows in the yards of the new churches; that thirty shillings is annually demanded for that in the park, and that, in reference to the other, because the worthy minister had given the use of the grass, thinking no ill in it, some very severe threats followed. Now, viewing the matter in a mercantile light, we never wonder at a man making the most of *his own;* but when the parish has paid for the ground, it ought to belong to the parish; and selling the grass, trifling as it is, seems to me not less improper than selling the graves for a guinea a piece. Though the poor are sent to be buried at the new churches, because it is alledged there is no room in the yard of the parish church, yet, I am told, if a person want to *purchase* a grave "there is room enough yet." Could any person furnish me, against next month, with a list of articles, from which Mr. Wilson derives profit, as Vicar of the parish The blue schools remain much as they were, though I believe the girls' school is even in a worse state than the boys'.

As a stand is intended to be made against the demand for Easter dues, the following may be useful,—at any rate it is a curiosity.—"A table of Easter Dues belonging to the parish church of Preston, in the County of Lancaster. Names of townships that compose the parish; Ashton, Lea, Cottom, and Ingol; Preston, Grimsargh, Elston, Ribbleton, and Fishwick; Barton, Broughton, and Haighton.—A man and his wife, 6½d.; a boarder, 1d.; a communicant, ½d.; a single housekeeper, 5d.; a widow or widower, no housekeeper, 3d.; one cow and calf, 1¼d. two cows, 6d.; three cows, 9d.; four cows, 1s.; five cows, 3s. 4d. seven cows, 6s. 8d.; and all milch cows above this number, each 2d. A white, 1d.; a plow, 1d.; a half plow, ½d. A swarm of bees, 1d.; a foal, 1d.; wool and lambs, per score, 2s. No. 7, a tithe goose, or 8d. Fishery, 12s. Mills, 1s. Sacramentalia for Fullwood, 3s. 4d."

A true copy, taken from the old Book of Collections.

Correspondence.

To the Editor of the Moral Reformer.

SIR,

To do full justice in answering your queries, as to whether a person ought *voluntarily* to tender the full charge of a treble letter after having been charged by the post-office only as a *double* one—and, as "the post-office is satisfied, whether he ought also to feel satisfied with paying merely what was demanded," would require more time and attention than I can, at present, devote to it. Many individuals may imagine that a simple affirmative or negative would be quite sufficient; but such answers would be of little value, either as correctors of erroneous ideas, or as food for the mind of the youthful moralist.

For the purpose of arriving at a satisfactory conclusion to any moral question, we ought to enquire—

First,—whether or not the action is right; or, what is the same thing, agreeable to the will of God;—to arrive at a knowledge of which, two ways present themselves. 1. By the express declarations of Holy Writ. But since morality is taught in the scriptures only by general rules, (which rules are occasionally illustrated by parables, remarks upon actual occurrences, &c.) we must not expect to find in them a solution to every moral doubt which may arise. 2. By the light of nature, or by what we can discover of the design and disposition of the Creator from his works. By these two means, any question, as to whether *right* or *wrong*, may be easily solved. For though we may not be able to find what we want clearly elucidated in the scriptures, we may there discover so much of his will and disposition, as to be assured that he wishes the happiness of his creatures;—consequently, any action which promotes that end must be right, and *vice versa*. But since there are many actions which are decidedly wrong, yet, nevertheless, apparently beneficial to society, it will be necessary to enquire—

Secondly,—into the utility of the action, or its probable ultimate effect upon society. Whatever may be the immediate beneficial effect of any particular action, if its tendency is bad, the action is wrong.

But to return more particularly to the question under consideration. You enquire, "ought the owner to go voluntarily and tender the extra charge to which the letter was liable?" Before I answer I ask myself—is it, or is it not, the will of God that he should do so? I next refer to the scriptures, and in Matt. xxii. 21, I find, in Christ's answer to the pharisees, these words:—"Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things which are God's." And St. Paul, in enforcing on the Romans the duty of subjection, &c., says, (xiii. 7.) "Render, therefore to *all* their *dues*; tribute to whom tribute is due; custom to whom custom, &c." These two passages (to say nothing of a multitude of others which might be produced) I consider quite sufficient to convince any one on whom moral rectitude has not lost all power of attraction, and who strives after the approbation of God in the hope of ultimately gaining the reward which that approbation will secure for him, that not to tender to the post office that which is evidently their *due*, is, in effect, to act contrary to the will of God, which, I think, no one will allow to be right.

If he tenders not the full charge to which the letter is liable, the *particular* consequence will be the saving of a few pence, which may benefit his family, or enable him to assist some unfortunate individual, whilst the office would, comparatively, suffer no loss. The *general* consequence is, to encourage a practice which is evidently dishonest. Its tendency, therefore, is bad.*

* Some may be ready to argue that if any action be perpetrated with perfect secrecy the evils resulting from the force of example will be obviated, and thus render the crime less unpardonable. But "when God shall judge the *secrets* of men by Jesus Christ"—when he shall "bring to light the *hidden things of darkness*, and make manifest the *counsels of the heart*," will the severity of their sentence, on this account, meet with any mitigation?

Having arrived at this conclusion, to enquire whether, "as the post-office is satisfied, I also ought to feel satisfied with paying merely what was demanded?" is to ask whether I ought to feel satisfied with disobeying, or acting in opposition to the will of God? As far as regards my actions, I am a *free agent*. But in what point does my interest lay? Not, surely, in disobeying God, and risking all the effects of his justly excited anger. "For, what will it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then he shall *reward every man according to his works*.

These hasty remarks embrace but very indifferent answers to your queries. They are, however, freely offered by

Your sincere well-wisher,

CAIUS TORANIUS.

To the Editor of the Moral Reformer.

RESPECTED FRIEND,

In reply to the communication of "Another Plodder in the dark," I beg to state, in the first place, that "Plodder in the Dark" addressed me privately, by post, which may account to thy readers unacquainted with this circumstance for the appearance of apathy shewn towards the subject in question; and I take leave to add, that his letter to me, and a subsequent personal interview, prove, to my satisfaction, that the reverse is true.

Before entering upon the subject proposed by thy correspondent, *Grammar and Reading*, allow me to make a few remarks on Self-education in general. It is, as implied by the term, a mode of acquiring the knowledge of any science by private study, unassisted by a living instructer:—a mode of instruction, though possibly the best within the pecuniary means of many, liable to numerous and serious objections; and I trust thy correspondent will not think it irrelevant if I endeavour to state some of the difficulties which attend this mode.

1. It is very laborious, since the knowledge of every fact has to be acquired by sedulous reading and extensive research; but even these exertions are not, at all times, successful.

2. Suppose the student not to succeed in gaining the specific information he has been in search of, in this situation he is peculiarly liable to discouragement, and often feels inclined to abandon a study in which difficulties seem to hem him in on every side.

3. Yet these difficulties might, possibly, never have presented themselves had the student had the advantage of a judicious living instructer, as they frequently arise either from his not thoroughly understanding some previous part, bearing upon the one under consideration, or from his not taking a correct view of that before him.

4. Solitary study is dull, inert, and dispiriting. Since pecuniary means, however, limit many from availing themselves of the numerous facilities with which we are at present so abundantly supplied, the best substitute that occurs to me would be for a small number of individuals to form themselves into a class for mutual instruction.

I will, then, for the purpose of more fully exhibiting the plan I have to recommend, suppose that "Another plodder in the dark" has induced five other young men to unite with him in the study, and that they are each furnished with a copy of Lennie's Grammar, one of the "Lists of Parts of Speech," (a number of which I send for thy disposal—I do this because they cannot be procured elsewhere) and, as common property, one Key to Lennie.

I will again imagine the class to be quite unacquainted with the subject, and, therefore, recommend them, in the first place, to commit *thoroughly* to memory the list of parts of speech, and the definitions of the noun, adjective, and verb. They will then find themselves quite able to determine the part of speech to which any word in any sentence belongs. In order to render themselves very familiar with this important part of our subject, let them turn to page 55, and, in rotation, tell aloud the part of speech of each word; any error that may be committed, to be corrected by any member of the class who may observe the error; and much will depend upon each carefully observing his neighbour's steps.

When the class feel themselves masters of this operation, they may turn their attention more particularly to the verb. After carefully reading over and studying, in class, the definitions of the active, passive, and neuter verb, page 19, let them then proceed with their parsing as before with this difference;—they should now state, respecting every verb, whether it be active, passive, or neuter. Should any difficulty arise in the mind of any individual, let him state it to the class, when, by comparing notes, some one will be found able to assist him.

They should, also, at each lesson, conjugate a verb, after the model given, page 27, each in turn reading a tense aloud. At first let them substitute the appropriate form of the proposed verb in the place of the model verb, with the book open, as their guide:—after a little practice they will be able to conjugate verbs without the help of the model before them. This exercise I consider an important one.

It will now be proper to study well, with the assistance of the Key, from the 7th to the 13th page inclusive, and page 15. This done, the class will be prepared to give further particulars respecting nouns and pronouns, that is, to determine the number, gender, and case, of every noun and pronoun they meet with in their parsing lessons, which must be unremittingly persevered in.

After this operation has been continued some time, the adjective should be brought under notice. Page 14, with the remarks in the Key, will enable the class to decide the degree of comparison of this part of speech: they should also state what noun each adjective qualifies. Personal and relative pronouns are parsed as nouns, except that the relative should have its ante-

cedent pointed out, the gender, number, and person of which it takes, according to rules 15 and 16 of syntax.

It is understood that the conjugation of the verb has been persevered in. That alone will enable the class to give all the particulars of mood, tense, &c., of this important part of speech. It will now be requisite to turn the attention of the class more closely to syntax. The plan I would recommend them to pursue in this department, is this:—Let each member come prepared with as much of the exercise under Rule 1st, corrected in writing, as shall have been previously agreed upon. Then let one of the class take the Key and read slowly the corrected exercise from it, while each observes how far his own corresponds with it. This done, and the necessary corrections made, let each member, in rotation, state to the class the reasons for his making the alterations from the grammar. This should be done in as concise and logical a form as possible, to save time, and to enable the class to enter fully into the meaning of the rule: for example, in "I loves reading," say, *I* is the first person singular, *loves* is the third person singular, but "*a verb must agree*, &c," therefore *loves* should be *love*.

After having gone through syntax in this way, and persevered in their parsing lessons, (for upon this they must mainly depend for their knowledge of grammar) they will be prepared to enter upon the niceties of the language, and will be so far masters of the subject as to point out to themselves the best path to be pursued.

My letter has extended to so much greater a length than I anticipated on commencing, that my remarks on *Reading* must be short. Indeed, I conceive little more need be said upon this subject than this:—That the great object should be to get thoroughly at the meaning of your author, and then to adopt an easy, natural mode of conveying the sense aloud to others. There are, however, some general rules, which are best learned from the living voice. But Walker, or any other author on Elocution, will convey the required information more fully and effectually than my ability or space will admit.

I am afraid thy correspondent will have thought I have entered too tediously into detail:—my wish to be explicit must be my apology.

I hope "Plodder in the dark" will accept of the foregoing as a fuller answer to his query than, as we were situated at the time, I was able to give him at our last interview. I shall be glad to hear how he succeeds in his study of grammar.

I am, respectfully, thy sincere Friend,

GEO. EDMONDSON.

Lower-Bank Academy, near Blackburn,
9th Month 21st, 1831.

To the Editor of the Moral Reformer.

SIR,

INTEMPERANCE and its lamentable consequences have been often noticed in the pages of the Moral Reformer, and, so long as the evil not only

continues, but increases in so alarming a degree, our attention must be repeatedly directed to it. To view the full extent of intemperance, to witness its dreadful effects, and contemplate its awful consequences, is beyond our power, but any one may perceive enough to cause his heart to ache. Drunkenness ruins families and individuals, destroys the sensibilities of humanity, brutalizes the mind, hardens the heart against the influence of religion, and finally excludes from the kingdom of heaven. It is like the pale horse mentioned in the book of Revelations, which has death for its rider, and hell follows after him. How often has the poor unhappy drunkard, upon recovering from the effects of a recent debauch, feelingly bewailed his case, heartily condemned his conduct, and bitterly reproached himself; and he has resolved that he will never again sin against himself and his God in a similar manner. In the house of God he has listened to the proclamation of "peace with God through our Lord Jesus Christ:" the exhibition of the compassion of our heavenly Father, and the love of the Saviour, has affected his heart and brought tears from his eyes, and he has then vowed to forsake his wicked courses and seek salvation; but the next temptation to intemperance has slain all his resolution, broken all his vows, and sunk him lower than before. He awakes from his drunken insensibility, and, amidst the torment of conscience and the darkness of despair, his only relief is, that he is not yet in hell. Alas! the drunkard is in bondage; he is the slave of a cruel, unrelenting tyrant, and nothing but his soul's blood will satisfy the infernal monster.

The case of the confirmed drunkard is all but hopeless, and the recovery of occasional drunkards is very doubtful; the means, therefore, to suppress intemperance, must be employed with the temperate; for it is an indisputable fact, that drunkards are produced from the number of those who plead for, and practice, the "moderate use" of the articles that destroy such multitudes.

If our legislators were really desirous of counteracting the spread of intemperance, they have ample means to do so. The removal of the tax on malt, the imposition of heavy duties on ardent spirits, and suitable regulations respecting public houses, particularly, non-consumption on the premises of beer shops, would give a powerful check to the evil. But if we wait till these alterations are accomplished, we act like the countryman who loitered on the bank of the river for the failure of the stream, that he might pass over on dry ground. The temperate part of the community, and particularly those professing christianity, are the persons who must renovate society by their personal conduct, and by influencing public opinion, and, through it, the legislature; and it is not too much to say, that if they would combine to employ suitable means with energy and perseverence, the most happy results would follow.

Temperance societies have been instituted in many places with this specific design, and seem admirably calculated to effect it; but owing to the fewness of their number, the insincerity of some of their members, and the general apathy of those who ought to act otherwise, little good has yet been realized. The constitution of the Glasgow Temperance Society is

thus expressed:—"We, whose names are here subscribed, believing that intemperance and its attendant evils are promoted by existing habits and opinions, in the use of intoxicating liquors, and that decisive measures for effecting a reformation are indispensable, do voluntarily agree to abstain entirely from the use of ardent spirits, except for medical purposes; and although the moderate use of other liquors is not excluded, yet, as the promotion of temperance in every form is the specific design of the Society, it is understood that excess in these necessarily excludes from membership."

Respecting this "constitution," which has been adopted by other similar societies, a great diversity of opinion prevails, and many who wish to see intemperance suppressed, refuse to come under its obligations. In the first place:—The doctrine of the society is, that "ardent spirits taken by healthy persons, are always unnecessary, and generally injurious; and when taken as medicine, frequently produce, by their injudicious use, very baneful consequences;" and in support of it a host of testimonials from most eminent medical men in Great Britain and America are produced. Multitudes, however, of the professed friends of temperance, deny the truth of this doctrine, and in proof, instance their own case. I shall, at present, only remark, that if any piece of machinery whatsoever is made to move at a more than ordinary speed, the "wear and tear" are proportionably greater. Every housewife knows that if she applies a pair of bellows to the fire, the heat is greatly increased, but when they are laid aside, the fire either sinks lower than before, or fresh fuel is the sooner required. In the same manner, ardent spirits accelerate the vital fluids for a short period, but corresponding debility assuredly follows. I refer the reader, likewise, to Edgar's Introduction to Beecher's Sermons, cited in the Moral Reformer for January, page 26th. In the next place:—Temperance Societies are based upon the principle of "entire abstinence from ardent spirits, excepting for medical purposes," and their advocates maintain that it is in vain to attempt to suppress intemperance unless this be strictly enforced, as no limits can be fixed to their "moderate use," and chiefly, because the ranks of drunkards are filled up from the class of "moderate users" alone. This principle of abstinence keeps out thousands, some of whom question its propriety and efficiency; some deny its justness, so long as other liquors are at all allowed; and others will not make so great a sacrifice.

In the last place:—Temperance Societies permit their members the "moderate use of all other liquors" and those who do not use them in the strictest moderation, are not considered temperate, but intemperate, and thereby "exclude themselves from membership." But this part of the "constitution," so far as country places are concerned, is considered insufficient by several judicious individuals; and their reasoning is, briefly, the following:—"In America, where ardent spirits are so cheap, and in large towns where dram shops are so numerous, and among the higher classes of society, who place the decanters upon the table daily, or at least as often as they have company, or a friend calls, the principle of abstinence is an excellent and indispensable regulation; but among the labouring classes in country places, the prohibition of ardent spirits is only a partial remedy, as the great

mass of drunkards are produced by excess in drinking *ale*; and they proceed to the use of spirits only when the appetite for intoxication has become too violent to be satisfied with simple malt liquor;—and that to effect a reformation among them, all drinking at public-houses and beer shops must be strictly forbidden, and all butty-drinking, footings, and the abominable wedding-drinkings, must be entirely abolished." The correctness of this view of the subject will not, I think, be denied; and, surely, all who sincerely desire the welfare of the community will come forward; and, by the framing of suitable regulations and strict adherence to them, labour to check, and eventually suppress, this giant evil, which all persons of character deplore, and even drunkards acknowledge. What a mighty change in human society would the suppression of intemperance effect! The evil is at present so completely interwoven with the intercourse of all classes and ranks, that we must "turn the world upside down" to eradicate it. Masters must cease to pay or treat their workpeople at public-houses; friends must forbear to treat each other at them; our youth must be taught to regard them as "the way to the pit;" and clubs and benefit societies must be instituted in school-rooms.

Hoping the subject of this paper will often be ably and profitably discussed in the pages of the Moral Reformer,

I am, Sir,

A MEMBER OF A TEMPERANCE SOCIETY.

To the Editor of the Moral Reformer.

DEAR SIR,

EVERY attempt to stem the torrent of vice and immorality in this country, must meet with the approbation of every real patriot. And, wishing success to your labours, I doubt not but a degree of success will attend them, in proportion as it plainly appears that you are actuated by christian kindness, a single eye, and complete impartiality in the strictures you administer.

But should it begin to appear that in your writings there is an undue leaning towards censure of the rich—to rail against whom costs little thought;—or to represent the vicious part of a religious establishment as a true picture of the establishment itself—in which stale device every blackguard will join you—the good that might result from your labours will be neutralized. By nourishing and cherishing envious and malignant feelings, you will at least do as much harm as good.

Do not mistake me. I am neither minister nor member of the Church of England. It hates me as fervently as it hates you. But in studying to repay this ill will by the kindness of putting it into a better attitude toward the community, I think care should be taken that, while we expose its defects, we may not appear to be seeking to give the infidel world additional

cause to blaspheme. There is good—and there are really good and pious men in the church; and with all its enormous abuses, there are things for which the country is deeply indebted to it. This is, at least, the opinion of one who has no reason to be prejudiced in its favour.

On the other hand, those who are most likely to be pleased with some parts of your attack upon it, are men not over-righteous, nor very conspicuous in any mode of religion, internal or external, but a motley tribe of Infidels, Huntites, Cobbettites, and believers in all unbelief. You cannot but see that it is by such a band chiefly (others aid them, doubtless, from the best motives) that the Church of England is, at present, throughout the country, attacked. I know you are not *of them:* I would that your book were not praised by them. For, as soon as ever *they* begin to find fault with it, then I shall conclude that you have begun to attack vice with some effect.

As to the question between the rich and poor, (which forms the other feature of your publication) your advice to the rich is good. Now follow it up by giving,—still in the spirit of the purest christian charity,—suitable advice and directions—for you can do it—to the poor. Some of your readers think that you have not held the balance between the two parties with the impartial and steady hand of justice;—that you have too sedulously inculcated upon the poor, who, you acknowledge, constitute a majority of your readers, the questionable doctrine that the greater part of their sufferings arises from the misconduct of those above them. Is this doctrine true? Is the inculcation of it useful? As you would have all public teachers to be faithful, DARE YOU, at the risk of your popularity, tell the poor man how much of his present poverty is owing to his own improvidence; how much to his not knowing how to use economy; how much to his wasting his money in smoking tobacco; how much to his want of foresight in not laying up against a rainy day; how much, in short, to the time he has spent in the Tom and Jerry shop? *If you dare do this,* and will do it, faithfully and perseveringly, till it produces effect, then have we found a Reformer of the right sort. And if you insert this letter—not omitting to point out where you think it erroneous—you will oblige one who hopes to be

A FELLOW-LABOURER.

[UPON the contents of the foregoing letter I beg to offer a few observations. I admire the candour of the writer, though he ought to have given his name, and this circumstance, had the remarks applied to any other individual, would probably have endangered its insertion. Unfortunately, in his statements and inferences, he has not made a single reference to any *article,* or to any *passage,* in the Reformer: his allusions are all *general,* and, therefore, to convince readers of the incorrectness of any allegation, general answers only can be given.—First, then, as to *conniving at the sins of the poor,* I think, in pleading *not guilty,* I shall be well supported by those who

have read the work from the beginning. I have not purposely omitted any opportunity of remonstrating with them as to their vices and follies. Has my correspondent read the first article in the July number, entitled "An address to the Working Classes, as to the best means of promoting their own happiness?" Besides this he has perhaps not seen a tract called "An Address to the Poorer Classes," which I published some time ago, and of which some thousands of copies have been printed. For his satisfaction, however, I will order a copy to be left at Mr. Holden's, Bookseller, Rochdale, (his letter bearing the Rochdale post mark). If I happen to have been severe upon the higher classes, it is because I have found very few public writers, who pay a respect to morals, entering their protest against the spirit of those practices which they are ready to condemn in the poor. Whilst I have never hesitated to state that "a great part of the sufferings of the poor arises from the misconduct of those above them"—that is, *those who have governed this country by oppression and misrule*, and who have *enacted laws, the tendency of which have been to feed the rich, and to distress the poor*;—I should, at the same time, feel sorry if I were conscious of having said any thing calculated to excite envy or resentment towards the rich in private life; whose wealth, in many instances, is a proof that they possess that diligence, economy, and foresight, the want of which we often lament among the poor.

In exposing the corruptions of the Established Church, I admit there is an apparent severity; but I utterly disclaim the imputation of "envious and malignant feelings." For "malignant," read, "an intense desire to rid the country of ecclesiastical enormities;" and as for "envy," pray what have *I* to envy in the Establishment? It is now but too fashionable to *compliment* this political church; and if there happen to be a sprinkling of evangelicalism here and there, with some it is considered so redeeming a feature, that this system—based upon, and built up by, the shameful sacrifice and prostitution of the essential features of christianity—should be treated with tenderness! And why? Because it is the *dominant* church; because men of wealth, and power, and influence belong to it; because, as it respects the circumstances of many, it has power almost to kill and to make alive. Like the boroughs in schedule A, when once the royal and parliamentary favour is withdrawn, when the strong chain of interest is broken, when the reason of man is made to bear upon the subject, "the country so deeply indebted to the church" will spurn the idol which it has long affected to adore. When I behold the prevalency of vice, misery, and crime—when I behold iniquity and irreligion stalking abroad amid every class of society—in the face of a national institution, established for the professed purpose of teaching the people piety and religion; possessing centuries of maturity, and supported at a most tremendous expense from government and from the parishes—I boldly proclaim to the world its incompetency to answer the end designed. We must bear with ordinary and unavoidable imperfections in all cases, but where a system is *constitutionally* bad, where the *prevailing* principles of management are perverse, where its *deeds* belie its name, where tens of thousands have substantial reasons to offer for subscribing its im-

peachment, what can we say, but that to love the church is to hate the people, and to administer to its permanency is to proclaim ourselves the advocates of hypocrisy, discord, and crime? No man is so infatuated as to say there is *nothing* good in the church, but I maintain that the evil so preponderates, that we should imitate the example of any sensible set of men who, having made an instrument which, after a fair trial, turns out to be so imperfect as not to answer the object designed, instead of saddling themselves with the expense of its maintainance, and suffering with indifference the loss of all the good intended, would abandon their scheme, and, with the experience of disappointment, zealously pursue another in which they might have more confidence of success.

As to my book being approved of by the class of persons whom my correspondent lumpingly describes as "a motley tribe of Infidels, Huntites, Cobbettites, and believers in all unbelief," he offers no evidence of the fact; but granting that such was the case, his inference would not be correct. I have never pandered to their vices; I hope their consciences have often smarted beneath my remarks; but as *politicians*, they are wise enough to know that the church of Christ was never intended as a *political instrument*, wherewith to scourge the country; and, evidently desirous to rid the country of this *political church*, is it to be wondered at, that whilst many pass over the inculcation of personal morality and religion, they would hail the appearance of so powerful an auxiliary as the Moral Reformer? For the same reasons has Mr. Beverley's Letter to the Archbishop of Canterbury been applauded by this "motley tribe." And I am also free to confess that I feel no anxiety for the company or friendship of those who "wear long robes, love salutations in the markets, take the chief seats in synagogues, and love to be called of men, Rabbi, Rabbi; who tithe anise, mint, and cummin; who devour widows' houses, and, for a *pretence*, make long prayers." After the example of my master I should prefer an intercourse with "publicans and sinners," whose entrance into the kingdom of heaven is stated to have been much more likely than the entrance of those who deemed "themselves righteous, and despised others." Instead of despising or persecuting the infidel, I would *reason* with him; and my hope of success would be in stripping christianity of all the follies and absurdities with which it has been clothed by hireling priests, and presenting it to his understanding in that truly innocent, lovely, and divine character, which it originally sustained.

With these remarks I take my leave at present; I shall be glad to hear from the writer at any future opportunity, and if he be sincere in his hopes of becoming a "Fellow Labourer," however we may differ in other matters, in opposing vice, and promoting the happiness of the people, I shall be most happy to give him "the right hand of fellowship."——*J. L.*]

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

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NATIONAL "UNITY, PEACE, AND CONCORD."

"One thing is lacking."

Does not every reflecting man, wishing well to himself, to his species, and his country, view the present condition of England with unmixed feelings of sorrow and regret? He beholds a country, fertile in its soil, high in its cultivation, and affording decisive proofs of the labour and ingenuity of its inhabitants,—a country, whose hills and dales, and mines and shores, are all laden with the materials of human enjoyment,—a country, rich with the productions of every clime, and commanding by its trade and commerce, a share in the capital of the world,—a country, peculiarly favored by heaven, girt with the imperishable bulwark of the ocean, and possessing many marks of a special protection,—a country, to which science and literature have paid their visits, and where knowledge, human and divine, has appeared to progress;—but a country, alas! where *vice* has become professional, and where *divisions* and *discord* are the most prominent features among the people. To account for this, to detail its evils, and to suggest an effectual remedy, are the objects of this paper.

There is a constitution in society which is not purely political, and consists, at least, of three distinct estates—*wealth, intelligence*, and *moral principle;* and unless the power and influence of each of these in communities be properly preserved, and every interest emanating from them duly protected, the happiness and equanimity of the people are sure to be endangered. Important as the other two may be considered, and revered as they evidently are by the great mass of society, it is the moral principle that should possess sovereign authority, and beneath whose reign

alone this or any other nation can be contented, united, or happy. If this agent be exiled from the land, or deprived of its lawful influence, is it any wonder that there should be anarchy and confusion, or that the powerful voice of the LAW should be condemned to silence by the clamours of commotion?

It is true, indeed, we can point at the operations of genius, and at the achievements of labour and skill—a well cultivated soil, large towns, expensive canals, public buildings, mansions, and palaces,—roads, prisons, and churches, in excellent order, and every demonstration of tangible property: but still "*one thing is lacking;*" and that is a deep sense of right and wrong; the fear of God and the love of man: these are what I mean by moral principle. With these, I say, give me the poor man's ungarnished cottage, the rustic habit, and the simplicity of by-gone ages, in preference to the abstract literary refinement, and the dazzling splendour of fortunes, so much sought after in the present day. Let some nations boast their wealth, their intelligence, or their idol "liberty:" I admire that, where the people are "free" from vice, "rich" in good works, and "wise" unto salvation; whose hearts are ONE, who, strangers to selfishness, seek the good of all, and are bent always upon consolidating an "unity," not of *name*, or of subscription to *rules* or *articles*, but of *hearts* and *desires* for the good of all. Such a prevailing disposition is *not* now to be found in this country, and such cannot exist till some very important changes are accomplished. Let us glance over the surface of society, and assuming the right to connect actions with principles, what shall we behold but one general manifestation of discord? It is true there is a *smoothness* in certain departments; but where this can be traced to the principle of selfishness, it is even an increase of the evil. The shake of the hand, the affected smile, the obsequious bow, the pressing invitation, the current "My dear," are established *civilities*, but not decisive proofs of either unity or affection: a change of rank or circumstances frequently affords a clear illustration of this. The following instances I present as evidence of the great want of "unity, peace, and concord."

The state of feeling betwixt the rich and the poor. Disparity in circumstances is indispensable; and the man that amuses himself with the phantom of an *equality* is evidently incapable of reasoning from facts. But is disunion the

necessary, or the natural consequence of unequal wealth? By no means. As well might we argue for an equal distribution of the waters upon the surface of the earth, in preference to the present dispersion of that useful element into oceans, rivers, brooks, ponds, and vapours, as attempt to defend the idea of equal possessions, in preference to the beneficial inequalities established by the unchangeable will of Providence. Provided each part of the land is supplied with "fruitful showers" in season, it is a wise regulation that the superabundance should be lodged within the limits which nature has fixed; and provided the lowest in capabilities can get 'food and raiment,' it is certainly better, in order to prevent waste and an extravagent evaporation, that the stock, instead of being distributed in equal portions, should remain in larger and smaller collections. I mention this, particularly, to show that our present disunion is not necessarily the effect of an inequality of circumstances, and that instead of removing, we should probably increase the evil by an equalization. The causes are obvious, as I shall afterwards attempt to shew; but here I must confine myself more particularly to the facts. View these two classes in whatever direction you please, and you constantly find a want of that cordial feeling which ought to exist in members of the same society, "God has made of *one blood* all nations of men to dwell on the face of the earth;" and a man is not less a brother, though he be as poor as Lazarus. But too many of the rich carefully separate themselves from the poor, and shun the company of the industrious, while they lounge and carouse with the indolent. Many of the rich live and move as if they were in no way dependent upon those below them, and as if they were born to live entirely for themselves. If an attempt is made to better the condition of the working classes, it is *absolutely impossible* to get *them* to make any sacrifice, to attend a meeting, or to make a single effort. Many a philanthropic mind has been depressed, and many attempts abandoned entirely for want of assistance from those who were able, by their wealth and influence, to give them effect. It is true, we find great names as "patrons," "presidents," and "vice presidents" of institutions; but this is little more than a mere form: the arrangement, and the working part, fall upon others—or all would remain undone. Though the poor are to be provided for according to law, yet where are

the rich who come forward to assist in this laborious, though necessary, work of charity? The making of the laws has fallen into the hands of the rich; but here, also, they have dealt hardly with their working brethren: a constant regard to their own, and a neglect of the poor man's interests, are written in legible characters upon the face of the statute book.

The poor man, on the other hand, has no affection for the rich: he often envies their enjoyments, and grudges their wealth. Considering himself overlooked or dispised on account of his poverty, he views his superiors as his enemies, and gives way to a feeling of revenge; or, addicted to low vices, and deprived of every respectable source of information, he walks in the midst of error, and in seeking a remedy for his ills, succeeds only in embittering his already contracted enjoyments by a breach of the peace. They remember the inquiry of the apostle, "Do not rich men oppress you?" and seem determined to meet it by hostile proceedings. There is no community of interests; and in every place there is a considerable number who only wait the hour of excitement to gratify their lust of revenge, and their desire for plunder. The burnings during last winter, the riots at Bristol, and still nearer home, those at Wigan and Preston, confirm this statement. The interest of both classes should be the same: instead of *two* bodies, they should be members of the *same* body, and should cordially unite together for their mutual good. But being once divided, like every other schism, the breach grows wider and wider; and no expedient, at present adopted, is likely to effect a healing.

Masters and workmen. Instead of this connection being maintained by mutual confidence, mutual concession, and for their mutual good, each party seems forgetful of every interest but its own. In many large and extensive establishments, there is a perpetual strife, and nothing but the necessities of the parties, or the arm of the law, seem capable of keeping them together. Sometimes right, and sometimes might prevails. Many have been the aggravations which the men have received, and many have been the insults which they have returned; and in some instances, their opposition has been carried on by the most diabolical attempts to destroy both life and property. Not to mention other instances, the death of Mr. J. Ashton, of Hyde, is still fresh in our memories. Instead of reason and good

will, the measures adopted by both parties seem to have left the prospect of union as distant as ever. Combinations of men against masters, and masters against men, not only injure the parties themselves, but diffuse gloom, disappointment, and poverty amongst their numerous connections. Whilst thousands have witnessed the mischievous effect of this course of proceeding, few can tell us of any good that has been effected, or likely to be effected, by their means. If both masters and men, like Christians, were united together, and would combine against those impolitic restrictions which are opposed to the interests of both, instead of one party seeking its gain in the loss of the other, peace would be maintained, and in many cases they would succeed in their efforts. But whilst a desire for accumulating wealth is the ruling passion, we need expect nothing better than discord and division. What a pity that the man who happens to have 500 human beings under his care, and by whose toil he expects to be enriched, should be so frequently insensible to every object but that of acquiring wealth! that he should shew more compassion to his four footed servants than to those of his own blood! And what a pity that men should suffer themselves to be provoked by the conduct of their superiors, or be led, for want of information and moral principle, to adopt such immoderate and impracticable schemes as nearly always end in their own ruin!

Political parties. A difference of opinion may associate with a true spirit of patriotism; but the present violence of political parties, I fear, is to be attributed to motives of a different cast. In some cases, especially among the working classes, want of information is the cause; but in most, selfishness and revenge seem to be ruling principles. There always have been parties in the state, but few now living remember the mind of the country so completely absorbed with political discussion, or the discussion of parties marked with such angry and vindictive feelings. No man can read the papers, attend to the proceedings at public meetings, and watch the popular movements, without coming to the conclusion, that the country is upon the point of being torn to pieces. The imperfect institutions of the country may be charged with the cause; but these are only the passive channels through which the evil designs and corrupt principles of men find an opportunity of operating. The great

cause of such an accumulation of corruption is the want of moral principle. What is it that makes kings extravagant, tyrannical, and oppressive? Bad principles. What is it that makes Lords selfish, arbitrary, and opposed to the people? Bad principles. What is it that has induced the Commons to introduce partial laws, and to oppose the reasonable requests of the people? Because they are not good men. What is the reason that the the people should be bound hand and foot with restrictions? Because they have no moral principles to guide them, and by the influence of which they could be trusted. If governors and governed were but actuated by good principles, the *form* of government would be a matter of inferior moment. If the predominant will of all in authority had been to serve the country, and to manage its affairs and resources with an honest desire to promote the happiness of the nation, the people would have been contented to enjoy its blessings, without troubling themselves with the theories of government, or taking a single step in the course of political party agitation. For want of this the desperate have been called into notice, and a host of reformers, the principles of many of whom are just as bad as those for whose corruptions they profess to apply a remedy.

The governors and the governed. In adverting to the disunity which exists among the members of the community, and to the state of feeling in the ruled towards those who rule, we discover a striking example of "a nation divided against itself." There has been no sympathy for a long time betwixt those who have been appointed to make the laws, and the people who are to obey them. Instead of being able to confide with security in the deliberations of the House of Commons, the people have often opposed its measures, and the House has at last been compelled, by the simultaneous voice of the nation, to condemn its own decisions. The campaign has been long and furious, and who can calculate the evil produced by this protracted warfare? To oppose the nation was a dereliction of duty in those who should have been its deputies; and much of the guilt of the wranglings and riots of the people lies at the doors of the honourable members. The House of Lords, the patron of the Commons, has been also opposed to, and by, the people. The Lords are not of the people, though they live by them; and how can we expect that the Peers will ever undertake to

defend the cause of popular rights? I delight not in bringing back old grievances, or it would be easy to shew, that those who have governed this country, both Kings and Ministers, sanctioned by Lords and Commons, have been often opposed to the people, and instead of directing industry so as to profit the labourer, have divided its productions amongst themselves and dependents. But we have had enough of this: national disunion, and violent opposition from the governed to the governors, have long distracted this country: may their dissention be speedily terminated! may reason subdue the excitement of faction, and the attractions of industry with one party, and the honest efforts to govern well with the other, neutralize or banish every remnant of political agitation! The country wants rest; it is debilitated by over exertion, and unless there be a remedy, it will *soon sink* beneath the exhaustion occasioned by fighting against itself. Would that the day of repentance and reconciliation was at hand!

Under this head I cannot omit a few remarks on the *magistracy*. Persons appointed to this office are the King's distant representatives, and ought, by their contact with the people, to promote peace and order. Though I do not say that there are frequent collisions betwixt the magistrates and the people, yet I affirm that there is no *cordial unity*. As the conservators of peace and harmony, the magistrates ought, by their example and efforts, to shed such an influence upon society, as would be calculated to strengthen and confirm every natural and social tie. Though, perhaps, there are but few instances where the conduct of magistrates is positively criminal, yet I think we have reason to complain of *omission* of duties, and the want of a good example. If they would act like fathers to the people, mixing frequently with all classes, visiting every part of their charge, and making themselves perfectly acquainted with the habits and proceedings of society; if instead of indulging in luxurious living and riotous pleasures, they would take the lead in every measure for raising the physical and moral condition of the people,—they would become the most respectable class of persons in the whole country. How much better to keep the peace by rendering persons incapable of breaking it, than to depend altogether upon a course of severe coersion. But while the commission is taken up as a mark of honour, and property the *sole* qualification, can we ex-

pect that the magistracy will be as respectable or useful as it ought to be? Few of the working people have been enlightened into the duties of subordination and obedience to civil authority, and the limited obedience they yield is generally the offspring of fear. Overlooked and neglected by the civil guardians, or corrupted by their bad example, is it any wonder that in times of commotion the population are with difficulty controlled? The performance of magisterial duties is next in importance to the office of giving religious instruction, and both are equally essential to the unity and well being of the people.

Clergy and laity. But if we cannot trace the soft footsteps of peace and unity amongst those who, with the best of motives, are not likely altogether to forget their *worldly* interests, we shall surely not find the same evils in connection with the labours of the "man of God," or within the sphere of influence occupied by him who professes to be guided by the influences of the Spirit of Peace. The elements of the world are of a jarring nature; the ebullitions of passion are often stronger than the dictates of reason; but the tranquillizing power of religion is calculated to allay the storms of contentious feeling, to reconcile enemies, to teach forbearance, to lower the attractions of this world, to discover a "better country," to bring Christians into "one body," and to lead every disciple to "*esteem their teachers* very highly in love for their works' sake." PRINCE OF PEACE is the title of the Saviour; and "*peace on earth and good will to man*" is the character of his religion. The ministers of his kingdom should be meek and gentle, though bold and courageous in opposing vice; disinterested, active, and conciliating in their conduct, and always, after the example of their master, ready to suffer to confer blessings upon others. The effect of this religion, properly taught, is to unite, to cement, and to bind the hearts of the people together; and in proportion as it is diffused, I am confident that discord and animosities will cease. But is this the case in England? is this the case in Ireland? Ten thousand voices answer, NO! I have adverted to divisions in various departments of the state; but there are none equal in extent, inveteracy, or in the difficulties of adjustment, to those in which the clergy are involved. The history of religious dissentions, which have originated in the pride and avarice of its teachers, is written in characters of blood.

If proof were wanting of the impolicy of a state religion, it is this, that from its first connection with kingly authority to the present moment, the meekness and innocency of the lamb has been metamorphosed into the ferocity of the tiger. What are the facts now before us? Parish against minister, and minister against parish; bishop against people, and people against bishop. Losing sight of things spiritual and eternal, the clergy are determined upon their gains, and at the expence of provoking the revenge and curses of the multitude, they are everlastingly hunting after money. No matter in what shape, no matter at whose ruin, tithes and dues, and fees and offerings, they will have. Can the laity love such men? Can there be any good fellowship with men whose hypocrisy and tyranny are openly before the world? Many have already retired from the temples of religion with disgust, and, sickened with the abominations of its professed advocates, have either abandoned it altogether, and, what is worse have become friends of infidelity. The clergy and laity are two bodies, each distrusting the other, and making self-interest the only object of solicitude; and were it not for the law, it is clear that the clergy are so unpopular, that they could not maintain their standing, or succeed in their demands for a single day: the whole system would tumble before the breath of common sense. In the church the clergy pray for "unity, peace, and concord;" out of it they fling abroad arrows, fire-brands, and death! From all such men the Lord deliver this unhappy country! Can we wonder, then, at our universal pollution, while the very stream itself which should sweep away all our corruptions, casts up mire and dirt? Can we wonder at the alarming divisions in the nation, while the church, which should be the centre of union, is convulsed by the elements of discord and confusion?

To attempt to give, in detail, other instances of disunion, such as domestic strife, literary warfare, commercial bickerings, and the innumerable inferior exhibitions of contention, would lead me still further beyond my limits. Few of them are hid in a corner, and they are all additional and lamentable proofs of the necessity of speedily applying suitable remedies.

Surrounded with every inducement to unanimity, possessing the heavenly instruction of the bible to the same effect, and with a full warning of the fruits of national discord,

here we are, in the nineteenth century, twenty-five millions of people, with a host of religious teachers, who should be exclusively devoted to the work of making peace, in so conflicting a condition that man cannot trust his fellow man, and that nothing but the dread of punishment keeps one part of society from preying upon the other! The case is really awful; it has been bad for a long time, but it is evidently growing worse. Oh! what a reflection, to think of the misery and distraction existing among us, and to anticipate that tremendous day when *such* a people shall have to stand before God!

Every man, therefore, feeling anxious for his country's welfare, asks, what is the remedy? Many things have been tried, but "one thing is lacking." It is true, there has been no backwardness in making suggestions, and proposing plans for uniting the people; unfortunately, however, *the essential part* has not been included in the arrangement, that is, *a change in the dispositions of the people.* The evils in society have either been attempted to be suppressed by *coercive laws*, or removed merely by *external regulations.* The public journals are constantly detailing the evils existing in the country, but we find them as constantly proposing for remedies, either some law or fresh adjustment of the powers in society. Indeed, they seem not to be aware of the benefits of those *religious* restraints which are calculated to operate upon the wicked; or else, as is most probable, thinking that the function of religious teaching should be assumed by none but the clergy, they venture no further in their remedies than what the dictates of worldly policy may appear to sanction. Thus, instead of attacking the root, we are haggling at the branches; instead of cleansing the fountain, we are filtering the streams. The depravity and disunion of men are seated in the *mind*, and no corporeal discipline, no *external* rules and regulations, can reach the case. Though there will be ebbings and flowings of party feeling, and changes in the external characters of mankind, I put it down as certain, that until men are actuated by *higher* motives than they are at *present*, we shall neither have unity nor peace. Until men are taught to love God, to love one another; "to deny all ungodliness and wordly lusts, and to live righteously, soberly, and godly, in this present world;" looking for the blessed hope of the second coming of the Son of God; in vain do we try to tie

them down by the slender thread of human authority. I approve of "societies," "associations," and "unions," as *civil* regulations, so far as they are not intended, or calculated, to supplant the principles of Christianity: like pipes, taps, and burners, they are useful appendages, but it is the gospel, after all, like the gas, which must give the light. The *heart must be right* in the sight of God: and this, I again assert, is the *only remedy*. We cannot get grapes from thorns, or figs from thistles: make the tree good, and the fruit will be good also. Let every wheel of the clock be correctly fixed, let the index be unerring,—if the main spring be defective, all besides are useless. We have laws enough on tables of stone, or on parchment; it is on the "fleshly tables of the heart" that they should be written. It is not the proclamation of any earthly potentate that can ensure a real peace; it is the voice of God speaking in the conscience. It is not the fear of imprisonment, or the prize of human ambition; it is the fear of God's wrath, and the hope of glory. In these changes we should have the principles of a substantial and permanent moral reform, and which, regardless of the caprices of men, would endure prosperity, brave adversity, and always be suggesting the best plans for promoting the welfare of mankind.

Here, then, is the remedy; *how* is it to be applied? I have no difficulty in shewing how it *may*, but considerable doubt as to when it *will* be accomplished. It is supposed to be the work of the clergy: they have proved themselves *incompetent* for the task. They are the wrong sort of men; their qualifications are foreign to the work; and to attempt to *reform* every *individual*, by changing his principles, is evidently not the task marked out for them in the systems to which they adhere. Had their past conduct or present professions given any hope that the spiritual welfare of the people was safe in their hands, I should by no means wish the trust to be removed. One part are decidedly worldlings of the worst description, the other unfortunately clogged to systems which cramp or destroy their usefulness. This view may safely be extended beyond the boundaries of the established church. I come, then, again to what has been called "a new set" of ministers. These ought to consist of the humble, useful, disinterested men who are now engaged in teaching, and of all others who have hearts to feel for the condition of man, and tongues to proclaim the message of mercy. There

are numbers in every town both able and willing to do this, and probably would now have been at their work, if the hireling clergy had not obstructed the way. When the heart is engaged a man's talents are discovered; and how many have I known (and I know many in Preston now) who work for their own bread, to whom, in point of talent and activity, the clergy are not fit to be compared! Let this new set care nothing about the worldly appendages of fine buildings and pulpits, music and pew rents, gowns and bands, and all the pride and foppery of anti-Christ; but, plain and simple, let them go *among the people*, and enjoin upon every soul "repentance towards God and faith towards our Lord Jesus Christ." Let their object be, not the competition of parties, not the praise of men, not the profit of gospel lucre, but the glory of God and the salvation of souls. The showers of knowledge, frigid as they have been, have hitherto fallen within consecrated walls; but let every corner of this dry and barren wilderness feel the vivifying influences of gospel truth. Let that floating mass of human beings upon which no moral impressions appear to have been made, be penetrated by the word of life. Let every man, master and servant, rich and poor, magistrate and people, be told of his sins, and warned to flee from impending danger. All this can be done, like the preaching of the gospel at the beginning, without tithes, or imposts, or a single compulsatory demand. I give this advice to all, and intend to act upon it myself. I do this without requiring any sacrifice of opinions. I propose no union, no concessions, no amalgamation of parties, but that every individual, in connection with those with whom he can agree, should go forth boldly, according to his own creed, to convert sinners from the error of their ways. Religious opinions, sincerely adopted, cannot be renounced at pleasure; it would be intolerant to require it; and to attempt to establish unions, where opposite opinions are held, for the sake of giving fuller effect to our efforts, would be to embody suspicions, and to form so unwieldy an organization as would be likely to render the whole inoperative. The land is before us; let every party send out its detachment. Instead of Calvinists and Arminians, Trinitarians and Unitarians, spending their time and their strength in cavilling against each other, let them all turn out to the world, and attack the common enemy. Instead of striving which must be great-

est, let them strive which can be most useful; instead of signalizing themselves by splendid chapels, imposing services, and polemic controversies, let them display their zeal by visiting daily the abodes of wretchedness, the haunts of vice, and, with a disinterested heart, sowing the seeds of unity, peace, and concord in every place where man is found. Politicians cannot reform our land; philanthropists are few, and can do but little: it is to you, then, SOLDIERS OF THE CROSS, that the country must look: the weapons of your warfare are not weak or carnal, but "*mighty* through God." The country is in rebellion against heaven, and almost against itself, and can you remain the passive spectators of such s scene? The bayonet and the cannon may keep in awe the rebellious, but it is only the "two edged sword of the Spirit" that can slay the enmity of the heart. Come forth, then, to the help of God against the mighty; come and save your devoted land. Let the pious and the zealous of each congregation unite among themselves, and despising the paralizing example of money-hunting teachers, go forth, after the plan of primitive Christianity, "two and two," to call men "every where to repent." This plan, too simple for fashionable Christians, and too contemptible for religious statesmen, is the plan of Christ, and contains within it the only sure principles of a real reformation.

J. L.

CHRISTIAN BENEVOLENCE.

To all who call themselves Christians.

DEAR FRIENDS,

PERMIT me, at the approach of an inclement season of the year, to fix your attention upon that part of our religion called *benevolence*, the importance of which is generally acknowledged. Presuming upon your admission of the principle, my attempt will be briefly to detail its *practical* application, and to set before you the *inducements* and advantages of the same.

It does not consist merely in the distribution of a few halfpence or crusts of bread to the importunate at your door, in occasionally relieving those of your own sect; in yielding to the compulsatory demands of the poors' rates; in subscribing a guinea on some public occasion, to avoid the reflections of your neighbours; or even contributing to the funds of our best charitable institutions. Though the spirit of philanthropy may breathe in all the above cases, and especially in the two latter, yet these do not of themselves constitute universal benevolence. It has a wider range of exertion. It is a check to extortion in our dealings, it assuages the passion of revenge towards our enemies; it cries down oppression, and uses its influence to mitigate the labour, and increase the comforts of the working man; it devises liberal things; and, thanks to our kind Benefactor, notwithstanding the increase of poverty and crime, there is yet a feeling of benevolence among the people. Hospitals, dispensaries, and schools are standing monuments of this. It is not, however, to these public institutions that I would at present direct your attention; they are amply supported, and the wealth and influence of their patrons are a pretty good guarantee for their continuance: it is to benevolence in a humbler sphere, and which, requiring much self-denial, is most apt to be neglected; it is to a *general concern* for the welfare of the poor; *to visiting, feeding, clothing, and relieving the destitute*, and to *personal exertions* among them to *promote their happiness.*

Endeavour, first, to ascertain *suitable objects*, and then to give them *suitable relief.* These occasionally may happen to be tramps, overtaken with peculiar distress; but this class are too often found to be deceivers, and, like the profligate poor amongst us, ought to be relieved with caution. The objects, I would suggest, who require especial assistance, are, the *aged poor, widows and orphans*, the *sick and infirm*, and the *industrious poor, burdened with large families.* Such objects of charity we may always expect to have among us, and the peculiar claim of each class is sufficient to commend itself to every considerate, humane mind. Though the claims of these are not to be ascertained by the mournful tales which are brought to your doors, yet many deserving individuals, impelled by necessity, may be emboldened to come and ask your assistance; but the worthiest are often the most diffident, and the most prone to conceal their

misery. To ascertain the most deserving, you must conceive, in the first place, giving of alms to be an indispensable duty, so that as a consequence, you will be led to adopt the very best methods to find out the really poor whom you wish to relieve. *Visit them* yourselves; make yourselves familiar, not only with their residences, but with their habits, their wants, and the best mode of relieving them. Never be ashamed of the poor man's company; you will be humbler, wiser, and better for it. Encourage a free interchange of friendship betwixt the poor and the rich, and never be governed by the prevailing custom of the day, of dividing society into *classes* according to their wealth; remember that God has made of "*one blood*" all the family of man. Never turn a deaf ear to a true tale of woe; make it your pleasure to do good to your fellow creatures, and always have your eyes and ears open to find out cases of real distress. Deficient as you may be, in your acquaintance with the condition of the poor, you will find amongst the labouring people individuals who will be faithful auxiliaries, and able to give you necessary information as to the circumstances of their neighbours. Being satisfied with your objects, let me just say in *what shape* you may relieve them.

This should be done, not merely by an uniform sum, nor by an uniformity in the number of times or days of giving assistance, but by such sums as prudence and the extent of distress point out, and to be continued till the desired end is really accomplished. It is to be lamented that so little is done in this way *effectually*. Contributions are often obtained by importunity; by the influence of shame or honour; and even when produced by the best motives, how often does protracted misery cool our feelings, and lead to a weariness in well-doing. We should be regular in our visits among the poor, give them the best advice, and in every instance, so far as they are capable, excite a spirit of co-operation with us; without this you will often have to regret that you have laboured in vain. We may be useful by pointing out to them the errors in their domestic economy; by obtaining employment for them; or by assisting them, in cases of difficulty, to that parochial relief to which they are entitled. *Money* may occasionally be given; but if we can lay it out to advantage, *provisions* of the most useful and substantial kind; *clothing* also, either new or old, as most convenient, not forgetting *clogs* for children, which are very acceptable. The *bedding* of the poor, being generally concealed from the view of others, is often in the most wretched con-

dition; this is a fact, whether we speak of bed-ticking, chaff, sheets, or blankets, and as to bedsteads, many of them lie on the floor; no money could be better laid out than by renewing poor people's bedding, especially at this season of the year; and lest, at the return of warm weather, the things should be improperly disposed of, as has often been the case, more good, perhaps, would be done by lending, than giving them, to be returned at the beginning of summer. *Fuel*, in winter, may be considered as next to food, and to the aged and very poor, a little given in this way is found a most seasonable relief. When persons, by misfortune, have got into arrears with their *rent*, and, as a consequence, are obliged to inhabit damp and unwholesome cellars; the loan or present of a moderate sum will effect their release, and be attended with incalculable advantages. In cases of sickness, united with poverty, we may give assistance by getting medical advice, change of linen, wine, cordials, &c.; and in extreme cases, a nurse, a washerwoman, or even the loan of such things as night-chairs, bed-pans, bed-chairs, &c. are of great service. The philanthropic mind will invent many things to serve the poor, and stands not in need of details; but there are many who will not act unless impelled by persuasion, and guided by special rules. To do all this, I am aware, it requires means; but you are not called upon to do beyond your ability. Whether your means be large or limited, if you make conscience of relieving the poor, you will economise at home in order to give effect to your wishes. "*Let nothing be lost*," said our great master; and this evidently comports with all the arrangements of Providence. Let your broken meat always be distributed while it is good, and let every article of cast-off clothing, bedding, or any useful kitchen utensil, be carefully laid up till suitable objects appear. Let the necessities of the poor be always in your mind, and hence take advantage of any bargains in food or clothing which may be calculated to do them good. Always have a stock in hand for *them*, as well as for yourselves. Encourage the same feelings among your servants, children, and friends, and by your example and exhortations, endeavour to render your utmost services to the cause of universal benevolence.

I would also just hint, that a feeling of humanity and generosity will lead you to compassionate and assist any unfortunate tradesman whose character for industry and sobriety is a sufficient

warrant that his losses were not attributable to himself. The loan of a few pounds to persons just emerging from poverty, with a spirit of emulation, but cramped in their means, may sometimes do a great deal of good. Indeed, the truly benevolent takes a survey of the whole condition of society, and considering himself only as a steward, sows the seed of his liberality in every soil where it is calculated to bring forth fruit and prove a blessing.

To all this objections will be raised. "They are all impostors," say some. This is a hasty conclusion, produced by callous feelings, or a sordid disposition, and generally asserted as a pretext for illiberality. That there are impostors, especially among the vagrant tribe, none will deny; but as well might the tradesman cease to seek honest customers, because he has met with some rogues, as the Christian to relieve the "poor indeed," because there are some who are only pretenders. Prudence must guide, but not close, the hand of charity.

"But the poor are so ungrateful; they are a turbulent set, and just now many of them would rob and plunder us." Granting that this charge is but too well founded, whether is it likelier to reclaim by kindness, by courting a mutual intercourse, and by doing them good, or by standing aloof, and leaving them to the workings of their own desperation? Poverty makes men restless; they suspect all who are above them of being their enemies, and easily become the prey of designing men. Let the wealthy take their part, condescend to mix with them, instruct them, and give them practical proofs of real attachment to their interests. If ingratitude and perverseness, once manifested, were to be considered insuperable obstacles to mercy, what would be our own fate? Let us rather be *followers of God*, who deals with us not according to our sins, but according to his own abundant mercy.

"But they have parishes, and we pay to the rates." It is true, some of you do, though there is no necessary connection betwixt this and the possession of wealth; but supposing it to be so, is it from motives of charity that you pay these taxes? Does the collector's demand produce a sensation of pleasure, owing to your belief that this is the *exclusive* channel through which your charity is to flow? You know that but a small portion of this rate comes into the hands of the deserving poor, and hence, for this reason, or for some other, it is generally with reluctance that the tax is paid. A part only of our population have a legal claim for regular assistance from the poor rates,

many are harassed to find out the parish to which they belong, and being seldom relieved from motives of humanity, are put off with as little as possible. The treatment they receive in some places, together with their loss of time, deters the most worthy from "*troubling* a parish." At the best, it is but a partial relief, and in cases of emergency and extreme distress, is far from being adequate. Whilst the poor laws secure us from that absolute destitution experienced by numbers in the sister island, good men of all persuasions, by their individual and united efforts, and society generally, by their approbation of voluntary charity, have clearly shewn that parochial relief can never be a substitute for Christian philanthropy, though the latter, by its universal adoption, would soon render the former unnecessary.

"We have nothiug to spare, and we don't know what we may want ourselves." To those who have no more than what will barely provide themselves necessaries honestly in the sight of all men, I have little to say; though if you should see your brother in great distress, I hope you would still share your morsel with him; and at any rate, as you will have many opportunities of knowing the circumstances of your neighbours, you ought to endeavour to make yourselves useful by giving information, and acting as assistants to those who have ampler means. But there are many who have nothing to spare, owing to their extravagant expenditure, and who, if their incomes were double, would still have to plead their inability. We think nothing at entertaining a friend for a week or a month, or a numerous visiting party, on a scale of considerable expence; but if the wants of a poor family should call for a few shillings, or a few meals of meat, how ready we are to startle at the expence. But with many this objection is a mere pretext, intended to cloak a covetous disposition. "We don't know what we may want:" and so thinks every miser, and though possessed of thousands, cares for nothing but increasing his store; he is always bent upon laying up treasures on earth, and after grovelling through a short-lived existence, the impartial hand of death snatches the wretch away. Just so it is with those who trust in uncertain riches, instead of the living God, who gives us richly all things to enjoy. But are you really afraid of coming to want? God hath said, "I will never leave thee nor forsake thee;" and if you believe in his promise, whose Providence is over all his works, by whom the hairs of your head are numbered, who clothes the fields with

grass, and feeds the fowls of heaven, though they neither toil nor spin, have neither store-houses nor barns, you will find your *security* as well as your happiness, in laying up treasures in heaven, by giving to the poor, and which will be received again with a double blessing. If you have confidence in a man that he will repay what is lent, is God unrighteous that he should forget your work and labour of love? "He that soweth liberally shall reap liberally, for God loveth a cheerful giver."

"But we have no time." No great deal of time is wanted; the cultivation of benevolent feelings, a sincere desire to do good, attended with such occasional and regular visits among the poor, and the adoption of such a system of relieving them, as your opportunities will afford, are all that are required. Surely you are not so incessantly employed as not to be able to spare two or three hours, either on Sundays, or work-day evenings, for the performance of that which constitutes the main part of pure and undefiled religion. You have time for many other things of less importance, and can you not devote a little of your time to serve a distressed, a sick, perhaps a dying fellow creature? The reason, I fear, is, you have no disposition. Many persons can relish the relieving of the poor as a theory, and express their admiration of the philanthropist; but few are disposed to imitate his example. How busily mankind are employed in discussing the principles of national policy, economy, and morality in the abstract; but how few are disposed for those practical duties which require any degree of self-denial!

Excuse me while I briefly set before you some of the *motives* to this useful work. To say it is a *duty*, though this is the first principle of obligation, would be only to say what all feel bound to acknowledge; as such it commends itself under that general law of doing to others what we would wish they should do to us in similar circumstances. But it is a *privilege:* it is a part of that salutary discipline which our gracious Creator has provided, and which can never change with changing time. Whatever man has lost, he retains his sympathy, which involuntarily exerts itself upon objects of pity, even, on many occasions, without the stimulus of religion. Such scenes of misery as are sometimes witnessed among the poor, or by the bed-side of a dying man, will frequently soften the heart incapable of being softened by any thing else. No man can visit the poor without being better for it; he learns humility, gratitude, and submis-

sion, and his benevolent zeal receives a fresh impulse. There is nothing that contributes more to general peace and substantial union, for whatever may be said of the effect of human laws upon society, mutual affection and reciprocal kindness constitute the strongest bond. If the idea of *classes* were entirely forgotten, and a free interchange of kind offices amongst persons of all ranks adopted, there would be no longer any necessity for the present increase of coercive measures: relieving the poor, therefore, is both a privilege to individuals, and an advantage to society at large.

This is the best, and most generally admitted criterion of a true Christian. It is not the articles of your faith; the silence, the solemnity, or the ceremonials of your religious meetings; the length or number of your prayers, so much as your *works* of faith and *labours of love*, that, in the estimation of others, prove the sincerity of your characters. "By this shall all men know that ye are my disciples, if ye have love one for another." It is this that adds lustre to every other virtue, and is approved of by society, whether in priest or peasant, in sovereign or subject. Nay, it is this feature, more than any other, that seems to be referred to at the day of judgment, for the great Judge, in pronouncing blessing upon the righteous, will say, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye visited me: for inasmuch as ye have done it unto the least of my brethren, ye have done it unto me." What self-satisfaction, what a luxury must there be in the habit of doing good! Indeed, it brings with it a present enjoyment, and, as the fruit of repentance, has the promise of an everlasting reward.

On this point, let every one examine himself. So easy is it, at the present day, to pass for good Christians, merely for the correctness of our faith, or our constant attendance upon religious ordinances, that without great caution, we are in danger of neglecting that which the scriptures emphatically call "*pure* and *undefiled* religion." It is more agreeable to the flesh to go to church or chapel than to visit the loathsome cellars of the destitute; and hence many who frequent the house of God, never personally visit the houses of the poor. I know an individual who, after having been many years a professor of religion, asked himself, "*How often* have I visited the fatherless and the

widow?" He was self condemned: the honest answer of his conscience was—*not once!* So deep was his conviction, that ever since, he has been amongst the foremost in remembering the poor.

Would examples be any additional stimulant? Look into the New Testament: you have there a Cornelius, "who gave much alms unto the people;" a Dorcas, who "made coats and garments for the poor, and who was full of good works and alms deeds which she did;" a Zaccheus, who, besides the four-fold restitution which he made, "gave half of his goods to the poor." the early disciples of Christ, who maintained all their aged widows without labour, and who distributed to every man according as he had need, so that there was not one among them that lacked; and above all, the glorious example of the Redeemer, who, though he was rich, for our sakes became poor, that we, through his poverty, might be made rich. *He went about doing good.* He made the widow's heart to dance for joy, by restoring her only son. He had compassion on the multitude when they wanted bread, and once and again fed them by thousands. He gave his time, his labour, his miracles, and at last his very *life, a ransom for many.* That we may imitate his bright example, and reign with him in glory, is the fervent desire of your affectionate friend, J. LIVESEY.

VARIETIES.

Stamp duties.—The mischievous policy of taxing knowledge was never more manifest than at present. The government cannot subdue the excitement of political subjects among the poor, and therefore why should it, by attempting to put out their eyes, leave them a prey to every fanatic incendiary? Let the people be well informed, let knowledge be made as cheap as possible, and we should be infinitely better defended than by swords and bayonets. Poison is diffused, but there is no antidote, and merely because the real friends of the people respect the laws. Let the press be free, let the stamp duty be remitted, and there will be no lack of really useful "penny papers" for the poor.

Preston church rates.—I have just received a printed notice for the church tax, which differs so much in its *tone* from all preceding notices, that it is clear the *visitation* of last Easter has not been lost upon this self constituted vestry. The notice commences with—"T. Clark's *respects*, and *begs* to inform you that he has called to receive your church tax." This is certainly

soothing; and as I have not yet answered this note, I beg leave, through this medium, to return the following :—"Mr. Clarke's polite note came safely to hand, and Mr. Livesey, in reply, begs to say, that besides publishing the accounts annually, if Mr. Clark will do his utmost to assist the town in obtaining a *constitutional vestry*, that is, *a vestry chosen by the parishioners*, although he would still consider the demand oppressive upon Dissenters and Catholics, he will for the present consent to pay. Or, if he and his brethren who are attached to the Church, will forego all *compulsatory* demands, and, like the first Christians and all other religious parties, agree to pay their *own expences*, he will, for the sake of peace, contribute *one guinea* annually for this purpose."—If neither of these propositions be acceded to, I am determined to cast in my lot with the Quakers. I don't wonder at the present anxiety to get in the outstanding accounts. Insolvent tradesmen, before closing their business, always do this. The present vestry, I believe, will never lay another rate.

Ecclesiastical Impositions.—A society for opposing these has been established in Preston, the purport of which may be understood by the following resolution passed at the first meeting :—

Resolved—"That many of the demands of the clergy of the Established Church are become intolerable; that they are offensive in *principle*, and oppressive in *practice*, and are made the pretext of much *imposition*; and that in order to enable the PEOPLE fairly to investigate these *demands*, a society be formed, for the purpose of opposing, by every legal means, all ECCLESIASTICAL IMPOSITIONS.

The necessity of the case will, it is presumed, induce many other towns to follow the example. No time should be lost by the people of Preston in joining this society, in order to defend themselves; to try to rescue the town from religious tyranny; and while we have a national church, to prevent its continuing any longer to be a party to the promotion of strife and discord. Dear me! words must certainly have lost their meaning, when in the face of all the rancour and malice, all the falsehood and extortion, all the profanation of sacred things, that are connected with the demands of the church, it is still attempted to be puffed off as "excellent," "scriptural," and "apostolical"!! Big lies do the least harm.

Correspondence.

To the Editor of the Moral Reformer.

SIR,

I AM glad to find that the Moral Reformer admits of discussions respecting Temperance Societies. One of the most remarkable circumstances connected with the history of these Societies is, that their principal opponents are amongst the professors of serious piety, and not a few of them amongst even the ministers of the gospel. Nothing, however, so far as my observations have extended, in the shape of argument appears to be made

use of in order to put down these institutions, or to retard their progress. Banter and ridicule are the weapons by which they are invariably assailed. Now it strikes me, simple man as I am, that drunkenness is much too serious an evil, and the benevolent intention, at least, of the leading friends of Temperance Societies much too far removed from suspicion, to render this sort of opposition in the slightest degree creditable, either to the heart or the head of any man, professing and calling himself a Christian, much less a Christian minister. That some good, nay, that much good has been done by the institution of Temperance Societies, cannot be denied; and that this circumstance, so far from affording matter for rejoicing, should still leave room for witticism and lampoon, is amongst the most extraordinary of extraordinary things in the present state of society; and this will appear to be the case in a very especial manner, when we consider who those are who thus seem to make a mock at sin

How are we to account for the circumstance of which this paper is intended to complain? I will not suppose that even any considerable proportion of these contemners of Temperance Societies, to whom I have more particularly alluded, are fond of their bottle and their glass. I will even imagine that, with respect to many of them, it would be no real sacrifice were they to sign the temperance pledge, and act upon it. But surely they have not fairly considered the subject. They do not, as yet, understand the principles and aim of the friends of Temperance Societies. Perhaps they think it wrong, or at least useless, to attempt to improve the moral character of man independent of a religious renovation. I am much mistaken if there is not, in the present day, a far too great dependence placed upon the reception of an orthodox system of belief. I trust that I am not behind many of your readers in attachment to what are frequently denominated evangelical principles; but I still think that, to a certain extent, man, independent of the higher considerations of a strictly religious nature, is capable of being influenced by moral suasion; and that a mere moral reformation may remove, and frequently has removed, very serious obstacles out of the way of religious instruction. Is it likely that a drunkard will attend upon religious worship? What avails it, therefore, so far as he is concerned, that strictly orthodox sentiments are taught in his very neighbourhood? He regards them not, nor is it likely that he will regard them, till he is restored to some degree of self respect, and placed in circumstances under which he would not be ashamed to appear in the house of God.

But the reformation of confirmed drunkards is not the chief object which the friends of Temperance Societies have in view: they wish to do away with those notions and customs, by which persons are gradually led on from moderate to immoderate drinking. They wish to stem the torrent at the spring head. Now, will our religious opponents of Temperance Societies, in particular, venture to contend that the custom of bringing forward spirits, for instance, when a friend happens to call upon us, is so very important, that the risk of thus fostering the habit of drinking is comparatively a matter of small moment? Have they well ascertained, in opposition to the highest medical authority, that the use of ardent spirits is not

only innoxious, but beneficial to health? Now, if it be true, as the most competent judges have asserted, and as experience has abundantly proved, that the use of ardent spirits, except in some cases of disorder, is really injurious to the human constitution; that the love of it is only acquired by use; and that when the love of it is once acquired, it is almost sure to lead on to confirmed and inveterate drunkenness; can there be the shadow of a doubt as to the line of conduct which every well wisher to mankind, every consistent professor of religion, and especially every Christian minister should adopt? With respect to the Christian minister, in particular, who not only withholds his influence, but by jeers and taunts in effect oppose Temperance Societies, probably no ordinary degree of guilt is incurred. Let this matter, at least, be well considered.

It must be admitted, even by the most determined opponents of Temperance Societies, that drunkenness is a great evil, that it is an increasing evil, and that if it continues to increase as it has done, the consequences will ultimately prove too direful to be contemplated. It must be allowed, also, that the preaching of the gospel is not likely to reach the case. What, then, is to be done? That something should be attempted, is quite evident. If the present constitution of our Temperance Societies is objected to, let some other plan be adopted. To endeavour to put down or discourage the societies which already exist, while no substitute is proposed, and no appropriate efforts made, would argue sadly against the sincerity of any profession of concern for the present state of morals in the population by which we are surrounded.

Manchester. W. ELLERBY.

WINTER EVENING LECTURES.

—o—

[The following, which I published a few years ago, is still seasonable.]

Perhaps my readers need not be informed that it is the practice of the ministers of various denominations to deliver, during the winter months, a course of lectures on Sunday evenings. These, I believe, have been found more attractive than the customary mode of instructing by sermons But though they have a decidedly religious cast, they do not, in my opinion, bear sufficiently upon the *present character* and practices of society. Virtue and religion may be encouraged, and vice denounced, but it is in a manner too *general* and *indirect*. A survey of the *present behaviour* of the people should be taken, and *direct* "reproof, correction, and instruction" given. Instead of this, in these lectures instruction and reproof are merely conveyed through the distant medium of inferences arising out of the illustration of some past event mentioned in the Scriptures. It would be well if our divines would deal more in *practical* theology, and anathematize the heresy of an *immoral* life, instead of the heresy of mere opinion conscientiously adopted. *Practical piety* should be the end of all instruction; but from reading some of the ancient fathers and the homilies of the Church of

England, I cannot but think that there is now far less practical teaching than formerly. With your permission, I will give, as a specimen, a list of subjects from which lectures have been delivered, and also a statement of subjects from which I conceive a more profitable list might be made.

Specimen list of lectures delivered:—"The character of Moses, the call of Moses; Nadab and Abihu; Caleb's fidelity; Joshua's resolution; the prayer of Jabez; the widow of Serapta; the translation of Elijah; Ruth's choice; the three Hebrew youths in the furnace; Nebuchadnezzar's transformation; the character of Daniel."

A statement of subjects applicable to the present state of society, from which a list might be made:—"Against evil speaking and tale bearing; intoxication and intemperance; excess in apparel; excesses at fashionable parties; hypocrisy in its various forms; cruelties; gaming; swearing and lewd discourse; rash judgment; extortion; covetousness, &c. On benevolence and liberality from *principle*; parental duties; subjection, and the duty of children to support their aged parents; excesses at christenings and funerals; causes and cure of the increase of crime; causes of so much conjugal infelicity; the best plans for improving the morals of the young of both sexes, who work in factories; prevailing deceptions, especially in trade; industry, and strict honesty; non-resistance, and the duty of living peaceably with all men; fasting and self denial; duties of husbands and wives; masters and servants; consistency; persecution, and the various forms it assumes; zealous perseverance in doing good to others; advice to tradesmen; warnings to the rich; promptness in paying debts; of the folly of animal and sensual pursuits in preference to rational and intellectual; and of the value of a good conscience, both in the sight of God and man; enforced by every motive which the gospel affords."

These subjects are mentioned, in preference to others which may be equally important, because they have a direct reference to the present habits of society. Hoping that the ministers of religion will receive these hints with the same good feeling with which they are given, and, at least, before they draw up their list of lectures for the ensuing winter, they will give the subject that consideration which its importance demands,

I am, with those of every party,

A Lover of Practical Religion.

To the Editor of the Moral Reformer.

Sir,

I shall esteem it a kindness, if any of your numerous correspondents will favour me with an answer to the following query:—

You are aware, Sir, that many persons closely employed during the greater part of the day, are very anxious to spend their short evenings in self-improvement, but from the exertions of the day are much disposed to drowsiness. Now, the question I have to propose is, "What is the best

plan to relieve a student so circumstanced and disposed, from drowsiness at study?" I am, respectfully,

ALIQUIS.

Answer.—Sleep may be either morbid or natural; when it is morbid it most generally arises from some mechanical cause pressing upon the sensorium, and cannot be obviated without medical or surgical assistance. Natural sleep may, I conceive, be induced by bodily exhaustion, or a deficiency of mental excitement. When sleep is produced by violent or protracted bodily exertion, nothing can relieve or remove the torpor which pervades the senses but *repose*. The voluntary powers can only perform their functions for a limited time without fatigue, and whenever that fatigue is induced, relaxation is necessary, in order that their nervous energy may be restored, that the organization may repair the injury it may have sustained, and that the mental faculties may be refreshed, and prepared for again exercising a vigorous and conscious direction and control. If, therefore, to relieve exhaustion, Nature's sweet restorer, balmy sleep, throws her soft mantle over his weary frame, let not "Aliquis" wish to counteract her friendly purpose, but rather yield himself to her kind control. Let him

—"Hail the syren Sleep, whose soft, sweet tune
To settled slumber lures his heavy eyes,
Till every sense dissolves in gentle swoon,
And o'er his limbs lethargic sweetness flies,
While he of death the passive picture lies."

Thus to yield is to conquer; for when the body is fatigued, the mind can never be vigorous and attentive: but after the bodily energies are recruited by repose, the mental powers will be refreshed, and capable of double exertion.

But when sleep arises from a deficiency of mental excitement, where no previous bodily fatigue has been induced, it may, I think, generally be prevented from visiting us unseasonably, at least in all those who are possessed of a tolerable share of excitability. There are some phlegmatic people, I am aware, who will sink into the deepest sleep almost inevitably, when all external stimulants are withdrawn, and whose minds are so devoid of irritability, that scarcely any kind of intellectual motive can be presented that will keep their attention awake. Such, I believe, will only be able to counteract their tendency to unseasonable slumber by some external excitement, or bodily activity: but as I presume your correspondent does not belong to this class of persons, I shall not dwell upon the remedies which might be applicable to those, but proceed to submit to him a few remarks which, I trust, he will find of service, if he will reduce them to practice. I shall suppose that he is not engaged in any very laborious occupation, that the languor he experiences after the business of the day is over is not occasioned by exhaustion so much as by lassitude of mind, and that he is possessed of a moderate degree of enthusiasm in the pursuit of knowledge,

so that his interest can be readily excited. Under this supposition I proceed to remark—that sleep is banished by mental excitement, and promoted by a deficiency of irritability; and so long as we feel interested in the object of our pursuit, we shall be in little danger of being attacked by drowsiness. When we flag in our studies, it is less, I conceive, owing to our minds being exhausted, than to our having ceased to feel excited by the subject on which we have been meditating. If this be true, then so long as we can succeed in supplying the mind with the stimulus of desire, by presenting to it subjects of interest, so long will our attention be fixed, and drowsiness effectively warded off; but whenever the interest we felt in our subject subsides, and our attention relaxes, we shall assuredly experience a powerful inclination to sleep, if other circumstances be favourable, and we have not recourse to some other study in which we are more interested. There are so many different propensities in different individuals, that it would be impossible to lay down a rule, as to the subject, which would produce the greatest excitement in every mind. Some people will sleep over a novel, or the most sublime poetry that the pen of inspiration ever wrote; while others will peruse them with the most intense interest, and the most wakeful attention. Some persons find abstract speculations a never failing opiate, while others peruse them with ardent and deep meditation. Some feel much pleasure in ranging the wide field of physics, while others delight in the more intricate labyrinths of the mind. In short, almost every human intellect seems to have a portion of knowledge appointed for its own individual culture; and strangely constituted must that mind be, indeed, which cannot find excitement in any branch of learning. Every one must have remarked the effect which an allusion to a favourite topic has upon a drowsy companion. How all his mental faculties are aroused, how speedily his senses regain their perception, and how earnestly his attention becomes fixed! till from the listless and yawning being he was when not acted upon by his appropriate mental stimulus, he becomes an animated, attentive, and interesting companion. This change is solely effected by exciting the mental energies; and so complete will the renovation sometimes be, that even the bodily powers, when relaxed by fatigue, will, by this excitement, regain their vigour, and be prepared for fresh exertion. "Aliquis," no doubt, will, if he examine his own taste, discover that there is some branch of learning in which he feels an especial interest, and which will seldom fail to keep his attention awake. I would advise him, whenever he finds a torpor stealing over his frame, and his mental faculties flagging, and when he is wishful to protract his watchfulness, to have recourse to his favourite study, until he has awakened his drooping senses; and after he has succeeded, he may again return to his less pleasant task with renewed energy. To some persons any change of subject, even though no particular predeliction may be felt for the one more than the other, will be sufficient to keep the attention from flagging. When I have become drowsy over a book that has required considerable exertion to comprehend, I have always found that I could en-

tirely dispel the gathering mist by turning to a work of a light, imaginative character; and, on the contrary, when I feel a lassitude creeping over my senses while perusing a book that requires little exertion of mind to understand, I seldom fail to dispel slumber by directing my attention to some subject that demands deeper meditation. By this means I generally find my mind kept in a state of greater activity, and more capable of being profitably employed, than after an unseasonable slumber. Another plan which I have frequently adopted with success, is to take up a pen and write a brief outline of what I have been reading, to note down any remark the subject may have suggested, or to write a short essay on any other subject which may present itself at the time. The attention and reflection which this exercise renders necessary, with the exertion of writing, I have never found inefficient in removing the strongest disposition to sleep, unless it has been induced by bodily fatigue. Should all these means prove ineffectual, as a dernier resource, I would recommend "Aliquis," when he perceives the unwelcome advances of sleep, to seek the society of an intelligent and lively friend; and if he is wishful to continue to pursue the same subject with which he had been engaged, he may make it the topic of conversation; but if not, he may relax his mind in cheerful, general conversation; and so far from finding that his intellectual faculties are depressed by his previous study, he will experience a buoyancy of spirit, and a flow of ideas, almost in proportion to the intensity of his former application. Nor will he generally, I believe, when he again retires to his study, find that his attention is less awake, or his reasoning powers less active, from the evaporation of the superabundance of spirit he felt while engaged in conversing with his friend; but, on the contrary, he will find much pleasure in again seating himself in his study, and giving himself up to silent meditation, or in recurring to his book, and partaking of the intellectual feast it spreads before him. These are the most efficient mental means I am acquainted with for counteracting an inclination to sleep over our studies; and no one who is in the possession of health of body and excitability of mind, of a love of knowledge, enthusiasm of soul, and stability of purpose, will find all of them inert in warding off the syren sleep.

There are several remedies, consisting of corporeal stimulants, which have been extolled for preventing drowsiness, such as ardent spirits, wine, strong tea, coffee, an uneasy seat, or one in which you are obliged to use considerable muscular exertion to enable you to keep your station upon it, walking about the room, reading aloud, &c. &c. These will, no doubt, succeed, in many instances, in keeping the mind awake; but some of them are injurious, and others are unpleasant and fatiguing. Ardent spirits, wine, unless in great moderation, and even strong tea and coffee, must be deprecated as injurious. Sitting upon a hard stool is not very pleasant: pacing about the room and reading aloud are fatiguing.

As adjuncts to the mental means I have mentioned, I may observe that the temperature of the room where you study should neither be too warm

nor too cold, but rather inclining to coolness, for heat has a great tendency to make you drowsy: your chair should not be placed too near the fire, nor should the light of the fire be suffered to fall upon your eyes: a fire screen is very useful to keep from you too much heat and light. The light you read by ought not to be too bright, nor should it be allowed to flicker, otherwise you will scarcely fail to become drowsy. The light of a common lamp, with a ground glass over it, is the best to read by. No light is worse than that of gas. I have frequently tried to read by it, but it is generally very unsteady, and so brilliant as to be painful to the eyes, so that I have uniformly been obliged to relinquish the attempt. Perhaps in part this may have arisen from my not having been accustomed to the light, and the effect may not be the same upon others. The print you read should not be too small, but rather large and clear. I never could read at night the cheap publications with double columns upon a page, without experiencing a tendency to sleep. The eyes have to be kept continually on the stretch to distingusih the words, and when they become fatigued and relaxed, the lines appear indistinct, which produces such confusion in the ideas as destroys all pleasure in the work, and thus the mind droops for want of excitement. The seat you make use of should not be over easy, nor should you ever assume the recumbent posture, when you are wishful to keep awake. All these circumstances are worthy of attention; but I am inclined to regard them as of secondary efficacy, when compared with mental excitation. Should these hasty and imperfect observations enable "Aliquis" to pursue his studies with greater alacrity and pleasure, and suggest to him the means of overcoming his disposition to drowsiness, I shall be very proud.

Yours most respectfully,

NEMO.

CONTENTMENT.

—o—

To the Editor of the Moral Reformer.

SIR,

IT is vain, as it is insulting, to call upon people to be contented, if they have not a fair remuneration for their labour,—that is, if they cannot, by means of their earnings, procure a sufficiency of food, clothing, and reasonable comforts for themselves, their wives, and families. The Scriptures even do not call upon the poor to be contented under such circumstances. The Apostle Paul says, "Having food and raiment, let us be therewith content." He does not say—let us be content *without* a sufficiency of food and raiment. He could not have been so unreasonable! *It is not possible*, and it would *not be desirable* if it were possible, that people should be content who are half fed and half clothed. The question, then, is: Is it a fact that the agricultural and manufacturing poor, as a body, are in such pitiable circumstances? I believe that it is too true that, as a body, their comforts are yearly decreasing, and that there are thousands, especially among

the mechanics, who, with all their industry, cannot procure what any feeling, Christian man would affirm to be a sufficiency of food, raiment, and reasonable comforts. Such persons must be excused, if they are discontented: and any one who, compassionating their misfortunes, opens his eyes to abuses existing in *any* department, whether of church or state, in the hope (forlorn though it may be) of finding or expediting a remedy, is a friend to humanity and to his country; although there will ever be ignorant or interested persons who will denounce him as a demagogue and revolutionist for so doing.

But there doubtless is a class of persons who declaim against real abuses, and who imagine others, that cannot plead charity as an excuse for clamour. There are multitudes of men, whom no feeling for the wretched makes complainers,—who are malignantly jealous of all above themselves, who hope to benefit by confusion and rapine,—idle, profligate men, who, under *no* circumstances, would improve their lots by industry and virtuous conduct, and who, therefore, under *no* circumstances, would be good citizens Such men do incalculable mischief; and little less mischief do those who, profiting by things as they are, who finding the system "work well" for themselves, decry *all* change as revolutionary, and stigmatize all desire of change as un-Christian and unholy; and who, in this manner betraying their wretched selfishness, provoke the indignation, disgust, and resentment of the suffering classes, and even of the friends of order; and are thus unwittingly hastening on that very change which they so much deprecate.

It is a difficult matter, in a time of distress, to say where the blame should justly lie. Perhaps no one set of men are properly chargeable with *all* the faults of the present system. It is the result of a long and complicated chain of circumstances; of old as well as of recent abuses, begun in, and aggravated by, ignorance and selfishness. But one thing may be affirmed for a certainty, that no individual, who leads a vicious or idle, self-indulgent life, who does not consider the *effect* of his conduct upon the happiness of his fellow creatures, who does not strive to arrest or mitigate, to the best of his opportunities and abilities, the evils under which so many of his countrymen are groaning or sinking,—can be pronounced guiltless!

The writer, therefore, earnestly and solemnly calls upon every one who has more of this world's goods, or talents, or time at his disposal than the majority of his suffering countrymen, to spend the one, and employ the other, in relieving indigence, and in enlightening error and ignorance. He calls upon all those who love order, because they *must* be *losers* by disorder, not insultingly, or at least *idly*, to preach contentment, or disclaim against discontent; but to do their best, to *bestir* themselves each in his proper sphere, to remove *the* CAUSES *of discontent*. Let them never forget that the *half clothed*, the *under fed*, and the *over worked*, will not, can not, and *ought not* to be content.

In these times, as at all times, he is the best patriot who does most good!

T. N.

CO-OPERATION.

—o—

To the Editor of the Moral Reformer.

SIR,

IN noticing Mr. Finch's observations on my letter, which you inserted in the Reformer, from the Kendal Chronicle, I shall be very brief. Neither his personal adulation, nor his pert insinuations respecting my motives, require any remarks from me, as they can have nothing to do with the question at issue. The nature of his comments on the quotations I made from the writings of co-operators convince me that I have not mistaken their import, when I stated, "From these extracts we learn what is the object, design, and end of co-operation. It is to establish a perfect equality in civil society; it professes to have nothing to do with religion, but to teach a morality far superior to what is taught in revelation." I am now prepared not only to assert, but also to prove, that its object is to supersede the Christian religion, and to establish that of nature alone, as being far better calculated to produce a moral reformation among mankind. Mr. Finch, at the conclusion of his letter, recommends me to read the writings of some of their authors: this I have already done, at least copious extracts. I have now before me a late production of one of these writers. It is issued from the "*School of Co-operation*," in London, and it distinctly states that the *system* is "a new religion." The following is its title:—"A New Religion, or universal bond of unity, affection, and confidence, founded upon indisputable facts, intended to remove the present agitated and confused state of men's minds, and to relieve them, by a system of prevention, from moral and physical evil."*

* * * * * * * *

This publication, which Mr Finch recommended me to read before I wrote again on co-operation, if I understand it aright, contains a distinct denial of a wise, intelligent, first cause; and because finite creatures do not understand the abstract nature of the Deity, therefore all worship is absurd and irrational. At present I wish to make no more remarks upon it, but leave our readers to draw their own conclusions.

Mr. Finch states that he should have expected me to be the last man in the world to have said anything against "*the perfect equality of man*:" and again, I have studied the practical part of Christianity to very little purpose, if I do not discover that it teaches "*the perfect equality of man.*" His general reference to the book of Acts, to prove this position, may be either correct, or not. I stated nothing about man in the abstract, but as a *member of civil society*. Why Mr. Finch should entirely have overlooked a whole paragraph in my letter, is best known to himself: as it con-

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* I have here withdrawn rather a long extract from the work referred to: it adds nothing to the argument, and might provoke an unprofitable controversy, The title sufficiently characterises the publication.—EDIT.

tains as clear a statement as I can make on this subject, I shall conclude at present with transcribing it, soliciting Mr. Finch's attention to it, and hoping when he writes again that he will state distinctly what he means by "*the perfect equality of man.*"

"That religion which is founded on the perfect attributes of Deity, as revealed in the Christian Scriptures, goes upon the principle that there must always exist a gradation of rank in civil society, and not an *equality*. Hence, we read of rich and poor, talented and not talented, master and servant; and on whatever part of the scale we stand, the well being of society depends upon the proper discharge of our duty; and for this we shall hereafter be *personally* accountable. The man who contends for an equality in civil society must be an infidel to revealed religion."

Yours respectfully,

WM. JENNINGS.

Kendal, October 14, 1831.

To the Editor of the Moral Reformer.

SIR,

OF all the badges of slavery which political priests have wreathed round the necks of the unhappy laity, the marriage ceremony of the Church of England is, I think, the most degrading In Scotland and Ireland, when a man is inclined to take a wife, he can have the marriage ceremony performed by a man of his own choice; but in England every man, no matter what his religious creed be, must apply to a parliamentary parson, and, in many cases, before he can be married, must tacitly profess what in his heart he does not believe.

The people called Unitarians have made several efforts to get rid of this yoke of ecclesiastical tyranny, and although they have hitherto failed, I hope the time is not far distant when their noble struggle will be crowned with success; for it is my opinion that our British Babylon cannot stand. Indeed, her own most reverend and right reverend fathers in God have, on a recent occasion, given her a shock from which she never can recover, so that they may truly cry out, "The Church is in danger:" and I rejoice in the thought, that you and I may live to see her fall, never to rise again. The Society of Friends is the only body of Dissenters exempt from this abominable yoke of the Established Church; but I hope that all the genuine disciples of Jesus Christ will enter their solemn protest against this relic of Popery, for whilst they continue to submit to it, I can view them in no other light than as a number of Israelites bowing to the idols of Canaan.

Yours, in the cause of freedom,

D. MATHEWSON.

Compstall Bridge, Nov. 1, 1831.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.

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THE END.

Preston: printed by J. Walker.

THE

MORAL REFORMER,

AND

Protestor

AGAINST THE

VICES, ABUSES, AND CORRUPTIONS OF THE AGE.

BY J. LIVESEY.

VOL. II.
1832.

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PREFACE.

It is with no ordinary satisfaction that I this day present to my readers the completion of my labours for 1832. The second volume of the Moral Reformer is now before the world; and whilst I take credit for having kept, in the selection and discussion of subjects, within the limits I originally proposed, the increase of sale and the flattering testimonies of my readers are indications of an increasing estimation of the work. Amidst a variety of topics, the corruptions of the church and the prevalency of intemperance have frequently come under review; and I am glad to perceive that various efforts are making in order to mitigate or remove both these evils. This volume is enriched with various communications, which are well worthy of a serious perusal; and to the authors of which I take this opportunity to tender my best thanks. No season calls for the interference of the moralist more than that of political agitation; and in order to impress upon the country, that changes in the laws, however salutary, without *personal* virtue, will not secure national blessings, I have somewhat more than formerly adverted to passing politics. Indeed, it is my plan to be a spectator of the world's movements, and where there is the greatest necessity, and any chance of success, to sound an alarm, and to display the standard of Christian morals.

I close the year not only with satisfaction as to the contents of this volume, but also as to its sale and productiveness. Authors know well that their accounts are really *running* accounts, and very often bad to catch, and therefore, though I am not able to speak specifically as to the probable proceeds, I doubt not but a part of my last year's loss (which

I now find was *underrated)* will be made up by the sales of this year. When the prospectus of my work first appeared, I was advised by several of my friends to desist; I was reminded that no provincial periodical would take, and that many clever men had failed in the attempt both in town and country. This I knew to be the case, but satisfied of the necessity of such a publication, I was determined to risk the attempt, and I now feel exceedingly thankful that a discerning public has given to my humble, but well meant efforts, such a sanction as gives me the greatest confidence in resuming my labours. The next year is likely to be an eventful period, and while some will be seeking to extend the advantages of commerce, and others improving the laws and policy of the nation, it will be my endeavour to spread amongst these agents, and as widely as posisble, the indisputable truth, that HEAVENLY PRINCIPLES AND GOOD MORALS ARE THE ONLY SAFEGUARDS OF SOCIETY.

J. LIVESEY.

Preston, December 1st, 1832.

THE

MORAL REFORMER.

No. 1. JANUARY 1, 1832. Vol. II.

A NEW YEAR'S ADMONITION.

LIFE may be compared to a rugged hill, in the ascension of which, at every halting place, the weary traveller beholds the progress he has made, the dangers he has escaped, the errors he has committed, and make his calculations as to the best means of attaining the summit. If to any of the various stages of human life this can be applied, it is to that upon which we are now entering. The periodical return of the year is fraught with instruction, and may be considered the starting point from which, after a faithful retrospect of our errors and mistakes, we should commence with fresh vigilance, and with increased determination to act more becoming the great end of our creation. *This morning* ushers in the birth of a new year. To many it will be a passing period of jollity and excess; and regardless of either past or future, they will "nourish their hearts as in a day of slaughter." To others it is a season of instruction; and a multitude of important reflections force themselves upon the thoughtful mind. The new year is the stock-taking season; and those who care for other interests as well as getting money, are also anxious to balance accounts as to their moral and Christian attainments. With many riches are the "one thing needful," and hence, though every interest be neglected, this matter must undergo a full investigation: with others sensual indulgences is the god they worship, and this secured, all besides may run to ruin. Do we not perceive that all these are subordinate, that we are to "seek *first* the kingdom of God, and the righteousness thereof," and that it is in reference to this, primarily, that the "balance sheet" should be strictly prepared? If former seasons like this have been neglected, if twenty or forty long years have r n round and succeeded each other without ever being improved, let us be thankful that the favoured period has again arrived. Since this day twelvemonths, thousands are gone to their eternal homes; but we are here, the

monuments of mercy, the living to reflect and reform. Shall we claim the indulgence of judging others so freely, and not bring our own conduct to a faithful test? Let man, frail man, be consistent for once; let him, as the result of sound wisdom, begin *to-day* to take an impartial retrospect of his life, to correct what is wrong, to amend what is defective, and to form, upon a divine basis, his hearty resolutions for his future conduct. This is always proper; but there are special periods which give additional effect to new purposes, amongst which we class especially the commencement of a new year.

First, as to *personal character.* What have I gained or lost in this respect? is an important question. Progression is the order of nature, and every man, according to his talents and opportunities, should be making progress. The apostle Paul never seemed satisfied with stationary attainments in his converts; his constant exhortation was, "abound more and more." Should not, therefore, every rational being ask himself, Of what use have the last 365 days been to me? Have I made any progress? Am I stationary, or have I been retrograding? What was I this day twelvemonths, and what am I now? Men are ready enough to ask these questions as to their business, their stock in trade, or the profits of the year, but reluctant to investigate, with the same scrutiny, their own deeds. Moral and religious attainments are doubtless of the first importance; and nothing but a latent unbelief, and a desperately wicked heart, can account for the infatuation of men, who to gain the world seem willing to lose the soul. Oh! that man, amidst his boasted stretch of mind, would at least learn to *know himself!* There is something here which we fear to approach; though always at hand, and affording an exhaustless source of enquiry, we startle at the attempt; we would weigh the planets, and measure the deep, but to place *ourselves* in the balance, is an effort we are not disposed to make. Is my heart right in the sight of God? do my life and conversation correspond with the precepts of the gospel? and have I, during the last year, been making preparation for another world? are questions at which we startle. Every deed is recorded in heaven, and we shall all be judged according to our works; "to them who by patient continuance in well doing, seek for glory, honour, and immortality, eternal life; but to those who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." With these denunciations in view, I tremble to recall to my recollection the scenes which I have

witnessed during the year which is just closed. The overwhelming magnitude of vice is composed of parts, and it is by individual contribution that it is made up, and therefore though it is hopeless to look for an *universal* reform, yet if every reflecting individual would but cease to contribute, the evil at least might be much mitigated. To every class of sinners, to drunkards especially, I make my appeal, *let not sin have dominion over you.* Its curse is with it; it stings, it wounds, it condemns, it kills. Wretched, truly, is our population; but in by far the greatest number of instances, it is the wretchedness of vice. We have neither had pestilence nor plague; our fair country has not been trodden by the ruthless warrior; the genial showers of heaven have fallen in their season; the bosom of nature continues to heave with blessings, and wealth has made for herself a safe retreat within the shores of Britain: still, still, the people are poor and wretched, and vice, I say again, and again, *vice* is the prevailing cause. In many cases the connection is so marked as to render mistake impossible; in others the connection can easily be traced. If the poor man drink, or is extravagant, it comes upon him directly; if the tradesman, the landowner, or place-holder do the same, it comes out of the common stock, and so much is abstracted from the comforts of the poor. In either case, indeed, in every case, vice is the parent of misery and wretchedness. Oh vice! thou art the radical cause of all our ills, and the man who seeks a reformation without attempting to conquer thy despotic power, might as well attempt to illumine the earth without a sun. I say again, let every man stamp his foot upon this common foe, let every man reform his own heart and life, and let the present year be signalized by an universal display of moral principles and efforts, such as has not been known for many years.

But, my readers, your efforts to effect a reformation should not be limited to yourselves: there is a world of human beings around you, many of whom are in a helpless, wretched condition. Though these have been favoured, during the last year, with the same opportunities as yourselves, speaking in the aggregate, they are still in the same immoral and miserable condition as they were at its commencement. Man is a social being, and he ought to know no limits to the sphere of his usefulness but the utmost stretch of every means which God has put in his power. Self is the great idol of mankind, and thus satisfied, they care little for the condition of others. How few are there who will act when all the machinery for doing good to others is

made ready to their hand, and still how fewer who will daily employ their minds to invent, and their hands to perform, such things as will promote the happiness of society! Like the priest and the Levite who passed by the man weltering in his blood, few will condescend to commiserate the miseries of their fellows, or make any sacrifice, though they be beneath the very step they stand on. There are honourable exceptions, doubtless; but the number is so small, and their efforts so much discouraged by the apathy of others, that little, comparatively speaking, can be accomplished. Let me place before such the unhappy fate of many of their brethren, bone of your bone, and flesh of your flesh, children of the same father, heirs of the same soil, possessing the same faculties, capable of the same feelings, destined to the same world, can you know of their poverty and sufferings, without fleeing to their aid? Could nature have blended common interests more effectually together, and yet, in practice, could they be more effectually disjoined? And is the possession of a little shining dust, or the empty breath of a flattering name, to disjoin the bonds, and supplant the sympathies, which nature has decreed? Is man, made in the image of his creator, to be passed by in silence, because his coat is not of the finest wool, or because he happens to live six or seven steps below the ground? Is the visit of fraternal kindness to be withheld, because a stool, or a broken chair, or the bed side is the best seat the poor man's house can afford, or because the sumptuous boards of the rich are there entirely unknown? I plead not for an equality of wealth: that is impossible: but I can never cease to regret the culpable neglect of duty of one part of society towards the other. Our piety may pass, as of a sterling quality; but the apostle John's interrogative ought never to be forgotten, "If we love *not* those whom we *have seen*, how can we love God whom we have *not seen*?"

I make this apparent digression from the particular point from which I set out, in order to impress the minds of my readers with the littleness of what has been done, and how much remains yet to be done, in order to meliorate the condition of man; and being on the first step of a new year, to arouse a timely determination to redeem all our misspent time by double exertion. Time, like every other gift, must be accounted for; it is an invaluable boon, and every moment ought to be profitably employed. What is lost we cannot recall; the present alone being in our possession, let every moment, as it wafts us on, carry along with it some good report to heaven. How uncertain is

the life of man! Many whom I knew, on whose cheeks sat the rosy bloom of health, when my January No. came out last year, are now numbered with the silent dead! and possibly both the writer and the reader may, ere this day twelvemonths, have followed in the endless train. Like the vapour which appears for a moment, our lives vanish; our days are swifter than a weaver's shuttle; and in the midst of life we are in death! "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," is the language of the wordling; but how often is it decreed, "*This night* thy soul shall be required of thee!" May we be taught to number our days, that we apply our hearts unto wisdom! The true contented Christian is always willing to live, and ready to die; he knows that his Redeemer liveth, that where he is, himself will be. Here he has no *abiding* place; he seeks a house not made with hands eternal in the heavens; a city which has foundations, whose builder and maker is God. Though an heir to "mansions in the skies," he delights to do his father's will on earth; he enjoys ten times more rational peace and pleasure than the poor grovelling soul which has "no hope." The end of each year is another step nearer his home, and he presses on towards the goal of his enlightened ambition. He works while it is day, knowing that the night cometh when no man can work.

I beseech my readers to let the beginning of this year be the beginning of a new life. Let them seriously ponder their ways, and convinced of the necessity of a change of heart and life, let them no longer delay this important work. To-day is ours: to-morrow we cannot claim. Let it be a day of pious vows, and holy resolutions, as to our conduct during the year. God will help you if you call upon him, and strengthen you with divine power. Christ's yoke is easy and his burden is light; and what I exhort you to attempt is not less your happiness than your duty. Begin to-day, and your answer to all your old companions in sin, when they tempt you, will be, "On new year's day I vowed to the Lord, that, with his help, I would then begin to lead a new life; and to this pledge I am determined to adhere." Let every reader adopt these resolutions: "I resolve this day, with the help of the Almighty, to change my course of life—to repent of my wicked deeds, and to seek forgiveness of my sins—to shun the company of my bad companions, except to reclaim them—to abstain from all ardent spirits—to avoid swearing, lying, and malicious language—to detest every impurity, either in thought, word, or deed—to employ my leisure time in

useful pursuits—to be kind to my wife—to watch over and instruct my children—to do good unto all men—to be diligent in my proper business—to pray to the Lord constantly, to read the Scriptures, and to attend some place of religious instruction—in a word, to live like a rational being, to love religion, and to prepare for another world."

J. L.

REFLECTIONS UPON THE LATE EXTRAORDINARY CASE OF BURKING.

On Monday, the 5th December, John Bishop and Thomas Head were executed for the murder of a boy, whose body they afterwards sold to the King's College, for dissection. The manner in which this youth was allured, and all the particulars of this tragical event, are detailed in the confession which these unfortunate men made. They both confessed their guilt, detailed the particulars of the atrocious deed, and also of the wicked course of life which they had led for many years. The following reflections have forced themselves upon me.

1. Sin, like every thing else, has its extremes; and whilst to the virtuous and good, it is abhorrent in every shape, sometimes it assumes so offensive a character, as to call for universal execration. When it affects the interests of man, and does violence to settled feelings, whether religious or superstitious, it meets with no extenuation, even from those who possibly may be equally guilty in the sight of God. The character and proceedings of Bishop and his comrade are certainly of the most hideous cast. "I have followed," says he, "this course of obtaining a livelihood, as a *body snatcher*, for *twelve years;* I have obtained and sold, I think, from 500 to 1000 bodies; but I declare, before God, that they were all obtained after death, and that, with the above exceptions (three cases of murder), I am ignorant of any murder for that or any other purpose." What a shocking life! What a monster, to ransack the abodes of the dead; to steal away the mortal remains of men, women, and children, interred with the tears and sighs of living friends; to sell human flesh for butchery and dissection; and when the graves could not yield a supply, even to snatch the unfortunate in the street; by false promises, to allure them to the house of death; to murder them in cold blood, and to sack and prepare their bodies for the market! And this continued for the course of twelve years! Can a parallel to this be found any where in the annals of crime?

2. This dreadful affair is another among a thousand proofs, that crime and drunkenness are almost always associated together; and also, that in this country there are thousands of places called public houses which deserve no better designation than *seminaries of vice*. During the slaughter and sale of the young boy, which occupied them most of two nights, according to Bishop's own confession, he, or his associates, visited a number of public houses, at all hours of the night, amounting to *twenty times*. Is it to be borne, that in this country, and at this age of society, places, once necessary for the accommodation of travellers, should now be converted into dens of wickedness; and that in this character they should be permitted to defile the character and deprave the morals of every neighbourhood? Is government insensible to the fact that good morals will govern a country better than the bayonet or the gallows? Or if these nuisances are to be continued, do not our spiritual instructors perceive, that the best remedy would be to persuade the people never to enter them? If all the enormities and wickedness practiced in public houses, during one single Saturday night, throughout England, could be publicly exhibited, we should have a scene that would horrify the stoutest heart.

3. I cannot omit remarking here, how common it is for condemned characters to declare, previous to execution, as Head did on this occasion, "I have made my peace with God," meaning, as I suppose, "My sins are forgiven, I die in peace, and shall go to heaven." Whether such is really the case, or it is a state of mind produced by the religious exercises and constant attendance of the clergyman, is not for me to determine. Neither is it for mortal man to limit the exercise of that mercy which has heights, and depths, and breadths, and lengths unmeasurable: but still, it may appear difficult to many to account for the *frequent occurrence* of *happy deaths*, preceded by a long life of depravity, and violation both of the laws of God and man. We can scarcely conceive that the gallows should be so often sanctified as to be a passport to glory.

4. There is another circumstance incidentally noticed in the confession, which deserves to be mentioned. Two, if not all the three cases of murder committed by these wretches, were upon the bodies of *outcasts*, defenceless persons, without homes, without shelter, who were found in the streets at untimely hours of the night. "I confess," says Bishop, "that I and Williams were concerned in the murder of a female. We saw her about eleven or twelve o'clock at night, sitting on the steps of a door in Shoreditch, near the church; she had a child, four or five years old, on her lap. I asked her why she was sitting there. She said, she had no home to go to, for her landlord had turned her out. I told her she might go home

with me: on arriving there, after persuading her to drink a quantity of rum mixed with laudanum, she fell asleep; we then took her cloak off, tied a cord to her feet, carried her to the well in the yard, and thrust her into it headlong; she struggled very little afterwards, and the water bubbled a little at the top, We took her out of the well, cut her clothes off, put them into the privy, and carried the body into the wash house, which we doubled up and put into a hair box, which we corded." The other is the case of a boy who was found sleeping under the pig boards, in the pig market, at Smithfield. He, also, in consequence of his misery became the victim of these men, and was enticed and murdered in the same diabolical manner as the woman. What do these instances say, but that "Night asylums for the houseless poor" ought to be provided in every large town? Mr. Egerton Smith, of Liverpool, has been indefatigable in his exertions to establish one in that town, and which, I believe, may now be referred to as the best model. The expence of providing a bed of clean straw for those unfortunate beings who happen to be without house or harbour, be they deserving or not, cannot be much, and would not only relieve the distressed, but be the means of preventing nocturnal depredations. Protection ought certainly to be provided for the destitute from the fangs of these midnight monsters. The prophet Isaiah, speaking of an acceptable fast, says, "Is it not to deal thy bread to the hungry; when thou seest the naked, to cover him? and that thou *bring the poor* that are *cast out* to *thy house?*" And the Saviour himself, referring to the good works of his followers, amongst other things, observes, "I was a *stranger*, and ye *took me in.*" May both the spirit and letter of these passages be acted upon by us all!

5. But what are we to say of the medical gentlemen who purchase these bodies? If one individual has violated the graves of from 500 to 1000 persons, to what an extent must this inhuman species of robbery have been carried on in this country! But who are they that have encouraged and rewarded these horrible deeds? The doctors. The *necessity* of the case, we are told, justifies the deed. What! because a sufficient number of bodies cannot be obtained, is robbery, in its most odious character, to be practised as the only remedy? Would any other person be defended for supplying his necessities upon the same principle? The daily necessities of the poor man are often short of being supplied; but are they to be told to steal, or to employ others to steal, to make up the deficiency? If the resurrectionists are guilty, and amenable to the law for stealing bodies, ought not the *receivers* of such goods to be punished, *knowing them to be stolen?* It is clear, from the manner of hawking bodies from place to place, and from the quantity

disposed of by one individual, that the number of purchasers must be great indeed. The doctors seem to have no misgiving upon this point, and hence the bargain for a "subject" appears to be made with the same indifference as if the seller had committed no crime. The sellers must be far fewer in number than the buyers; and whilst the former are scouted by society, and pursued with the rigour of the law, I should like to know how many of the latter have been apprehended, convicted, and punished!

6. But we are told that the medical profession cannot be kept up without a supply of subjects for the dissecting knife. True: but ought not this abuse of humane feeling to be indulged in as *sparingly* as possible? Might not, by some useful regulations, *fewer* subjects serve for all the purposes of obtaining anatomical knowledge? A limited number are already supplied; and I think the requisite additions might be obtained without either warring with the prejudices of the people, or marking out the forlorn poor for this purpose. Legislative authority, of course, will be requisite to effect this. Poverty is no crime; and the man who dies in a hospital or a workhouse is as deserving of being protected by the living as the first nobleman of the land. But the case is different with *criminals*. If a man violate the law by which the peace and security of society are maintained, he forfeits his claim, according to the nature of his offence, to his place or privileges in society,—is imprisoned, transported, or hanged, as the case may be. Now, let delivery over to the surgeon after death be considered either as a punishment in itself, or as the aggravation of a punishment, and let it be applied to other crimes as well as murder, and I conceive there will be little or no difficulty in procuring a supply of as many subjects as might be deemed necessary. If a substitute be wanted for the punishment of death in those cases, respecting which there has long been a marked dissatisfaction in the country, is not this the likeliest? Might not the transports, whose offences have been great, and who are not sent beyond the seas, be sentenced to this fate after death? Society has a right to claim the bodies of those whose liberty has been forfeited by crime; and as *whipping* is adopted to aggravate the punishment of temporary imprisonment, so might *dissection* be added to many cases of life confinement. I am not sure that the terror of this infliction would not be equal to hanging; and if the use of the gallows could be dispensed with altogether, very few, I think, would object to the change. I could concede the free use of the body after death for the purposes of science, but the violent taking away of life is revolting to my feelings. The terrors of the *knife*, I believe, would operate with some, upon whom the terrors of *hell* seem to have no effect. However, beyond the

pale of *aggravated crime* I would not suffer the right of dissecting to approach; and would protest, with the country, against the liberty of touching a single hair of any poor man who happened to die without friends. If medical gentlemen, or other high minded individuals, will bequeath their own bodies for dissection, and their surviving friends could be induced to give them up, the difficulty would be met: but with all our philosophy, I fear we are far short of being prepared for this. J. L.

P. S. Since writing the above, I notice, from a morning paper, that the Burking system is supposed to be incorporated with some of the establishments of ill fame. A young gentleman (for all *rakes* are gentlemen) who had been at the theatre, was allured by a splendidly dressed female to one of these brothels, and had well nigh lost his life. He was introduced into an elegantly furnished room, and having taken some liquor, which appears to have been prepared for the purpose, he went to bed and fell into a state of stupor. After some time, he perceived a man creeping from under the bed. The ruffian, after collecting his clothes, seized him by the feet, intending to drag him out of bed. A trap door was wide open at the bed feet, through which the unfortunate victim would have been precipitated through another trap door into a deep dark cellar. Fortunately he made a desperate resistance, and effected his escape into the street. He alarmed some of the police, who went in with him to examine the house, but the inmates were all fled. This was a narrow escape; and who knows how many dissipated characters have thus been taken from the midst of revelling and pleasure to the melancholy fate intended for this young man? Will not this operate as a warning upon those who pollute their characters, lose their money, injure their health, and distress their friends, by frequenting these sinks of iniquity? It is distressing to know that many young men do this, but it is still more so to be told that persons of mature age, some even with grey hairs, and some in high official stations in society, pursue this filthy and abominable course of life. If they should escape the deadly poison and weapons of the Burkers, let them be assured that instruments of destruction, not less terrible, hang immediately over their heads. How true is it, as Solomon says, speaking of the successful allurements of a strange woman upon a wanderer in the street, that "He goeth after her as an ox to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death!"

COURT OF COMMON SENSE!

MANY efforts have been made to establish a court of this description, but its projected character being so much at variance with the interests and habits of numerous individuals, it met with violent opposition. Its necessity and utility, however, has still been kept in view, though in the face of much clamour, it is now regularly established, and The Moral Reformer is to be honoured with the privilege of publishing its proceedings. It holds its sittings on a Friday *(all* Fridays in the year, except Christmas Day, being by the calendar appointed *fasts*, it is supposed under this regimen the minds of the attendants will assume a more *reflective* turn.) On the last court day, numerous cases were gone through, but the one which excited the most interest was that of an action against the Reverend Rector *Seize-all*, by *ninety* individuals belonging to an extensive parish called *Armegeddon*. He was charged, in several counts, with taking away, contrary to the consent, and in opposition to the remonstrances of the owners, and under false pretences, 1500 sheaves of wheat, 600 hattocks of oats, and a large quantity of beans and vetches. A. Goodwill, Esq. was chairman on this trial. Mr. Agitator was counsel for the plaintiffs, and Mr. Arch-corruptionist for the defendant. The speeches on each side displayed much ingenuity, and I am sorry that the trial coming on so near the end of the month leaves me no chance of reporting them. One thing, however, was very apparent—the great advantage which truth has over falsehood, sound reasoning over sophistry, and honest designs over a wish to palliate or justify villany. The facts of the case were all laid before the jury, and various witnesses called to swear to their truth. The learned assessor, in summing up the evidence before the court, remarked nearly as follows: "Gentlemen of the jury, this being the first case of action for recovering compensation for property taken under the obsolete principles of tithing, and one similar to which I have no doubt you will have many before you, it may not be improper for me to assist you, by a few observations, in coming to a right decision. You will bear in mind that this is a COURT OF COMMON SENSE, and that this is the principle by which you are to be guided in this important case. The evidence and the defence, therefore, in all probability, will have a very different impression on your minds than if you were the proctors in an ecclesiastical court. The facts of the taking away, &c. are clearly proved, and no attempt has been made to deny them; the simple point, therefore for your consideration is, whether the reasons assigned by the counsel for the Reverend defendant (who, I ought to mention, has been detained without fee or reward,) are such as, in the judgment

of men of common sense, are sufficient to justify the deeds. You will give the defendant the full benefit of the forms and customs of antiquity, provided no principle appears to have been acted upon contrary to justice, social peace, and true religion." The learned chairman further remarked, in allusion to the defence, "There are two particulars which ought to be fully and impartially considered by the jury: the first, is the *completely changed arrangements in society;* and the second, the connection which ought always to exist betwixt *services performed and all claims for remuneration*. Both these considerations are material in the present case. Many centuries ago, when the people were all of one religion, it was customary for them to give up, *voluntarily*, a portion of their produce for the maintenance of their religious teachers. The people gave corn and other things in *kind*, because in the absence of a circulating medium such as we have now, it was usual to make their payments in this way. The country being comparatively uncultivated, the tenth of the produce of certain lands was neither immoderate, nor, in most instances beyond the extent of the esteem and affection which the people had for their teachers. The difference in value is now immense; the face of the whole country is now covered with corn, and other agricultural products; and I view it as decidedly unjust, under these changes, if there were no other objections, for any man still to continue to demand a tenth. Supposing the growth of corn had diminished in the same ratio as it has increased, would the clergy still have been content with a tithe? Their conduct tells differently.* To enable you to judge of the change in the va-

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* After the 37th Henry VIII. the clergy in the city were maintained by a certain pound-rate levied on the rental of buildings in their respective parishes. This practice continued till the great fire laid the major part of the city in ashes, burning down or damaging eighty-five parish churches. After this catastrophe, the legislature enacted that some of the parishes destroyed should be united; that only fifty-one churches should be rebuilt; and that the ministers of those churches should, in lieu of their former allowance, receive certain fixed sums, levied by an equal pound-rate on the houses. This was the 22d and 23d Charles II. termed the *Fire-Act*. The clergy subject to the provisions of this act were perfectly satisfied, till the effects of the fire began to disappear, the rents of the houses to rise, and the city to get rich again. Then it was our reverend gentlemen became discontented: they saw, with grudging eyes, the increasing wealth of the capital, of which their fixed stipends would not allow them to participate; they talked unceasingly of their former pound-rate, of their "*ancient rights*," and at length determined, in good earnest, to apply to parliament.

This was in 1804, and, in consequence, parliament made valuable additions to their salaries; the lowest incomes were raised to 200l. a-year, and many of the larger parishes, nearly, if not quite, to 600l. a-year, exclusive of

lue of livings, I give you the following as a specimen. 'The annual value of the Rectory of Alresford, in the King's book, is only £8; the extent of the parish is 1400 acres; yet the composition paid for tithes by the parishioners amounts to £300 per annum, being an increase of thirty-seven times the original sum.' Unless it can be shewn that the *value of the services* have also increased in proportion, I fear the inquiry will prove unfavourable to the defendant. The clergy formerly from these revenues maintained the poor; now supposing that the same was still the case, and that *their number* had increased thirty-seven fold, would not the clergy, think you, have long since called for an equitable adjustment? The

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surplice-fees and other valuable emoluments. Such augmentation, to all reasonable men, appeared quite sufficient: not so to the clergy. In 1817 they applied for a further augmentation. This application was refused. In 1818 they came forward a third time, with their famous petition of the 4th February, filled with grievous lamentations about the loss of their "*ancient rights.*" The bubble now burst. Parliament, disgusted with the rapacity of these "sturdy beggars," determined to refer their petition to a committee. It was soon discovered their "*ancient rights*" had no foundation; that they never were entitled to 2s. 9d. on the rental, or any part of it; that with the 37th Henry VIII. which they had foisted into their petition, they had nothing to do, except it were to exhibit the craving and rapacious spirit which actuated them.

Various other disclosures were made. Of the thirty-five *poor* clergymen who had signed the petition, none of them, on an average, was receiving less than 500l. a-year. Twenty-five out of the number were pluralists, and not a few of them the fattest pluralists of the profession. Some of the incumbents received annually 1200l., 1500l., and even 2000l., while they did not pay their curates more than 60l., 70l, or 80l. a-year Instead of residing in the parsonage house, among the parishioners, the parsonage houses of many were let to the merchants and manufacturers for counting-houses and warehouses, for which they received exorbitant rents of 200l. or 300l. a-year. Some of them were archdeacons, royal chaplains, or honourable and very reverend deans; some canons at St. Paul's, some were precentors, prebendaries, and held other dignified situations in cathedral and collegiate churches. Had they not been the most unreasonable and rapacious men breathing, there is little doubt but they would have considered the emoluments arising from their numerous preferments sufficient. But the wealth of India would not satisfy the cravings of this profession. Some of them were mean enough to lay in wait for the members going to the House while their petition was pending, and beseech them to support their claims for an increase in their stipends. It reminds us of the monks of St. Swithin's. These gluttons had thirteen dishes a day. Hume relates that they threw themselves prostrate in the mire before Henry II. and, with doleful lamentations, complained that the Bishop of Winchester had cut off three dishes a day. "*How many has he left?*" said the King. "*Ten,*" replied the disconsolate monks. "*I myself,*" said Henry, "*have only three, and I enjoin the Bishop to reduce you to the same number.*"—*Black Book.*

majority of the people are now unfavourable to that form of religion to which the tithes are appended; they are also active and liberal in extending religious instruction according to their own forms; and it is certainly a great hardship for the farmer to see his corn carted out of his field to support a religion which he disapproves, or rather to support a lordly Rector, whose surplice is too often a cloak for his avarice. Upon the whole, Gentlemen, you will perceive, that though the practice of taking away grain in the shape of tithe may trace a connection with the voluntary offerings of the faithful, just as the present Pope can be traced to Simon Peter; yet the identity in one case is about as striking as in the other. Common sense approves of the *principles* acted upon in olden times, when the remuneration to the clergy was *voluntary*, consistent, moderate, yet sufficiently liberal, and was attended with satisfaction to both parties; but I must caution you against sanctioning the avaricious continuance of the *forms*, to the abandonment of the *principles* from which they sprang. Ecclesiastical matters are often enveloped in the mazes of uncertainty: but the second particular which I named will, I conceive, assist you in forming a correct judgment. These valuable gifts were originally bestowed in consideration of *services* performed: this connection of *labour*, and *proportioned remuneration*, is lost sight of. On the one hand, there is little, in many instances, no service at all, or if any, of a kind much different and much less acceptable to the people than that which they once felt a pleasure in paying for: on the other hand, the remuneration, by a change in the circumstances of the country unforeseen by the original donors, has increased beyond calculation, and has become a grievous burden upon the landed interest; and to enable the agriculturist to bear it, protecting laws have been passed, so that in fact the corn taken from the farmer's field is virtually taken from the poor man's table. But without entering further into the general question, you learn from one of the witnesses that this gentleman performs next to no duty, that he has three livings, (three *livings*, though there will but be *one dying*—but that, of course, is out of the question,) and that he comes down but once a year, or so, to the parish whence this action proceeds. His predecessor collected about £300 a-year: he has now raised the price of souls in this parish to £1500. He keeps his carriage, has seven servants, and lives in the full style of a follower of him *who had not where to lay his head!* The church work is done by two curates, to whom (exclusive of fees, and the proceeds of a small estate, for which one of them rattles over the prayers six times a week, sometimes to no larger an attendance than 'dearly beloved John') he pays about £150. Now, Gentlemen of

the jury, if it be your impression that such was the duty contemplated by our forefathers, when they voluntarily gave to their confessors and spiritual guides a tenth of their produce, and that the famous doxology, 'as it *was* in the beginning, is *now*, and *ever* shall be,' can safely be applied to tithing,—without taking into the account the complete revolution of every circumstance connected with it,—I say, if such be your views, you will find a verdict for the defendant: but if, in the exercise of common sense, you conceive a fair case has been made out; that this practice of taking away corn is unreasonable, vexatious, and contrary to all approved precedent; that no duty has been performed to merit any such claim; and that the charges in the indictment have been fully maintained,—your verdict will be for the plaintiffs; to whom you will award such damages as may be proper. You will not fail, however, to consider, in favour of the defendant, that such practices are exceedingly common, and that, at the expence of common sense, the law has been constructed to favour them; and that this consideration ought to weigh considerably in mitigation of damages."

The jury retired, and after considerable debate, they returned a verdict for the plaintiffs, with a farthing damages. In explanation they said, though the plaintiffs had sustained great losses, yet they were not so much disposed to criminate the Rector as the law by which the Rector professed to be guided. And they were hopeful, before any more cases of a similar character came before them, the change in the tithing system, intimated in his Majesty's most gracious speech, would be carried into effect.—The decision was anxiously looked for at Chester, and as a mark of liberality it is to be published in all churches and chapels in the diocese, for three successive Sundays.—The court was then adjourned.

Age of Cruelty.—We have heard of the age of reason and various other sorts of ages, but if any distinct appellation is due to the present, it is the *age of cruelty*. Without collecting the numberless instances which come before us, I would mention the cruelties practised upon *coach horses*. The increased speed, the opposition of parties, the poverty of some of the proprietors, and the unfeeling character of coachmen, all contribute to this. The horse is a noble animal, and well worthy the protection of its owner; but some men use them as if the Creator had never endowed them with the sense of feeling. At the risk of life and limb the Jehus of the day may be seen, almost on every road, flogging and abusing these poor animals. It is often pursued as a sport, and many of the passengers seem to take no pleasure in anything so much as the galloping of the horses beneath the cruel strokes of the whip. Some stages are supplied with inferior cattle, aged, run down, and so weak that they can scarcely stand; and yet they are driven,

gasping for breath, and in order to keep time, are used with proportioned severity. And towards such horses, I have often observed, the cruelties of the coachman are often imitated by the ostlers. The other day, being on a journey, I happened to have the box seat; at Horwich, I observed, they reined up a very inferior set of horses. Without any ceremony, a whip, with a short, heavy lash, was put into my hands by the horse keeper. "What is this for?" said I. "For the left hand driver," was the reply. "Nay, nay; you are not going to get me to flog the horses; I shall be no party to the cruelty of coachmen." The driver took both the whips, and though the poor *gals* seemed fitter for the tan-yard than to travel at the rate of ten miles an hour, they were kept on the gallop beneath the terror of the whip.

Shortening Factory Hours.—Perhaps it is not known to some of our legislators, that though they have abridged, in some small degree, the hours of labour in factories, they have not, in proportion, reduced the labour of the workmen. I believe I am correct in saying, the *shorter* the hours the *harder* the work; and it is a well known fact, that the mills turn off now a greater quantity than when the hours were longer. Improved machinery is one cause, doubtless; but I am informed by the workmen, that in consequence of an increase of speed, their labour is much harder, and they are obliged to follow with greater intensity. In some departments bounties are given to those who can do the most work, and persons who are not able to reach the quantity are often obliged to leave their employment. Indeed, in dandy shops, power loom, and spinning factories, the people seem to work like horses; which, considering the confinement, the temperature of the rooms, and the long hours, sufficiently accounts for the enfeebled bodies and premature deaths of a great portion of this class. This is all attributed to the competition in the trade, and whether it is in the power of those who wish better to their workmen to compel others to adopt more humane regulations, it is not for me to determine. I doubt the remedy will not be found in *statute* law: it must either spring from a law of *moral* and *generous feeling* towards the men, by a large majority of the masters, or from a greater scarcity of hands, which would enable the labourer to defend himself. At the present price of labour, compared with the necessaries of life, a man is obliged to do too much work by about one-third; and hence the want of employment, and the glut of labour in the market; and hence, also, the sovereign control which an employer has over those he employs. I remember the time when fifteen mile stages were not uncommon for coach horses; now they are reduced perhaps one-half; but has that reduction in any degree bettered their condition? And I am satisfied, that though a twelfth part is taken from the *time* of the spinner, a twelfth part is not taken from his *labour*.

Cholera.—The necessity of divine chastisement was never more obvious than in the effects which the fear of this epidemic has produced. The long neglected duties of the clergy, in visiting the poor, and the imperfectly performed superintendence of the magistracy and police, have been resumed almost in every town, and, no doubt, will be productive of incalculable good. It is a mark

of the goodness of God, if we are insensible to his mercies, to teach us by sending his judgments abroad in the earth. Would that the fear of the cholera may close the door of every dram shop! It was remarked at the late anniversary of the Manchester Temperance Society, that a great majority of those who had died at Sunderland were persons inclined to be intemperate. The hope of affording relief is by exciting the constitution; but that of the drunkard like the bow always bent, loses its elasticity. Drunkards do not live out half their days; and while hard drinking remains, added to the terrible visitation of such a scourge as the cholera, surely Mr. Malthus will be content.

Preston Clothing Charity.—From the report of this unobtrusive charity, I deeply regret to find, that, during the last year, the committee's means of usefulness have been considerably abridged. It is a charity which I have always admired; it breathes the spirit of genuine Christianity; and is exceeded by none in the good which it does, considering its means. I sincerely hope that the funds will be replenished, and that through the relief afforded in the face of an inclement season, the heart of many a poor creature will be made to sing for joy. The managers of this charity, like those of the Samaritan Society, are *real* benefactors to mankind, and whilst they are labouring in secret, their reward is in heaven.—The distribution of the balance of the late charitable fund in chaff, bed ticks, and Bolton sheets, will more than make up for the diminution of this charity's funds. There is, just now, in certain quarters, an unusual hostility against doing anything for the poor; and I am afraid political feeling is allowed too much to prevail. If there be any party which has to set itself right with the people, it is that which by every species of extravagance in church and state, and by aristocratical corn laws, has long been impoverishing the working classes. After supporting a system, the visible effects of which are *poverty* and *crime*, let not these gentlemen turn round upon their victims, and say, you are not deserving our notice. At any rate, before they pronounce an opinion, let them examine the facts.

Mechanic Institutes *v.* Church Establishments.—It has often been asserted that the tendency of mechanic institutes is to upset the established church, and as often asserted by their advocates that they have *no such* tendency. This denial I consider a very disingenuous attempt to meet a difficulty. The charge is *well founded*, and accords with this obvious truth, that whatever institution diffuses correct views and rational information is opposing the church, and sapping its foundation. But though the diffusion of knowledge is silently working the extinction of every superstitious and oppressive system, it will always be found a friendly auxiliary of biblical religion and rational piety.

Charges for Advertisements.—I feel called upon to notice the propriety of the charge made for advertisements by different publications being noticed on the works themselves, so that persons at a distance might know the amount, and not be disappointed when the bill comes in. In commencing this work, I advertised it in various newspapers and other periodicals; and though there was some little variation in the length of the advertisements, when the

bills came in, I found the charges to vary from 7s. 6d. to £3. On several of the magazines the charge for advertisements is explicitly stated, according to the number of lines, &c. Why is this not the case with newspapers and all the periodicals? In answer to a complaint that I made, I am told that *six guineas* a page is charged for advertising on some octavo periodicals.

LAW DISPENSARY.—In a Liverpool paper I lately noticed the wish of some well meaning individuals to establish an institution for dispensing *gratuitous* law. We have already dispensaries for *physic*, and by the system of "free seats," we may be said to be approaching to a system of *dispensing* a free gospel to the poor; and to keep up with this march of gratuitous services, the *lawyers* are certainly in arrears. This free dispensation has, however, to be made up by a greater charge upon those who are able to pay, and this, like many other evils connected with the "unequal distribution of wealth," is most degrading to those who ought, and wish, to be independent. We have not only parish paupers in immense numbers, who drag out a miserable existence upon the crumbs of the overseer, but we are also getting physic paupers, education paupers, gospel paupers, and next (if this scheme be adopted) law paupers. The three professions are intended as separate means to counteract the evils which afflict society: one engages the disorders of the bodily frame; another the external disorders of society, as regulated by the law; the third, the moral and religious aberrations of mankind, as rational and accountable creatures: and it is a matter of curiosity to note what proportion these "doctors" bear to each other, and how their several efforts may seem to clash or harmonise. We have, I believe, in Preston, to a population of 30,000, among the *regulars* (for there are what are called quacks in all the professions,) about 15 of the medical, 20 of the clerical, and 82 of the legal profession. As matters are managed now, there seems to be no jealousy among the professions; the clergyman is sufficiently lax in his duty to leave plenty of employment for the other two. It is the neglect of the religious tutor that sends so many to the attorney, and not a few in addition to the care of the physician. If a minister loved his people, and was loved by them, dwelling in their midst, supported by their liberality, and was always sowing the seeds of peace and unity, and teaching them industry, temperance, and every Christian virtue, the people would seldom want the physician, and much seldomer the lawyer. It is clearly in the power of the parsons (if they were of the right sort) materially to injure the other professions, and therefore the gentlemen interested ought never to pray for church reform.

THE GREATEST PLURALIST.—The Archbishop of Canterbury, like many other sagacious reformers, has got an act passed to limit the evils of *pluralism*. Whether this proceed from zeal, or is an offering to the spirit of the times, it is certainly not dictated by an enlightened judgment. He begins at the wrong end: instead of curtailing the limits of the clergymen's sphere of operations, he should have urged them on to the diligent performance of every duty. Instead of gibbeting them by allowing all the fat livings to remain within an arm's length of their reach, yet not suffering them to touch, he should have removed the temptation by an appropria-

tion of the church property as originally intended; and thus he would have taught the clergy, that however many fields and ponds the cure might include, they are not to be allured by either loaves or fishes. In opposition to all this outcry against pluralities, I beg to say, that Paul was the *greatest pluralist* that ever lived. Some of the English clergy have had eleven churches; but if the scriptures be true, Paul had "*the care of* ALL *the churches*;" and yet he had neither tithes, dues, fees, pew-rents, nor class money! And hence it is not about the *work* that the Archbishop should have meddled, but that which is much more acceptable to the clergy, the *fat and the skin!* Paul, when he was making some stay at a place, frequently wrought with his own hands, especially where the least suspicion might be attached to his motives; and when he did receive any thing, it was as a *voluntary* gift. *Voluntary*, I say, and the minister that cannot depend upon this for his support, and especially in a Christian country, had better ask himself the reason why? If we had a few "night and day" labourers like Paul, the only danger would be, that the people would *over* respect them, and be likely, by their flattery and kindness, to render them high minded. From my own observations, I believe, for a really good, zealous, disinterested ministry, the people would almost be ready to make any sacrifices for their support. Hail! happy day, when religion shall be stripped of all its worldly endowments and compulsatory payments, and the ministers left, in the love of doing good from heavenly motives, to be supported by the voluntary contributions of the people!

CHRISTENINGS, BURYINGS, &c.—"Now, John, I wonder how you can for shame come here for relief," said a stern overseer to an applicant the other day; "you are a down right drunken character." "I am sure I am not," replied the pauper, "I can't get it to drink: there's nobody ever seed me spend a halfpenny." "But you were seen drunk on Sunday last." "Well, I was at a *kersening* of our Tuni's child; I got about three glasses, but it cost me nought; and a very little takes hold of me." "No such excuses; we shall give you nothing; you may go your way." I mention this to remark upon the demoralizing practice of drinking at what are called "christening stirs." Is it by copious libations of intoxicating liquor that the "regeneration" of the young Christian is to be celebrated?" Excesses, still greater, if possible, attend the performance of our last duties to the mortal remains of our species. For two hours previous to the removal of the corpse, the attendants sit drinking and smoking, and, frequently, after they return from the church they renew their potations. It is a scandal, that barrels of ale should be fetched to drown the impressions of so solemn a season. The minister who officiates at both these services might very fitly expostulate with them upon the evil. At funerals, the first salutation is a tankard of good spiced ale, and afterwards cold and hot are *constantly carried round the room.* We have often heard of the "inventions of the devil," and if this is not one, I know not what is. I have had several funerals in my own house, at which I have always been foolish enough to allow the old custom to be copied; but at the next which may occur, (and in a family of twelve in number, humanly speaking, we may

always be looking for such an event,) I mean to adopt a thorough reform.

FATAL COACH ACCIDENT.—The accident which occurred near Derby, by the Peveril of the Peak coach coming in contact with Pickford's van, by which the driver was killed upon the spot, reminds us of the culpable conduct of cart and waggon drivers almost on every road. Here the driver, it is said, had stopped to drink at a public house, and the horses had started themselves. On a Monday evening, returning from Bolton, we scarcely pass a public house betwixt here and Chorley, at the doors of which carts and waggons are not standing, whilst the drivers are drinking inside. All the bleachers' carts come on that day, and we frequently pass them with the greatest danger, while the drivers are drinking in the houses, or drunken on the top of the loaded carts. I wish their employers would try to teach them a better lesson, either by one means or another.

ADOPTION.—The frequent use of this term in the New Testament shews an allusion to a laudable custom now almost grown into disuse, but which, considering the circumstances of society, was never more desirable that at present. What I allude to is the practice of the wealthy, and others, especially those who have no children of their own, adopting into their own families orphans and the children of the poor. What numbers are cast upon the parishes, and brought up in the workhouse, who might have comfortable homes, and become the means of cheering the lonely fire sides of those who are childless. All our charity now flows through societies and committees: formerly it was more the act of *individuals*, and was more extensive and sincere. The various endowments in the country shew that was the case.

REFORM BILL.—This teaser to the party which has long misruled the country may not equal the wishes of those who can understand that the poor have rights as well as the rich; but the opposition it receives from the aristocratic side makes it clear that it is a measure intended for the real good of the country: and as far as we can expect from the mere operation of laws, I entertain no doubt but it will be the beginning of a political regeneration. But let it never be lost sight of, that in every town we have societies and institutions with the best arrangements, with a perfectly organized machinery, almost standing still, and producing no results, arising entirely from a want of *well qualified living agents*. This is the ground of my fears, even should the reform bill pass. We have many that will be proud of an M. P. appended to their names; but, alas! how few moral, honest, industrious, upright men are to be found, who will sincerely sacrifice their time, labour, and influence, simply for the prosperity and happiness of the nation! I wish I may be mistaken in my anticipations.

PROMPT PAYMENT.—The return of the new year is a busy season for delivering tradesmen's accounts. It is a time of fear, care, anxiety, and disappointment. If on the first of February I were to ask how their Christmas accounts had come in, I will answer for it, 99 out of 100 of them would be complainants. The fact is, every year seems to be worse in this respect than the preceding one. This arises from over trading, from a contracted circulation,

and from a *want of principle.* Deferring payments, and making false excuses, are now so common, that little or no remorse of conscience seems to be felt. To keep other peoples' money in our possession after it is fairly due, is one approach towards robbery. Let every man, therefore, be resolved to pay to the utmost, and especially those who have it in their possession, and it will be like adding millions to the circulation. Through the want of *promptness* on the part of one bloated, Christmas-keeping gentleman, whose constant answer is, "call again," hundreds who are waiting one of another, are kept in painful suspense. There are some words I neither like to see nor hear: the term "arrears" is one of them.

Temperance, and Temperance Societies.—Being just returned from Manchester (Dec. 23) it is with no small pleasure I remark, that though drunkenness still rages in this populous town, a successful resistance is being made, and that prospects for conquest are brightening every day. The anniversary of the Temperance Society was one of the most gratifying meetings that was ever held in Manchester. About 3000 persons have joined it, and branch associations are rising up in every surrounding village. The object is made a matter of discussion almost in every party, and I had many opportunities of observing that the principles are approved and acted upon by great numbers who do not formally add their names to the lists of members. Many tables within the limited circle of my own acquaintance, which used to flash in the evenings with the decanters, are relieved from the disgrace of presenting poison to their guests; and with reflecting people it begins to appear clear, that the apothecary's shop is the only appropriate place for ardent spirits. I attended a temperance meeting in Angel Meadow (the most profligate part of the town,) and was much pleased to see the spirit, and to hear the sensible and hearty declarations of the temperance disciples. Amongst other movements I may name that the boroughreeve and constables have placarded the walls, requesting all shopkeepers to *abandon* the practice of *giving spirits* to their customers *at Christmas*, and to substitute other presents in their stead. This temperance concern, like the reform bill, is more "efficient" than most people ever expected; and like it, also, it has three classes of enemies, the *publicans* (boroughmongers,) the *spirit merchants* (the borough patrons,) and, with few exceptions, the *ministers of religion* (the bishops.) With the exception of two or three clergymen of the Church of England, and *one* superannuated dissenting preacher, of whom Preston was once proud, I was told that none of the ministers of religion, out of the vast number in Manchester, have joined the Society.

Christmas Day.—I spent this afternoon, as I often do the Sunday afternoon, in going up and down in the back parts of the town; and I declare, I never was more disgusted with the prevalency of drunkenness and vice. The contents of overloaded stomachs were visible in the streets, the jerry shops and public houses were thronged, and at half-past three, I actually met a man trucking a barrel of beer on the parapet to a a place in New Preston. Oh! the besetting sin of my unhappy country! J. L.

Communications.

To the Editor of the Moral Reformer.

MR. EDITOR,

THERE are few men who will deny the necessity of a moral reform. Almost every one can recollect some circumstances connected with his own personal experience, which prove the deplorable want of moral principle amongst our population. It is, therefore, not to be wondered at, that many schemes for effecting a moral reformation have been broached, some calculated to do temporary or local good, but more possessing only an appearance of theoretical utility. I am glad to see you disregard these partial and unavailing remedies, and propose a radical cure, which will penetrate to the root of the evil. Such a cure you find in the principles of Christianity,—that is, in the application of these principles to the hearts of men: for in order to remove a disorder, a real remedy must be made use of. To effect this, the clergy must be incited to turn aside from the beaten track, where their labours have failed in effecting a general reformation, and exert themselves in some other way. They must not be content with attempting to reform only those who attend religious worship: the great mass, which most needs changing, because most corrupt, is not there to be found. They must follow the example of a worthy member of their body, now labouring in an adjacent town, who finding the drunkard, the fornicator, and the blasphemer would not come to him to be told of their evil ways, and to be made to tremble while he reasoned of "righteousness, temperance, and judgment to come," determined to seek them in their own haunts. This servant of him who went about doing good frequently preaches in the streets inhabited by the poorer classes, when probably many hear Christian reproof and exhortation who never enter a church or chapel. On a fine summer Sunday, he has a tent erected on a much frequented spot, by which method he induces many strolling parties to stop, and give him a hearing. At the conclusion of his address, he invites them to attend his place of worship, and also intimates that his friends are ready to receive the names of any children whose parents may be desirous of their attending the Sunday school. This man of God is also a diligent visitor of the poor, blessing their humble homes with his presence, bestowing his instruction and advice, and leaving for their perusal tracts and other small, useful books. This is the way in which Jesus and his apostles laboured, and cannot fail to do much good. And I respectfully urge the example upon the clergy of our town, amongst whom I know there are many who earnestly wish to rescue their fellow men from wickedness and misery, and make them good and happy.

So far, Mr. Editor, I think I agree with you respecting the best mode of effecting a moral reform. But there are a few things which I cannot receive, though they come recommended by the Moral Reformer.

I cannot think that uneducated men would constitute a more efficient ministry than men who possess the advantages of education. The argument drawn from the qualifications of the primitive teachers is not apposite; because, though the apostles, or some of them, might be uneducated men, yet they possessed other qualifications for their office, which our clergy do not possess, and cannot acquire. The first teachers of Christianity were guided into "all truth" by a supernatural instructor, and had the power of working

miracles to convince the gainsayer.* The clergy of our day must acquire the knowledge suitable to their office by a systematic course of instruction, that, in the absence of the more direct and overpowering species of evidence, they may, by the assistance of learning, be enabled to demonstrate the divine origin of the religion they teach. Besides, it is plain that the amazing success of the apostles' preaching was not owing to their being unlearned men, or their not receiving money from their hearers; because there are in our days unlearned men, honest and zealous, who labour through six days of the week, and preach the gospel on the seventh, yet we never hear of "thousands being pricked to the heart," and induced to cry out "men and brethren, what must we do to be saved?" On the contrary, when our uneducated preachers succeed in drawing followers after them, it is generally in consequence of some perverted, often ridiculous, views which they broach: and this evil would be much more extensive, if not checked by the influence which the writings and discourses of the educated clergy have upon their opinions. The nearest resemblance to apostolic success is to be found in the results of the labours of Westley and his coadjutors, who were learned men. It is when talent and education combine with honest religious zeal, that we have a teacher of the right sort.

When the apostles succeeded in making a number of converts, we invariably find them forming a Christian community, habitually assembling in some certain place for the purpose of social worship. Now, it is hard to believe they had no fixed form or method of worship. If they had not, their ingenuity must have been great to devise so much variety. We know the value of method and established forms in the every day occurrences of life, and why, then, should you wish us to forego these advantages in the worship of our God? If our ministers were faithful and zealous, these trifling matters, and the various little differences of sects, would be no hinderance to their usefulness in converting sinners from the error of their ways.

I cannot say, the civil government ought not to concern itself with religion. We all admit it is the duty of a parent to instruct his children in those religious sentiments which he deems authorized by the word of God: and ought not the government to maintain the parental character towards the people? There is also a prophecy foretelling the prosperity of the church of Christ, when kings and queens should be its "nursing fathers, and nursing mothers." I do not say that the influence of governments has always been judiciously exercised, when they have attempted to support Christianity; but supposing the king fully impressed with the importance of religion, and anxious to see his subjects Christians indeed, what line of conduct ought he to pursue? or is he justified in supporting equally what he believes to be the truth, and what he believes to be error? I notice this as being a difficulty in my own mind respecting this subject.

X.

* The mysterious cessation of miracles is a loss which nothing else can supply; for a man who, in confirmation of his mission, could heal the sick, and restore soundness to the palsied limb, would attract universal attention, and obtain general credence to his statements. This is forcibly illustrated by the success of modern *pretended* miracle workers, who are often enabled to draw after them crowds of disciples. The Saviour promised that all who believed on him should receive the power of working miracles; and accordingly the history of the primitive teachers shews us these men boldly going forth, and by the exercise of this power subduing the prejudices of the most inveterate unbelievers. Several writers have given reasons why the gift of miracles should be confined to the primitive teachers; but I have met with nothing that has satisfied my mind.

REMARKS.

The difficulty in the mind of this correspondent respecting the authority of kings in religious matters, might possibly be removed by referring to the article on that subject in my first volume. As to his "form or method of worship," it would be difficult to understand his precise meaning without further explanation. On the subject of an *uneducated ministry*, I beg to offer a few remarks. I am glad, in the first place, to be able to meet an often insinuated, though obviously false, opinion—that the learning of the colleges is to stand in lieu of the primitive miracles—by X 's own remark. He observes very justly, "the mysterious cessation of miracles is a loss which *nothing else* can supply." This has been often urged as an argument for a *learned* ministry; yet, unless their objects corresponded, and their efforts were the same, the argument has no weight. But what is the work of the ministry? If we know their *work*, it is easy to ascertain what qualifications are necessary. Do I not speak the sense of the scriptures, when I say, *first* and *principally*, "calling all men every where to repent," and afterwards, upon all the converted, enjoining "all things that Christ has commanded." Any learning essential to this work should be sedulously cultivated; any learning that leads to the neglect of it must be deprecated. Because a case *might* occur, in which the attainments of great classical learning would be required, is that any reason why common teachers should possess more than what we see is necessary to teach and enforce the plain lessons of the bible? It is not against learning that I object, or ever objected; no person reveres it more; but against the learning of academies and colleges, as indispensable *qualifications* for *teaching religion*, that I have always declared. Who is there, if he fully considered the loss of time, the immense expence, the perversion of talents, the habitual unfitness for labour, imbibed at the colleges connected with the present plan of qualifying men for religious instructers, that would not declare these schools of divinity pernicious in their tendency? Is it not in every man's mouth, that these educated teachers know less of the world than almost any other class, and are the most useless in promoting the general welfare of society? If men have to shine in a pulpit, to collect a respectable (a monied) congregation, to get the pews let, to secure the return which they are expected to make, and to rank with the families of the wealthy, it will be necessary for them to be academicians, to learn the "Latin and Greek Classics, Oriental Languages, History, Geography, Mathematics, Philosophy, Theory of Language, General Grammar, Mental Philosophy, Theology, and Ecclesiastical History:"* but if they are designed to "call sinners to repentance," and to labour like shepherds, ploughmen, thrashers, and soldiers (to whom the first teachers are compared,) common sense, a good heart, and divine wisdom are the essential qualifications.

Just think what it is that the common people *approve* most in religious teaching, and we have at once an argument against all that can be said about a learned ministry. But the spirit of competition amongst parties now runs very high: because one party has fine chapels, another must have fine chapels; and because one party has learned ministers, another must have the same. If they must be sent to the academy, I would suggest, instead of mathematics, that

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* From the Report of Blackburn Academy, 1825.

they should receive a tolerable *medical* education, so that they might, by such an acquirement (if we could get them into the habit of visiting the poor,) render themselves exceedingly useful wherever they went. I purpose renewing this subject, and canvassing over fairly all the arguments in favour of an educated ministry, the first opportunity.—EDIT.

To the Editor of the Moral Reformer.

SIR,

YOUR remarks upon my answer to your case of conscience, inserted in your last No., calls for a short reply. You allow that an individual ought to pay the post office that which is evidently due, but complain that I have not made it quite clear that the "demands are fairly due;" and, if I do not misunderstand you, you would have us to believe that they are not due on any one ground. Though I may agree with you, that "the post office is a government monopoly," yet since the charges have obtained the sanction of our representatives and have been confirmed by the whole body of the legislature, they must be due, not only on the ground of *law*, but also on the ground of *agreement*. But you ask, "Is it not considered that paying what is *demanded* is all that the law requires? Undoubtedly, if you pay what the *law* demands: but there is a wide difference between the *law* and the *agent* of the law. If your landlord has a demand against you of 20l., and his steward, through mistake, should charge you only ten, do you suppose that the landlord would say that he was satisfied, or could you so far persuade your conscience to second your feelings of self interest as to say that you had paid him his "due?" I am not inclined to advocate post office charges on the ground of *equity*. It is enough for me that they are due on the grounds of law and agreement. But I will just say, that though the post office may, in some cases, be unjust, and the charges unequal, it is no excuse for our dishonesty to the government. If your tailor charge you 1l. 10s. for making a suit of clothes, when, in justice, he ought not to have charged more than 1l. it does not follow that you ought to imitate his example, and, by way of redress, add an extra 10s. to the regular charge on any commodity that he may afterwards purchase from you! A system of morality that would admit of such a rule would, if adopted, make depravity the sovereign of the world.

Giving receipts upon unstamped paper, sending letters by coachmen, carriers, &c, you allow to be contrary to law; and how can that which is hostile to the law claim the public approbation of the strenuous advocate for morality, loyalty, and submissive obedience to the higher powers? But were a man to write volumes on this subject, I don't suppose, with all his labour, he could influence a single lawyer in the whole community to put his half score of letters into the post office, when he had an opportunity of sending the whole, snugly tied up in one parcel, by a coachman, notwithstanding they are so ready to pounce upon their unfortunate victims for crimes of no greater magnitude: nor would it be an easy matter to persuade any great number of our reverend teachers to be honest in this point, and thus honourably support a government which has but too long cherished, in them, a viper, now bloated with poison extracted from the sweets of luxury. In short, before what I have attempted to advocate can in any degree be adopted, men must possess a far superior stock of morality than what now pervades society, and

must cancel, at least, nine-tenths of the power of that arbitrary sovereign of their actions, *self interest*. I am, Sir, with all due respect,

Yours, &c.,

CAIUS TAURANNUS.

November 14th, 1831.

REMARKS.

I confess, there is a plausibility in the reasoning of this correspondent; yet I must say that I am not convinced, either as to his general principle, or to its particular application to this case. The question, in a general view, seems now to come to this: Is it morally right for a man to do anything contrary to the letter of the law, as it stands in the statute book, by which any sum would be taken from the revenue? And if particular cases are required, we may ask, Is it right to give a receipt on unstamped paper; to send a letter by a carrier or a coachman; or, upon the receipt of a treble letter, to pay but double, if no more is charged? C. T. in all these cases, says it is not right; and, if I understand him correctly, to refuse or evade paying any other illegal impost would be equally wrong. I may not be clear of "self interest" in the view I am inclined to take of this question, and if I am mistaken, I will give my correspondent another opportunity of correcting me. He does not ground his argument on the *equity* of the demands, and as to *agreement*, in his view of it, it is too far fetched to carry conviction. It is upon the "*law*" he takes his stand, and I commend his discernment, for if his view can be made out, it must be upon this *exclusively*. When the demands of the law are founded upon justice, utility, and public good, and are generally approved of and enforced, there cannot be two opinions of the obligation to submit; but where the opposites of these attach to any enactment, there seems to be a doubt. What is the law but the declared will of the nation constitutionally ratified? Now it so happens that many laws, or particular parts of them, are suffered to remain on the statute book, though inoperative in practice, after the will of the nation, in reference to them, has undergone a decided change. The effects of many enactments are not perceived till they have been suffered to work for a time; and if their working is evidently injurious, they are disapproved of by the country, although they may be formally retained as laws. If the matter be of no importance, this discrepancy betwixt the sense of the country and the language of the statute book may remain for a generation; but if it be a matter of interest, it will soon be removed: In fact, every new law, and every repeal of an old one, is but a declaration of a change in the public mind, produced, perhaps, by a change of circumstances; and from the importance of changing the laws of a nation, it is clearly necessary that a *demonstration* of this change is quite necessary. I repeat, there are frequently laws on the statute book which are virtually repealed; their provisions are disapproved of by the most judicious members of society; their breach, though known to the law officers of the crown, is not visited with punishment; and it is the general impression that they are as much honoured in the breach as in the performance. Under such circumstances, does any law of morality require us to make sacrifices to a comparatively inoperative act of parliament? I have now before me Burn's Justice, and I could illustrate this point by numerous references—one shall suffice. In the provisions for charging du-

ties on windows, it is enacted, "that all sky lights, all windows or lights, however constructed, in stair cases, garrets, cellars, passages, and all other parts of dwelling houses, whether such windows shall be in the *exterior* or *interior*, shall be *charged to the same duties*." Now, the hardship of acting up to this is so apparent, that the assessors and commissioners never think of enforcing it: it would oblige them to charge a single square of glass, in any inside wall, the same as a large front window. Upon the same principle, informations against persons for giving receipts on plain paper have been always reprobated, and the legal officers have shewn an unwillingness to prosecute. Persons may be compelled to obey every enactment, but it is a question whether in morality they are obliged to do so, where the provisions are nominal, the operation unjust, and where all parties treat them as obsolete. I think C. T. must perceive, from this, that mere "law," independent of its *character*, and other circumstances, does not always carry with it a moral obligation.—As to the post office case, in my opinion, if the treble letter contained *value*, and if the post office is held *answerable* for losses, the full postage ought to be paid, though less be demanded: but *if not*, as the law requires nothing more than what is *demanded*, no principle or *equity*, which is the basis of morality, would lead a person to offer more. I may still be wrong; and as I think the subject of considerable importance, in its various bearings, I shall be glad of any further communications upon the subject.—EDIT.

GIN DRINKING AT SALES.—*(From a Bolton Correspondent.)*—There was a sale about a mile and a half from Bolton last Friday, and the person who was writing told me that gin and ale were so plentifully distributed that a sofa, that cost the person only 1l. 19s, sold for upwards of 3l.; a set of bedsteads, which cost only 2l 3s. when new, sold for 3l. 5s.; and so on. He said that every quart of gin that was given, he believed, made the seller of the goods 2l., and that it was his firm opinion, that at the close of the sale, the last quart given made him upwards of 5l. At another sale which he attended, at the commencement there was no gin and the sale was very flat: they found after they had been selling some time that they could not get on: the auctioneer stopped, and they sent for a quantity of gin, which they served round very freely several times, and then commenced again: the result was, they had a glorious sale, as they call it, and a small heifer, that was considered to be worth about 7l. or 8l. at the utmost, sold for 15l. 16s., and all other things in proportion.

Farmers who make sales may be encouraged, from the above, to adopt this method of stealing away the senses of the company; but I would say to all who attend sales, *never taste the liquor*, or, if you cannot trust yourselves, let the first appearance of the gin bottle be a signal to depart home. A dreadful head ache in the morning, a second day's fuddle, and a lot of dear bargains, by this means will be avoided.—EDIT.

LAW OF TITHES.—*(From a Salford Correspondent.)*—Mr. Eagle, in his pamphlet, entituled "An Argument, showing that the Tithes belong to the Public and the Poor," gives a form of notice which he recommends the payers of tithes or of poor-rates and church-rates to serve upon the tithe-owners, in order to obtain a return of that portion of the tithes which ought to be appro-

priated to the relief of the poor, and the repairs of churches We subjoin the form, and should be very glad to see the Very Reverend the Warden, and the Fellows of our Parish Church served with a similar notice. Two-thirds of heir revenues directed to their legitimate use would ease our assessments to the amount of ten thousand pounds a year.

"To the Very Reverend the Dean and Chapter of Ely.

"We, the undersigned, occupiers of land and rate-payers in the parish of Lakenheath, in the county of Suffolk, being advised that the rectorial tithes of Lakenheath, which have been for a long time past appropriated to the private use of you and your predecessors, and former deans and chapters of Ely aforesaid, are not vested in you beneficially, but are received by you in trust, as to one third part thereof for the use of the poor of the said parish, and as to one other third part in trust for the reparation of the church, and the other purposes for which church-rates are assessed upon the said parish, do hereby request that you will henceforth be pleased to render and pay over two third parts of the said tithes to the parish officers of the said parish, to be applied by them to such religious and charitable uses as aforesaid.

"And in respect to the manor and lands within the said parish which formerly belonged to the monastery of Ely, and which are now in your possession, we farther require you to exercise those duties of charity and hospitality which constitute the tenure and condition upon which the said manor and lands were granted to your predecessors, in the reign of King Henry the 8th; but which duties have been wholly neglected and abandoned by you and your said predecessors."—*Manchester Times.*

REPORT OF THE PRESTON BOARD OF HEALTH, WITH REMARKS.

In consequence of a recommendation from the Central Board of Health, established in London, addressed to the chairmen of the provincial Boards, an inspection of the town of Preston has been made by a number of gentlemen belonging to the town, consisting chiefly of the clergy and medical men, whose reports contain much important and interesting information, and present to us many reflections which, I doubt not, will be acceptable and useful to the readers of the Moral Reformer. I have procured the following from one of the visitors, a gentleman highly competent to detail the proceedings.

"The first inspection that was made was of the streets, courts, yards, &c., and from the various reports of the result of that inspection, we observe that many nuisances exist in the town which are highly detrimental to the health of the inhabitants. Some of these it may be well to name, as they can only be removed by individual exertion, on account of their existing on private property, and being beyond the surveillance of the police, they can only interfere by indictment at the quarter sessions, proving that the nuisance is injurious to the public, a rather invidious process, which the commissioners are not very willing to undertake. One principal source of complaint was the bad repair of the Bog-hole walls connected with cottage property, which, in many instances, were reported to be so delapidated as to allow their contents to drain off into the streets, yards, or open spaces of ground adjoining, disseminating their disagreeable and noxious vapours through the air, so as to produce the most unpleasant effect upon the inspectors, and which could only

be tolerated by the neighbours in consequence of their having become accustomed to such disagreeable effluvia. Some of the Necessaries were said to be in such a filthy state that we can scarcely conceive how any human being could be induced, by any consideration, to enter them. We have witnessed not a few ourselves that were literally flooded with human fœculences, and from which we have turned away with feelings of disgust and humiliation that no language could describe. Another ground of complaint was the quantity of human impurities that were observed strewn about in the back streets, so as in some instances almost to obstruct the passage to all who had any regard to decency, and were wishful to avoid defilement. A third was the heaps of ashes, and animal and vegetable matter, that were piled up beside the cottages, and allowed to undergo a process of decomposition, and to spread their deleterious effluvia through the neighbourhood. A fourth was the stagnant ditches into which all kinds of refuse were thrown, and there suffered to ferment, and infest the atmosphere with pestiferous emanations. Besides these, there are some mud traps, especially at the bottom of Marsh-lane and Fishergate, placed so as to intercept the sediment that flows down the common sewers, where it is retained, and exposes a large surface to the air, for the evolution of morbific gases.

These are the chief of the nuisances that can be removed by private and individual exertion, and it is the opinion of most medical men we have conversed with upon the subject, that to these putrefactive accumulations we are indebted for typhus fever and other infectious diseases, and should we be visited with the epidemic cholera, these fœculences would exert a most baneful influence over the inhabitants of the districts where they abound primarily, and through them upon the general population of the town. Such being the case, it becomes not only the duty but the vital interest of every person who lives in the neigbourhood of the nuisances, to exert themselves to the extent of their ability to accomplish their removal. The bog-holes cannot be dispensed with, but with a very little labour, and at a very trifling expense, the walls might be made impervious, so as to confine the manure within due limits, and prevent such an abundant dissemination of noxious effluvia as we at present experience. The landlords appear to be, in many cases, averse to incurring any expense in the repair of cottage property; but surely the inhabitants will not be so obstinate, so indifferent to the consequences, and so lost to a sense of common decency, as to allow so great and disgraceful an evil to exist, which they have it in their own power so easily to remove. A single privy very frequently belongs to several houses, and perhaps this is the reason why it is usually in such bad condition, each family throwing off the opprobrium of the nuisance, and the burden of the trifling labour of repair, upon their neighbours; yet when individual poverty is so great, we should naturally suppose that a little work which was divided amongst many should be speedily and effectively performed. It is to be lamented that this is not the case. Did but each individual consider it his peculiar duty (as it is certainly his peculiar interest) to remove this source of disease, he would not have occasion to lament that he was performing work which more properly belonged to his neighbour, for he would find himself more than repaid by the increase of his comfort, the preservation of the health of his family, and the regard to cleanliness and decency that his example would beget among his children. Another circumstance with regard to Necessaries may be noticed, and that is, that they are so

seldom cleaned out. This is perhaps in part owing to the police regulations, which forbid the removal of manure during the day, and the unwillingness of farmers to labour during the night. While these regulations are so strictly enforced, and the manure continues of little value, we fear the evil of accumulation will be difficult to remove. There is one means, however, by which it might be effectually obviated, and by which the farmers would equally profit, that suggests itself as of easy application We would propose that the Police should form large depots at the outskirts of the town, upon the moor, or other vacant ground, consisting of deep pits, or what would be infinitely better, large vats or cisterns, made with bricks, and coated over with some cement impervious to air. These cisterns should be arched over, and be entirely close, so as to prevent the escape of any gas, but furnished with a wide pipe with a funnel shaped mouth, through which the manure should be allowed to flow out of the carts, after having been previously rendered fluid with an admixture of water. Another large pipe would be necessary, for the purpose of conducting the liquid manure, when required for use, into the carts of purchasers. Both these pipes ought to be furnished with valves, the former opening downwards, and the latter upwards. The former pipe should merely go through the arch, and not penetrate into the contents of the vat. The latter should go down into the manure, nearly to the bottom of the vat A forcing pump, wrought by an ox or horse, would be required to propel the manure out of the vat into the cart that was to convey it away. The carts, both of the police and the farmers, should be made of sheet iron, and covered over with close tops, both to prevent the escape of noxious gases, and to prevent the overflowing of the manure from the shaking of the carts, when passing through the town. The police carts would require one pipe, near the bottom, through which to draw off the manure into the vats; and the farmer's two or three short ones, with taps, by means of which the liquid manure might be distributed over his land. The advantages of this plan would, we conceive, be great In the first place, accumulations of putrefying and fermenting animal and vegetable substances would not be suffered to take place in the town; the bog-holes might be cleaned out during the day, with comparative safety and propriety; a constant supply of manure would be provided for the farmer, in the best possible state for enriching his land, and in the most convenient state for equal distribution, and thus while animal health was preserved, vegetable growth would be promoted. At present the most valuable parts of the manure are lost to the agriculturist, while they are suffered to injure man by endangering his health and annoying his senses. The gaseous emanation from putrefying animal and vegetable matter is the pabulum of the vegetable kingdom, and the dry and fibrous matter which is at present strewn upon the land is really very little better than simple straw or arid leaves, or even when it is rather moist when spread upon the ground, very little of the nutritious parts can possibly be conveyed to the roots, unless the weather should be wet, and then indeed the improvidence of man will be counteracted by the mercy of heaven. Should the air be dry and the sun powerful, however, the wealth and toil of the farmer are given to the winds, instead of yielding him the increase he anticipates. On the other hand, when the manure is run upon the land in the fluid state, its nutritious parts are conveyed immediately into the earth, and applied to the bulbous extremities of the fine fibrillæ of the roots, in solution, ready to be absorbed and to contribute to the developement of vegetable organization, till

the land exhibits a luxuriance almost equal to that which is produced in Egypt, by the overflowing of the Nile. These are advantages which would more than compensate for any expence that the adoption of such a plan would render necessary; and we think the farmers might be required to pay so much for the manure as would fairly counterbalance the expence the Police would incur. We have little hope, however, of seeing any thing like adequate regulations adopted for the comfort and health of the people of this country, until we follow the example of our more public spirited neighbours on the continent, and establish a medical police, who shall be authorised by law to carry such measures into effect as shall appear to them most likely to conduce to the public security and happiness. At present we must appeal to individuals to obviate the nuisances occasioned by accumulations, rather than confide in the power and surveillance of the Police; and if every individual cottager would exert himself to the best of his ability, we should be less disposed to complain, and be less apprehensive of consequences. Again, therefore, we would urge upon the poor the necessity of frequently getting their Bog-holes cleaned out, the propriety of preventing such loathsome filthiness as the Necessaries in some instances present, and the repairing of their delapidated walls.

The second nuisance we have enumerated, common decency, and every feeling of the mind which distinguishes mankind from the inferior animals, cries out against. Every sense is shocked at witnessing women, who ought to be patterns to the ruder sex of modesty, cleanliness, and gentleness, not only suffering but encouraging their children to commit impurities promiscuously around their dwellings, and thus oppose an effectual barrier against those who are disposed to visit them and assist them with advice or relieve their distresses. We have seen many abodes to which we are sure no lady could be disposed to approach unless urged by a strong sense of duty or exalted feeling of benevolence. We are exceedingly sorry, for the honour of humanity, and from a sincere and deep respect we entertain for the female sex, that we should be obliged to make these remarks; but we should but ill manifest the interest we really feel in their welfare, did we not urge them, as they value their own comfort, as they regard the morality, respect, and future respectability of their children, and as they would gain the esteem and merit the assistance of the benevolent, to suppress this disgraceful practice. The trouble which would be required in order to obviate this nuisance would be really so trifling, and the benefit so great, that we would hope the circumstance need only be hinted at in order to be obviated.

The third source of complaint we have mentioned can be justified by no excuse. The ashes, manure, and vegetable and animal refuse should never be suffered to lie in heaps in yards or in front of the cottages, but ought invariably to be put into the Bog-hole.

The fourth nuisance,—the accumulations of stagnant water in ditches, pools, &c., are exceedingly pernicious to those who live in the vicinity of them. Irrespirable and noxious gases are constantly emanating from them, and poisoning the atmosphere, as may be observed by all, especially in summer, as they are then generally covered with bubbles of gas, which burst at intervals and liberate their contents If those who live near these sinks would but take the trouble, in summer, when the air is warm and the sun powerful, to fill a jar with water, and suspend it, inverted, with its mouth in the water,

over the sink, ditch or pool, for a few days, they would find that a considerable quantity of the water would be displaced, and its place filled with gas. If they then take a deep plate or dish, fill it with water, and sink it beneath the mouth of the jar, and then lift the jar and dish up together, so as to prevent the water from escaping from the vessel, carry it carefully home in this position, then light a match, while an assistant gradually and gently turns over the jar, and afterwards immerse the lighted match in the vessel above the water, they will find that the flame will be immediately extinguished. Now it is a general law in nature, that all kinds of air that will put out a light would destroy animal life if the animal were obliged to breathe it. This air, therefore, that is found to rise out of sinks, is called irrespirable, and a person would die as speedily, if he were obliged to respire it alone, as he would if his head were put under water. This might convince all, from the exercise of reason alone, that all sinks, ditches, and stagnant pools are highly injurious to human happiness, and a fruitful source of disease. But we are, unfortunately, not left to speculation to infer the deleterious influence such fermenting puddles exert over the health of the human race. We have innumerable incontestible facts to prove that the gases which emanate from such places are the occasion of plague, typhus fever, fluxes, agues, and other frightful and destructive maladies: and should the terrible disease which, (after having traversed more than one half of the globe, and swept away many millions of human beings,) has at length landed on our shores, reach this town, these sink pools will prove no insignificant allies in the work of destruction. It is to be hoped, then, that all who value either their own or the public welfare, will exert their influence in draining and filling up these noxious sources of human misery, and where the tenants are too blind to their own interests, and the landlords are obstinately opposed to the removal of such nuisances, we trust the Police will not be restrained by any private consideration from enforcing, by indictment, a measure so essential to the public weal.

The mud traps are liable to the same objections; but as they are really of considerable value for agricultural purposes they cannot perhaps be wholly dispensed with. They might however be rendered much less objectionable by deepening the pits so as to allow a foot or two of water always to remain over the mud, and by never suffering the deposit to continue too long in the traps before it is removed. By these means, no considerable generation of gas would be suffered to take place.

We have occupied more space than we intended to have done in treating upon this part of our subject; but when its great importance to the public is considered, and when we keep in mind the fact, that it is the opinion of such medical men as have had the most extensive opportunities of ascertaining the truth, that the nuisances we have pointed out are the chief sources of infectious diseases, and that their opinion is corroborated by the fact, that almost the whole of the patients who are received into the House of Recovery come from those parts of the town where these nuisances exist to the greatest extent, we shall not be thought to have bestowed more attention upon them than their importance deserves, nor will any one, we trust, be disposed to slight our advice as coming from groundless alarmists."—The interesting statement as to the number of families, employment, earnings, and general condition, shall appear next month.

JOHN WALKER, PRINTER, PRESTON.

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In my monthly appeals in behalf of virtue and religion, and my attacks upon the reigning vices of the age, I prefer selecting those cases of depravity, of the reality of which there can be no dispute, and of a remedy for which there is, at least, a partial hope. The following Address refers to an interesting portion of our population, respecting whose characters, and capabilities for good and evil, much may be said. This work circulates extensively through the hands of persons connected with factories, and though the females there employed are not much habituated to reading, I hope every subscriber will endeavour to introduce either this number, or the contents of this article, to the notice of as many of this class of individuals as he possibly can.

TO THE FEMALES EMPLOYED IN FACTORIES AND ALL OUR LARGE MANUFACTURING ESTABLISHMENTS*.

When you hear that I have printed an Address especially intended for you, do not consider that I am actuated either by a meddlesome or an unfeeling disposition. Conscious of the purity of my intentions, I make no apology for commencing a communication, which an excess of delicacy might deter some persons from attempting. I know the temptations of youth, and though I have been spared to see my children approaching the age of some of those included in the objects of this address, I cannot forget how immensely valuable were those admonitions which I received from experienced friends, at your time of life. Give me, then, your candid attention, while I advise you in reference to your best interests. I address you as a sincere friend,—as one who has marked your conduct, who laments your vices, and who can never recount the miseries of society to which your example has contributed, without an anxious solici-

* I hope that many parts of this Address will be found useful to females of every class.

tude to assist in effecting your moral improvement. If I praise you, it is not in the spirit of flattery; if I censure you severely, it is that you may see your errors and be persuaded to amend. Considering your numbers, your circumstances, and your age, you claim the special attention of every one who wishes to trace the maladies of our moral constitution, or to discover the true cause of much of the physical evil which prevails in society. In Lancashire, you constitute, as it were, a distinct class; and a stranger would be surprised to notice the vast number of girls, from fourteen to twenty and upwards, who throng the streets at the dinner hour in such towns as Preston, Bolton, and Manchester. In reference to the formation of character, this is the most critical period of your life; and from this age may be dated the commencement of those habits which, in many instances within your own knowledge, are now producing, poverty, misery, and crime. Nursed and brought up, generally, beneath the chilling influence of poverty, and without the inculcation of Christian principles, you become an easy prey to the influence of bad example. The daughters of the rich have many motives for watchfulness which have little weight with persons in your circumstances, and many opportunities of improvement with which the children of the poor are not favoured. Indeed, whilst I have often joined others in passing censure upon your conduct, I am afraid we have not made sufficient allowance for the unfavourable circumstances with which you have been constantly surrounded. Corn will not grow upon sand, nor potatoes upon pavement: and where you have never been favoured with the teaching and fostering care of pious parents; when labour and toil have been your lot from childhood; and when all that is calculated to influence character has been on the wrong side,—I am disposed to make great allowances, and to regard you as objects of pity rather than censure. The melioration of the condition of the inmates of factories has attracted the attention of the legislature, and will continue, I trust, a subject of agitation till both male and female regain that dignity and moral character, which, as rational beings, they ought to enjoy.

Your sex is called the *weaker* sex, and in all polished society claims the polite attention and special regards of the *men*. In the intercourse of life, he who slights a female, or omits any necessary service, is considered a man of no breeding, and unfitted for the connubial enjoyments of life. Though confined within the walls of a factory, and though deficient in the polished man-

ners of the age, you are still entitled to our respect, and to that civility of treatment which gives point to admonition. Though in many instances sadly depraved, you are endowed with all the excellences of nature, and are not less the splendid workmanship of your Creator than the young ladies whose education and connections have raised them so much above you in the scale of society. Your lot has been cast for labour; and resigned to your condition, and contributing daily to the supply of our comforts, it were inhuman to cultivate towards you any feeling but that of friendship and respect.

But why do I address *you* especially? Because, in the various circles of the labouring part of the people, you are capable, every step that you take in life, of exercising an extensive influence upon the well being of mankind. To whom do we look for the happiness of the poor man's house, but to his *wife?* On whom are children to depend for the best instruction and care but the *mother?* On whom, principally, do aged parents rely for comfort and support in old age, but on their *daughters?* Who are most capable of diffusing a sweet influence over the manners, morals, and general demeanour of mankind? Our *females.* Who can, by the potent spell of a look, a word, or a smile, soften the heart, and make obedience a pleasure? *Woman.* By whom is the world of fashion governed, and who are the conservators of the laws of etiquette? The *ladies.* And in accordance with all this, I venture to say, that in attempting to reform the character of our factory population, we shall utterly fail, unless sanctioned by the powerful influence of *your* example. It were easy to shew, in analyzing the causes of the present immorality, the influence *you* have had, directly and indirectly, in producing this result; and, controled by different principles, it is perfectly plain that your efforts will be a valuable auxiliary in all our attempts at reform. If, through the blessing of heaven, this address should be the means of changing the conduct of a few of your class, the effects will probably be reflected where the labour of others could never reach. Through *you* I seek the reformation of fathers and mothers, sisters and brothers, and, prospectively, husbands and children, and generations yet unborn!

I proceed to remark on the nature of your *employment,* and to commend your *industrious* habits. Though I have strong objections to the kind of labour in which you are engaged, as being injurious to health, destructive to good morals, and pro-

ductive of the subversion of the order of nature as it regards the influence of family ties, yet seeing no chance of any material change, you must reconcile yourselves to your lot. This, and every other manufacturing town, swarms with families who have migrated from the country, where at one time they enjoyed their seclusive homes, and pursued their rural occupations, without so much as a knowledge of many of the vices which, in their present situations, stare them in the face every day. However, in the present changed circumstances of the country, it would seem difficult for many of you to earn a livelihood in any other way. Placed at the factory at the age of nine by your parents, your habits have been formed for nothing else; and though liable to great objections, it is, after all, much better than to be brought up, like thousands of young girls in the sister country, amid sloth and idleness. In Ireland the young women suffer for want of employment, and you from its excess. Barefoot, ragged, and dirty, you may see hundreds, who have no employment, and who seem never to have felt the necessity or the honour of obtaining a livelihood by labour. Compared to you, they are the most miserable of beings. Labour at the spinning factories, power looms, winding frames, and especially at the *dandy* looms, is, in many cases, excessive, yet it is evident that it agrees better with your constitutions than it does with boys. While many of you are full grown, exhibit comparatively healthy countenances, and generally seem cheerful and content, the boys are often diminutive in size, are pale and wan, and appear much more dejected. It is also evident to every observer, that you are much better *clothed* than formerly. Whatever blame I may attach to some parts of your conduct, I will award to you what I am sure you deserve, unmeasured praise for your *industry*. When I see the factories in full operation at six o'clock these cold winter's mornings, and continuing till half after seven in the evening, I cannot overlook the extent of your labour, or avoid lamenting that fortune has not favoured you with a sphere of operation both more easy and more favourable to the growth of good morals. Both your domestic interests and those of the upper classes, it is well known, are much abridged through your partiality for this sort of employment. Good household servants have long been scarce, and are every year getting more so, entirely owing to the disposition of young women preferring factory work to household labour. But though the families of the rich experience much inconvenience from this circumstance, it is upon

yourselves that the greatest weight of the evil will fall. While young and giddy, you may be pleased with the excitement of tumultuous association, you may think it a great privilege to have your evenings and your Sundays at your own command; but when you come to think soberly, and live to see the consequences of your choice, you will deeply regret having lost the only opportunity of learning the essentials of domestic management. While you have experienced mothers to wash, clean, and cook, you seem unconcerned; but if you should become mothers yourselves, where are your abilities to manage as you ought to manage? You were created as "help mates" to man; and the task allotted to you is "to keep the house;" but if we must judge from the specimens which daily appear, we come inevitably to this conclusion, that you are at a wrong school for this kind of learning. Your natures and faculties adapt themselves to the work of the cottage, and no cottage is complete or comfortable without the superintendence of a female mind. In my estimation, neither rank, nor beauty, nor money, in the qualifications of a wife, is fit to be put in comparison with a full acquaintance with domestic economy. Give me the wife who can wash, and clean, and mend, who keeps her own house, who knows the wants of a family, the quality and value of every article of consumption, who can lay out the husband's earnings with discretion, and who will always take care that the expenditure never exceeds the income. Such qualifications you ought to aspire after, and as few of you miss becoming wives (in many instances sadly too soon) never consider yourselves deserving this honour till you are qualified to perform the duties required. And if young men were more careful in making their selections, those who found themselves rejected through a lack of household talents would feel a necessity for improvement; and I think I may venture to surmise, that if this stimulus should fail, it would be in vain to try any other! As many girls as possibly can, I advise to become servants in respectable houses, and those who may not change their employment should embrace every opportunity of learning and practising the proper duties of their station. I have seen so much wretchedness, so many poor distressed children, so many ruined families, and so much litigation with the shopkeepers, in consequence of the bad management of the wives, whose maiden years had been spent like yours, that I feel strongly impressed with the importance of urging this subject upon your most serious attention. Your opportunities are

certainly limited, and in too many cases you are not favoured with the advantages of good example; but still as the *house* where you eat, and sleep, and live, is the *place of practice*, every impediment will vanish before a determined disposition. In addition, I would urge the propriety, during the season of youth, of acquiring a moderate acquaintance with the useful arts of reading and writing. Notwithstanding all the schools which are established, I know that many of you cannot read, and very few indeed are able to write. What a pity you should let the present, the only opportunity you may ever have, pass over, without acquiring these invaluable acquisitions! When I see wives unable to read a single word, and whose best method of keeping accounts is by chalking on a cupboard door, do I not see a clear representation of the degradation which awaits you? At any rate, nothing but your own reflection, good sense, and an early change of conduct, can prevent it.

Your *personal behaviour* next claims my notice, and under this head I am afraid I shall run the risk of offending many of you. Be assured, in exercising faithful reproof I have no object but your own good; and though you may not see it now, a time will come when your own reflections will convince you of the fact. Factories have been called the "hot beds of vice;" but this, I presume, is not because there is any peculiar influence in the buildings of a vicious tendency, but principally because of the *unnatural association* which prevents the happy effects of the people being selected and employed as *families*. Regular associations, exclusively of men or of women, are not often useful; but the associations of *hundreds of thoughtless youth*, unconnected with any moral influence, uncontroled by parental authority, unchecked by the guardianship of virtuous example, and untaught by those who profess to care for souls, are the standing and prolific sources of the vices of the class of people to whom I refer. The long hours of lobour leaving no opportunities for acquiring useful knowledge, may be connected with the above. It may also be added, that the incessant noise, the working of the machinery, and the manual exercise of numbers in the same apartment, are all against mental improvement, or moral culture, and tend to bear you down within the sphere of the brute. I do not say this to induce you to fall out either with your employment or your employers, but to put you upon your guard against the evils of your situation. We have all our peculiar trials, and whilst it is perhaps necessary it should be so, our duty is to "watch and pray lest we fall into temptation."

The most valuable ornament to the female sex is *modesty:* a retiring disposition, a chastened address, and a humble deportment,

give unrivalled charms to a woman, and are the basis of pure affection. But I am sorry to say that these are attainments which many of you have yet to acquire. Your bold and immodest carriage in the streets, and in the presence of men, have long been matter of remark. You grow up under the debasing influence of the indelicate behaviour of your associates, and within the hearing of the most impure and disgusting language; and without extraordinary caution, you are sure to glide into the same practice. Let me beseech you to guard against every habit which robs the female character of the charms of innocency and virtue. I argue not for a morose, sour demeanor: I like to see the smile of cheerful contentment sit upon every cheek, and there is none to which it adds more grace than those of your own sex. Of course, you are not called upon to withhold the exchange of the usual courtesies of life, and especially with those who may have bespoken your special esteem; but all this you may easily distinguish from that bold, immodest behaviour, and those rude disgusting freedoms, with which your names have so long been associated.

Next, your *language*. I do not mean to say much as to its uncouthness and vulgarity, inasmuch as many of you have had no opportunities of learning a superior dialect, though these are generally symptoms of an unrefined mind. But what I allude to particularly is the practice which some of you are addicted to of *swearing*, *damning*, and indulging in *obscene* expressions. How many there are who begin their sentences with a profane appeal to the sacred name of GOD, and how often have I heard *you*, with the greatest facility, rival the worst of this character! When a number of you are together, especially when just let loose from your employment, it is difficult for a stranger to pass without catching your offensive language. How awful to think that that tongue from which ought to flow the law of kindness, and which ought to be the instrument of adoration, is employed in reviling man and blaspheming God! Do you never reflect upon the language you use? Does conscience never reproach you? Does neither a sense of shame nor the fear of future punishment ever smite you with feelings of remorse? "Out of the abundance of the heart the mouth speaketh," and if we are to judge of the state of your minds from the language which some of you use, I regret to say, you are far gone in the road to infamy. Wanton in your demeanour, licentious in your language, and without shame, but one step further, and you join those who have lost all sense of character, and are become the greatest pests in society. Think, thoughtless girls, think, who it is that created your powers of speech, by whose gra-

cions hand your breath is continued ; think of all the mercies which kind heaven bestows upon you ; think of all the misery you bring upon yourselves and relatives ; above all, think of the hour of death, and of the day of judgment,—and then proceed, if you dare, to pollute the streets with your language, and insult the name of your Maker !

Let me here advert to another evil which I have often regretted, as connected with your class, that is, a *neglect and contempt of your parents.* So soon as you are able to earn what is sufficient for your maintenance, you begin to shew your independency, and to assume a tone of insolent dictation. You cast off parental restraint, and make obedience a mere matter of convenience. In this you are very blameable; for as they are your natural guardians, to them, at *every period* of your lives, you ought to pay respect and submission. "Honour thy father and mother is the first commandment, with promise," and under the Jewish law, the children that cursed father or mother were stoned to death. Forgetting your duty, some of you treat your parents as your equals, and if they interpose their demands, you cherish a rebellious disposition. How many of you leave your father's house, which should be the place of safety to virtue and character, and take lodgings where you can give unbridled license to your wandering desires. As soon as you are able to earn sufficient for your maintenance, instead of considering the poverty and infirmities of your parents, or the inability of your younger brothers and sisters to obtain a livelihood, you claim your whole earnings, while the rest of the family have to suffer many privations. Is this right ? Would you like to be treated in this manner yourselves ? For nine or ten years your parents supported you by *their* labour, without any return, and is this no debt which it is obligatory upon you to discharge ? Do for your parents what they have done for you, and then you may begin to think of being independent of them. When your parents get aged, you ought to sympathise with them in their sufferings, to bear with their infirmities, and to endeavour to make the end of their journey as easy as possible. What ! can you behold the knees that bore you bending beneath the feebleness of age ; the cheek that once beamed with pleasure upon your infant play, furrowed with anxious care ; and the index of time pointing the once nimble step towards the place for all living,—without surrendering your earnings, and performing all those filial duties which nature itself enjoins ? It is a fiend-like ingratitude to teach or to practice *any thing* that leads to the neglect of parents. You ought to honour the hoary head in every case, but nature claims your special homage to those who gave you birth. Hitherto, I know, this

duty has been awfully neglected, but I sincerely hope that enough has been said to induce you to act like good children—like virtuous daughters.

In addressing persons of your age and situation, it would be considered an omission not to touch on that interesting topic, *the choice of a husband.* Parents and friends often act with an unjustifiable delicacy upon this particular. They avoid mentioning it, as if *their silence* would tie down the desires and anticipations of youth. Instead of acting in so reserved a manner, perhaps followed by a violent interference, parents, I conceive, ought, at a proper age, to make marriage the subject of plain and open instruction. In the first place, then, being an undertaking of so great a magnitude, and pregnant with consequences so vastly important, it ought always to be contemplated with *serious reflection.* The thoughtlessness and precipitancy of youth lead many to take steps which they have reason to regret to the last day of their lives. No young women in the world are in situations more calculated to lead them to err than yourselves. Frequently, and almost necessarily, in the company of young men, and accustomed to no forethought, many marry early and precipitately, or are forced to do so to prevent disgrace. You ought to think seriously of the consequences, and at your age, no caution can be too great against the snares which are laid to entrap you. If you reflect as you ought, you will perceive that there are reasons, both natural and circumstantial, which should lead some of you never to think of marrying. A reasonable prospect of being able to provide for a family ought, certainly, in every case, to precede the matrimonial tie. But supposing all impediments apart, "to *whom* shall I consent to be *tied,* for better or for worse, for richer for poorer, till *death us do part?*" is a question which demands great deliberation. Do not be led away with appearances; think of this great truth, that *virtue* alone is the basis of real happiness, and that without this all meretricious qualities are empty as the wind. Never give your hand to the drunkard, the idle, or the profligate: why should you yoke yourselves to a being sunk lower than the brute? Never salute those lips whence revenge, violence, and profanity constantly proceed, for upon *yourselves* the evil will fall. "Oh! silly girl," have I often said to myself, when passing young couples where the man has been reeling drunk, "little do you think that the joy of the moment will be changed into months and years of misery and pain!" There are thousands just now who are ready to say, "Had we been favoured with timely caution, and possessed prudence enough to have acted upon it, we should not now have been the living spectacles of wretchedness in a world of trouble through which we have to fight."

Do act, I beseech you, with suitable caution, and try to benefit by the melancholy examples which surround you. But where, it may be asked, amid so much profligacy, are the chances of obtaining a husband of *good* character? I answer, rather than marry a man notorious only for his vices, never marry at all; for under the whole heavens, in my estimation, there is not so miserable a being as the woman who, disappointed of all her hopes, and surrounded with an impoverished family, lives the wretched vassal of a drunken, senseless, infuriated husband. But, further, if women were more particular as to *good character* in their suitors, *men* would be more anxious to possess it. If all the young girls were to make a declaration against drunkards, is it not to be hoped that many of the young men would pay deference to their sentiments? I know no department in our social economy where the women have not *great influence*, and I cannot but think that lessons of morality, supported by their example, and delivered with earnestness and with the insinuations of female talents, would be productive of the happiest results.

But why should I expect *you* to make a virtuous choice? Alas! you have yourselves this lesson yet to learn. And I really cannot conclude without urging again upon you the necessity of *personal* reformation. I ask not to what party you belong, but I urge upon you what they will all approve, the necessity of a *new heart* and a *change of conduct*. Your years, instead of being an excuse for indifference, afford the strongest reason why you should "repent and turn to God."

"Youth is the time to serve the Lord,
The time to gain the sure reward."

Flee, then, from bad company; shut your ears against the profane and impious language of your workfellows; shun every place of temptation; attend to every filial duty; listen to your instructors, and love to get wisdom; associate with those who are piously inclined; make the bible your constant study, and shape your whole lives by its holy precepts; give your hearts to the Lord, and seek his blessing night and day. Go on, my young friends, in this holy course: your pleasure and your happiness will exceed all that the world can give. You will diffuse, by your example and influence, goodness and virtue around you, and your latter end shall be peace. If, through the blessing of heaven, this hasty appeal should, in a few instances, be made the means of effecting so important a result, no other reward is expected by your faithful friend,

J. LIVESEY.

REMARKS ON PRIMITIVE CHRISTIANITY.

CHRISTIANITY, the most exalted of all institutions, was lovely in its beginning, unblemished in its character, godlike in its designs, the joy of its friends and the wonder of its foes. *God* was its author: devised by *his* wisdom, revealed by *his* mercy, established by divine power, it was intended to mitigate the miseries of life, to raise the moral character of the people, and to prepare them by its hopes, for a better state after death. It had an influence peculiarly its own; unlike any other institution, it sought not, it admitted not, the worldly influence of riches, of power, of learning, or wordly policy. Sanctioned by miracles as the offspring of heaven, it arrested the attention of the beholder, and having no object but the glory of God and the reformation and salvation of the human race, it commended itself to every well disposed mind. It promulgated no amusing theories; it dealt not in numerous articles of faith; superstition and enthusiasm were alike strangers to its name; it came by its appeals directly to the *judgment* and the *heart*, convinced men of sin, revealed a gracious forgiveness, and by the applications of its motives led men to turn to God. Its success was not marked by an ostentatious display of party honours; designated the *kingdom of heaven*, its silent but sure progress was overlooked by men, whilst its triumphs over moral evil were celebrated by the choirs above. It erected no stately temples; it established no solemn *ritual* service; it consecrated no order of priests; it made no progress by appeals to secular interests: but possessing the sanction of the Most High, it went forth without the support of any worldly auxiliaries, and in the face of persecution, by its constant and powerful appeals to the heart, evinced its own greatness by the *great good* it actually accomplished. Like its founder, it had "no form or comeliness" to the unthinking world, but still was proved to be both "the wisdom and the power of God." The universal monument which was raised was, the destruction of vice and error, the conversion of sinners, the fame of their good works, and their constant firmness amid all their sufferings. Unlike the system of the Jews, or that of the heathens, its appeals were not to the *senses*, but to the *judgment* and to the *heart*, which, by divine evidence, produced a belief in the testimony of the gospel that, without external excitement, changed the heart, reformed the life, and made the soul meet for heaven. Instead of a multiplicity of metaphysical notions of belief, and a routine of external forms, calculated to becloud the mind, to produce indifference, and to gratify the avarice and ambition of official men, the faith of its first converts partook more of the assent of a good disposition to the facts, promises, and threatenings

of the gospel, than of the stretch of intellectual penetration; its effects known more by the devotion of the heart, and the constant practice of the duties of life, than by their regular attendance upon mere ritual service. This is important to be kept in mind, for losing sight of that which constitutes the *essence* of Christianity, outward forms, useless ceremonies, pompous exhibitions, pious frauds, and priestly domination entered in its place, and paved the way for every absurdity with which the religion of Christ has been ever since disgraced.

In contrasting the *essentials* of *primitive Christianity* with what appears to be considered such now, it were easy to shew, that it was more *spiritual* and more *practical*—that there was less *mystery* and more *faith*, less *form* but more *worship*, less *noise* but more *labour*, less *system* but more *real good*. That a change has taken place I think all admit, but few have endeavoured to trace its features, or to set forth a detail of its disadvantages. The causes of this change are deeply rooted, and nothing but a vigorous effort of Christians themselves can effect even a partial eradication. It is not now, as at first, a system of pure disinterested benevolence, shedding its ramified influence over the motives and actions of every class in society, restoring moral health, diffusing practical goodness, without affording any shelter to the vicious, or a subterfuge for avarice and ambition. Reduced to a mere body without a soul, it is now become the idol of those over whom it has no control They praise it because it is passive; they support it because it corrects them not. Many know it only as it *now* is; whilst others, with sharper intellects, penetrating the disguise, affect, from the basest of motives, to admire it in its corrupted garb. It is not of yesterday that power, wealth, and respectability became appended, in the states of Christendom, to an ostensible respect for the Christianity of the day; and in times of peaceful Christianity, there have always been an overwhelming body of men, who, from sinister motives, would appear as champions of the faith. This temptation has never failed; "the glory of the world" is Satan's strong hold; and that which had succeeded so often was likely to be tried upon a system too pure for its age. There was little to generate or foster these principles while the church was *poor* and *persecuted*, but so soon as persecution ceased, wealth, honours, and human power, under the pretext of supporting the cause, soon gave to it a new character: its advocates moulded it after their own taste, and made it sufficiently palatable to those whom they attempted to gain to their party.

In adverting to the character of primitive Christianity, and contrasting it with its present corruptions, it may be proper to take

a view of the labour and character of its founder, by whom it was first established. "I am not of the world," says Christ. In the establishment of the kingdom of heaven, he had no recourse to means which human policy now employs. He borrowed nothing from the Jewish ritual, or from the heathen temples, to work upon the senses of the people. He sought not the aid of wealth or worldly respectability: poor in his parentage, lowly in his habits, to accomplish the object of his mission, he chose the illiterate fishermen of Gallilee. He was obnoxious to the rulers of the state, and never courted their favour to serve his cause. They could have rendered him no assistance; the wealth of the Indies could not have advanced his cause a single step. His kingdom was not of *this world*, for there was nothing worldly in all he attempted to accomplish. His system of religion wanted neither wealth to set it up nor power to defend it. But coming into a world which was corrupt in its principles and wicked in its practices, he begins his ministry by calling upon men to "repent;" and though he agitated all the cities of Judea, his sole object seemed to be to reach the *minds* of men, to touch their *hearts*, to change their dispositions, to lead them to worship God in *spirit* and in *truth*, to love one another, and to do good unto all mankind; and if I understand the scriptures aright, this was the grand object of his life, ministry, death, resurrection, and ascension into heaven. As it respects the visible establishment of his kingdom, to acquire these we may easily perceive the inutility of riches or power: these may build temples, clothe priests with sacerdotal attire, raise them in the ranks of society, support an expensive ceremonial service, and purchase the "pomps and vanities" of the world,—but can never exalt that kingdom which has its seat in the hearts of men. Few besides the *sincere* became his followers (there was no motive to induce others), and those of a contrary character soon discovered their error, and walked no more with him. *Real Christianity* has no temptation to the hypocrite; it is in its corruptions that such have found ample field for their impositions. Poor by choice, he became a companion of the poor: he sought not the favour of the great, but testified of them that their deeds were evil. Unlike those who since have called themselves his ministers, he chose reproach rather than worldly honour, and the extremes of poverty rather than the wealth of an earthly kingdom. How opposed through the whole tenour of his life to those corruptions which form the ostensible character of modern Christianity!

His apostles were guided by the same spirit: plain, honest, and disinterested, they carried the glad tidings of mercy to all nations, without the assistance of human power, or wealth, or learning, or any of those carnal appendages which are now sought after,

and without which it is conceived religion could scarcely exist. It was *their* glory to serve others and suffer themselves, and uninfluenced by carnal motives, they laboured incessantly, supported by the hope of a reward beyond the sky. What was their success? the erection of temples made with hands? the establishment of an hierarchy? the submission of the people to a Christian code of ceremonies? the patronage of the wealth and power of the nations? No, no; the kingdom of Christ sought not, it admitted not such paltry, such delusive appendages. Thousands were convinced that Jesus was the Christ, and confessed and forsook their sins; but they were taught that it was not in "meat and drink" that the essentials of Christianity consisted, but in "righteousness and peace, and joy in the Holy Ghost." It was the apostles' aim to make men religious from *principle*, and therefore they appealed to the understanding and to the heart: if, as at the present day, *conformity* had been their principal object, other means, such as have since been employed, would have been adopted. "Turning men from darkness to light, and from the power of Satan unto God," was what they sought to accomplish, and this effected, they had no other end to serve. They wore no clerical robes, assumed no personal distinction, no worldly wisdom in their teaching, no stipend to encourage them in their labour: they laboured night and day, not so much on consecrated ground, as in every public place, and from house to house; not so much by regular methodical discourses, as by plain, energetic reasoning, faithful reproof, and successful disputation. They were not bound by the traminels and fetters which are the growth of centuries of corruption. Indeed, if we could divest ourselves of those notions which education and association have created, we should see that the apostles were altogether unlike those who now profess to be labourers in the same cause.

The *success* of this cause was as eminent as its purity: thousands, believing the word, repented of their sins, and became the subjects of personal and practical holiness. They were taught to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. Those who resided in the same place, as was natural, associated together for the purpose of teaching and edifying one another, of praying together, eating the Lord's supper, collecting for the poor, and of partaking of friendly repasts; thus fortifying one another's minds against persecution, and stimulating each other to love and good works. These associations are called in scripture *churches* or *congregations* of faithful men. Their attention was taken up with things of evident utility; it does not appear that they had any *system* of

worship, but meeting as friends, they employed their social hours in serving one another with unaffected simplicity. The place of their meeting was generally the house or upper room of a brother, the mania for erecting costly and splendid places of worship being reserved for times of anti-christian corruptions. Like all other voluntary societies whose object is the general good, they chose from among themselves persons for the performance of any work which was requisite: they created no offices of dignity, nor appointed any service for *form's sake*, but when work wanted doing, they fixed upon the likeliest of their brethren, and requested them to undertake it. In the absence of the apostles, they needed some who could tell them of the will of Christ, who should be over them in the Lord and admonish them: for this purpose they selected a number of their own body who are called *bishops*, or in plain English *overseers*, and whose example was to be a pattern for all the brethren. If they had a number of poor to support, and their wants constantly to supply,—which was a prominant feature in primitive Christianity,—they selected suitable persons for the work, whom we usually call deacons, or in plain terms *servants*. To assist the apostles, to labour in extending the knowledge of Christ, to send on special messages of relieving distant poor, or any other business, they employed individuals from among themselves. These were a class of men whom we should designate as *missionaries*. No *earthly advantage* was offered them in consideration of their services; they were exposed to more suffering, and taught to expect their reward only in heaven. They were taught to cultivate a perfect equality, and to allow of no distinction, excepting that *some did more work than others*, the Lord having fitted them for it. This sketch of the proceedings of the first societies, under the sanction of the apostles, is given as a contrast to the corruption now existing amongst us, and with which most of my readers no doubt are familiar.

The continuance of this state of things was but short; the apostles themselves lived to witness many attempts to depart from the simplicity of their teaching and practice. Ambition early manifested itself among those who ought to have been servants of their brethren, whilst some, actuated by the love of mony, endeavoured to make merchandize of them. The presence of the apostles, and especially their powerful letters, served as a constant check to prevent, at least, anything like that organization of corruption of which after ages have given so melancholy a picture. For the first three centuries, during various seasons of persecution, with some exceptions, the Christian societies, with their humble ministers, exhibited a great degree of life, zeal, holiness, and simplicity.

Many of their teachers were martyrs, and loved not their lives unto death; but notwithstanding this, the latent workings of corruption were occasionally visible, and that deterioration which attaches to the best institutions became more and more manifest. Services which arose out of necessity were created permanent offices, and that respect which was voluntarily given to merit became of established obligation to official designations. Constantine, the Emperor of Rome, became a Christian, and, in his misguided zeal, sealed the fate of pure Christianity. The ministers of religion became objects of his royal favour, and then persecution ceased; the church, called from a state of exile, which it was the will of her Lord she should be in, was invited to come and share in the wealth and prosperity of the state. It was here she lost those heavenly charms which not only supported her through her manifold troubles, but had attracted thousands to repose in her bosom, because of the spirituality she possessed. Constantine became her king; the assemblages of bishops by royal authority made her laws; the reproach of the cross was removed, and every ostensible attraction was added to the Church. Heathen temples were eclipsed by the buildings for Christian worship, and the social services of the saints became encumbered with human ceremonies: many of the heathens were tempted to change their religion by an assimilation of Christianity to their own practices, and their opposition to the new religion exposed them to the severities of royal and sacerdotal power. Wealth and honours were bestowed upon the clergy, and royal favour became the object of their ambition: temptations were offered to mercenary designs, and those who had been humble servants were encouraged in becoming lords over God's heritage.

Thus was religion corrupted in every principle and in every spring of action, and the history of the next centuries is little more than a history of superstition and cruelty,—of fabulous stories for gospel truth,—the observance of ridiculous ceremonies, and bodily service, in the place of spiritual mindedness and practical piety,—coersion, persecution, cruelty, instead of mildness, gentleness, and love,—of an idle, avaricious, domineering, hireling clergy, succeeding the plain, laborious, disinterested servants of the humble Jesus. Thus, under the name of a religion, pure as heaven in its origin, and calculated to restore earth to a second Paradise, have the nations been drained of immense wealth, the minds of the people cast in the mould of superstition and bigotry, and the face of the earth cursed with the reign of persecution, rapine, and bloodshed! May it soon regain its pristine purity, and visit the earth universally with its presence!

J. L.

JUST WEIGHTS.—In estimating the value of any article three things must be considered—the *price*, the *quality*, and the *weight or measure*. With respect to the first, mistakes rarely occur; in the second, considerable judgment is requisite; and as to weight and measure, I think it will appear that *impositions* are frequently practised. I am told by a respectable tradesman in Bolton, that at the price at which candles are sold in that town, it is impossible to realize a profit and give sixteen ounces to the pound. Last week I bought a load of coals in the market, which were ticketed at a regular machine 24¾ cwt.; but being sure, from the appearance of the coals, that they were not so heavy, I told the man that I would not pay him till the following day, and in the meantime would get them re-weighed, as I was sure there was an error. Rather than abide the result of this, the wife of the seller came and confessed that she believed they were no more than 22 cwt. How this fraud was contrived I cannot tell, whether by a manœuvre of the carter, or by a design of the machine keeper. But I remember well a few years ago getting goods weighed at the different machines in the town, on purpose to ascertain how their weights agreed, and the fact is, that there was a considerable difference. The adjustment of the machines, like the weights and scales of the shopkeepers, is a matter that should be attended to by the proper authorities. But the present plan of regulating the weights and measures is so ineffectual, that I am astonished the magistrates will allow an item to appear in the charges against the county under this head. In the first place, the gentlemen generally appointed are not competent: they go about their work with a levity suited better to an electioneering canvass than the correcting of the standards of justice. In the next place, many of them do not understand the principles of a weigh beam, and in consequence, pass over many false balances which have been in use for years. They imagine that if a beam preserve its equilibrium when the ends are empty, the beam is *correct*, but every beam maker knows that this is very far from being the case. I have known beams appear true with no weight upon them, where there was a difference of 7lbs. when about 4 cwt. were attached to each end. But provided these mistakes did not occur, to examine scales *once* in *six* or *twelve months* affords no effectual check, especially when the people have an opportunity of anticipating these visitations. If these gentlemen are anxious to know whether *just* weight is really *sold* (and this is the only point of importance), let them send promiscuously for different articles from the different shops, and let the weight of the *articles sola* be strictly examined. But as this does not correspond with the system of the old school, and is not likely to be adopted, it would be no hard matter for any private person to establish a set of *standard scales*, in some convenient place, which should be accessible to all, to weigh any article they pleased. A small sum would procure the scales, and being kept in repair and constantly corrected, a boy would be able to attend to them. I offer this as what I consider an useful suggestion, not doubting but in every town there are persons who are able to reduce it to practice.

FUNERAL OVERCHARGES.—Orders, I understand, have been received from head quarters to discontinue the demand of an extra

thirteen pence in the funeral dues at the new churches. The only point that remains to be adjusted in this affair is, to ascertain the total *amount* of money received in this overcharge, the *individuals* to whom it ought to be returned, and the *time* when it is to be returned. In one instance of *restitution*, a little man of the name of Zacheus said something about *fourfold*, but in this case the individuals concerned would perhaps be satisfied with a *fourth part* of that amount.

Bribing Servants.—At the bottom of a long, flaming bill, extensively circulated by one of the new fashioned retail spirit establishments, it is stated, "An allowance to carriers." This is perhaps the first time that the practice of *bribing servants* ever found its way into print. The principals of almost every large concern must make many of their purchases through the medium of agents. There are many tradesmen base enough to *bribe* these agents by gifts, treating, false bills of parcels, &c., by which they either secure their *exclusive* custom, or are enabled to make an exorbitant charge; and there are but few servants of sufficient integrity to resist the temptation. I have been told of instances in which it was impossible for persons to get an order, however cheap or however good the article, till they could get access to some of the masters, and then their chances were equal to others. In the purchasing of a horse, last year, which turned out to be lame, it was proved that the person whom I had employed, and upon whose judgment I relied, had received from the seller a bribe of half a sovereign. How desirable to have servants of sterling integrity, for in many transactions this is the principal security which masters can command!

The House of Reform!—Pray where is this? In Bolton. How is it occupied? With casks of rum, gin, and brandy! with persons of all grades, and ages, and sizes, stepping in for their morning, forenoon, dinner, afternoon, and evening *drams!* As I have not seen the place, I cannot help suspecting that my informant is mistaken in the first letter of the last word—that it ought to be D and not R. If it be not so, I can only account for it in the same way as I do for some societies adopting such interesting mottoes on their flags as *Brotherly* Society, *Amicable* Society, and carrying the *insignia* of *sacred history;* that is, on the principle of *inconsistency*. It is, however, one honour done to virtue, that though persons neglect her dictates, they uniformly have recourse to her vocabulary for *names*.

Truck Bill.—There is one point to which I fear this bill will not apply, and that is to enjoin upon the members and officers of the various sick societies to pay for their accommodations in *money*, and not in the *profits* of ale and gin. As to the advantages of the landlord I cannot speak, but to the men it is a change devoutly to be wished. Where they pay 9d. to the box, and 3d. for ale, there is an extra expence of about *thirty per cent!* But this is not all: but few of the members attend many of the meetings, and then the little knot of regular attendants have to stretch their stomachs to guzzle all the pints which the absent persons are obliged to pay for, and which too often proves the beginning of a week's fuddle. These are the persons who will set themselves

against all change in the system, though every sensible man must agree that the only rational and equitable mode of remunerating a landlord is to pay him a stipulated sum for the use of his rooms.

PAYING ON THE PREMISES.—Why cannot spinning masters take the trouble of doing this, rather than oblige their men to go in companies to public houses for the purpose? In Preston, the men are paid at the works, and *ought* to be in every other place; but it is a fact that at Manchester, and perhaps many other places, a large sum, including the wages of twenty or thirty persons, is paid to certain individuals connected with different departments, to be divided by them to their fellow workmen. Each of these parties has its house; the landlord provides them with *change;* and the return to him is a Saturday night's, and sometimes a Sunday's drinking. In some places *sixpence* is the *minimum* of what is to be spent. It is no severity to say, that every master who does not make arrangements for putting every individual in possession of his wages before he leaves the mill, is an abettor of immorality, and no friend to his workmen. I never object to a man taking a glass of ale; but let him enjoy it at home; for I should as soon expect chickens to be hatched in snow as to find any man upright, moral, and useful, who's evening place of resort is the pot house.

CURE FOR A DRUNKEN WIFE.—A gentleman, who had tried in vain every method to cure his wife of drunkenness, hit upon the following, which happily proved successful. He went out one day and bought two gallons of rum, two gallons of gin, the same quantity of brandy and some other sorts of liquors: each of these was placed in an open mug, and all set together in one of the apartments. "Whatever does this mean?" said she. "Why," replied the husband, "you like it so well, that for once I thought you should have your fill." "Oh! I see what you are after: you want to kill me that you may have another; but depend upon it, I will deceive you." And it is stated as a fact that from that time the woman became a sober character.

SELECTIONS.

One day as a clergyman, with a good round living, was passing a large building which the workmen appeared to be finishing, he looked up, and saw on the front an inscription, INDEPENDENT METHODIST CHAPEL. "What is the meaning of Independent Methodist?" said he to one of the workmen. "Why," replied the man, "they don't pay their parsons,—they preach for nothing." The reverend gentleman shook his head, moved on, and with a significant look ejaculated—a poor trade! a poor trade! I don't know that I could give a more appropriate preface than the above to the following extract, copied from a letter which appeared in the Morning Herald. It appears from this that trade is bad in the church as well as out of it, and that the free trade system, or some other cause, is bringing down the price of parsons' work.

The writer, after noticing a letter which had enumerated a number of miserable curacies, proceeds to state—"A salary of from £20 to £40 is, I assure you, not uncommon, nor thought by opulent beneficiaries insufficient for a cure, especially if the duty be what is termed single. I have often known a worthy clergyman obliged to serve two parishes for £40 a-year, and provide himself a habitation. I have known a clergyman serve three parishes, as curate, at £20 a-year each, and compelled to rent a house for a family. Within a very few years, *I saw* a clergyman serve four churches for £20 each, and out of that miserable pittance he had to rent a house for his family. When the poor man, by my advice, petitioned his diocesan to order a parsonage house in one of the parishes (which house was let by the incumbent to a farmer), to be given up to him for the free use of himself and family, he was answered, 'I will order two or three of the rooms of the parsonage house to be allotted to you, but you must constantly reside there, and you must serve only two adjoining parishes at £20 each, because the parishes are small and the duty single.' How decently, how satisfactorily, and beneficially the duties of two or three parishes can be done by one poor curate, I need not inform you; nor need I inform you how *respectably*, *charitably*, and *becomingly* a gentleman can afford to live on such a paltry and pitiful stipend as £20, £40, £60, or £80 a-year. I say, a *gentleman*, because a curate is as well educated as his most opulent rector, and in every *good* sense, is his rector's equal. So crowded, Sir, is the clerical profession, and so very distressed are great numbers of clergymen, that beneficiaries (and the *renters of chapels)* can get their churches and chapels served for whatever sum they please to give. A few weeks ago, I was offered *ten shillings* to go three miles and do the afternoon duty at a chapel, and when I said, I will not go for less than a sovereign, I was answered, 'If you will not, many will.' A few years ago, a brother of a peer offered me £50 a-year to serve *one* of his livings as curate, on condition that I assured the bishop of the diocese that I was to receive £75 and the free use of parsonage house, which was let to a farmer! I disdained the vile proposal, and I related it to the bishop, whose only reply was, 'I am sorry, but I cannot relieve you unless you were now the curate, and were now licensed.' I assure you, Sir, that curacies and readerships are now frequently sold: I myself have been offered a village on condition that I returned to my employer the first year's stipend. Another village curacy, I *know*, was lately to be sold for £200, although the stipend was to be but £60 a-year. 'Tis high time that we had a more equitable distribution of church property, and that translations of bishops, pluralities, sinecures, and dispensations were erased from clerical dictionaries.

L. L. D.

GENTEEL DEBT CONTRACTORS.

The fashionable morality of this country takes no cognizance of debt. No disgrace attaches itself to contracting debts beyond means, so long as the party contrives to keep up the appearances

accordant with his pretensions or place in society. Many a man dines at a sumptuous table, perfectly aware that his host has no honest means of supporting it, and that in fact he is dining through the ingenuity of his entertainer, at the cost of the tradesmen who have furnished the treat; but this knowledge does not disturb the guest's gratification, and in nowise diminishes his regard for the liberal, hospitable fellow at the foot of the table. He merely considers how long it is likely to last, and booking his friend ultimately for Boulogne, or the King's Bench, resolves to have as large a share as is offered in his fortune, up to the day of the "break up." Among the young men of fashion, or pretention to fashion, there are few who do not spend three times their incomes or allowances, and they make a jest of their consequent embarrassments, and brag of success in contracting fresh debts as in success in the debauchery of women. One of those rakes, whose maxims are received as oracles by the young fry of profligates, used to say that he rated his income by the amount of his yearly bills; "for," argued he, "if I have not the money, I have had so much money's worth, for which, without a miracle, I can and shall never pay. So it is clear acquisition." The slang phrase "who suffers?" for who supplies? expresses with sufficient clearness, the correct apprehension of the relation o debtor and creditor. The laws of humanity are not supposed to run into shops, and the ruin that may be brought upon tradespeople by the exchange of bad debts for expensive goods is never thought of. The reasoning which satisfies the spendthrift, if he reasons at all, and which even makes him esteem himself an instrument of justice, is this,—"These people charge more than they ought—they impose,—they are exorbitant, and therefore not to pay them is to punish them properly." So long as the profligate supports himself and his establishment on credit with tradesmen, or, more correctly speaking, by the deceit of his tradespeople, he will retain the repute of society, and, however notorious among his acquaintances his dishonest expedients may be, not a door will be closed against him, not a hand refused to him, not an address cooled to him, not an intercourse declined. It is, then, an affair of the *bourgeois* who may take care of themselves, and it is known that no men live so well according to their stations as those whose orders for supply are unchecked by the remotest idea of pay. The moment, however, that the gentleman attempts to lay contributions in the way of loans on his friends, he is marked as dangerous, and if he succeed according to his usual manner, he is put down as a decided black sheep. This game of borrowing never begins till the other of credit, so much easier and more comfortable to dishonest pride, is played out to the last card. With the instinct of self-preservation, the symptoms are then discerned by associates. We once heard a prince of exquisites say, after some moments of silent and apparently profound cogitation, "I don't know what is the matter with D——," (continuing, with emphasis on every syllable) "I observe that of late he wears very shabby clothes!" This D—— was his bosom friend, that is to say the confidant and companion of all his debaucheries, and the shabby clothes alarmed him as portentous of the exhaustion of his run of credit. The life of Sheridan is familiar to every one, and it

will be remarked, that so long as he could get credit of tradespeople, he kept his friends and his respect, which is indeed the same thing with his table. A man never loses his respect while he keeps his table. Let us see the charcoal fires glowing in the red brick ranges; let us hear the stoves simmering, and the sauce-pans bubbling, and the spits turning; let us see the chief, with white apron and mitre of culinary episcopacy on head; let us see these things in the kitchen below, and we know that nothing in the world above will strip that man of friends and the consideration of society, for the stomach of the world is open to him. The story of Jonas is a parable to this effect—though cast away, he lived in the world's stomach, as many a Jonas does now. There is no law of morality which the kitchen will not melt. Cover a man with fraud, falsehood, nay, sprinkle him with blood, yet if his cookery and wines be good, society shall cleave unto him. This is the formula of excusation—"They tell some ugly stories about him, of which I know nothing. They may be true, or they may be false—all I know is, that he keeps a devilish good table, and gives capital wines." Who will throw the first stone at a man who does this? Who will throw a stone which might upset the turtle soup before him, or peradventure would demolish a bottle of the fine old hock? A good table serves any one as a wall of brass, and even a mediocre table is a sound defence. One of the two courses would hold out against breaches of all the articles of the decalogue, and secure to boot a chaplain, to say grace at the foot of it, though the devil himself sat at the head. Poor Sheridan, therefore, as we observed before, so long as he could by credit maintain his table, never lost his friends, or the great world's respect, but immediately his dining set was broken up, his associates took alarm at his irregularities, and professed scandal at his shifts.

Tepmerance.—Some preliminaries, I understand, have been entered into for establishing a Temperance Society in Preston. Its object is so praiseworthy, that I hope it will meet with the encouragement and countenance of all who are concerned for the happiness and well-being of society.

School Holidays.—I am at a loss to understand upon what principle a month or five weeks holiday at christmas and midsummer can be justified. The master does not need it, and it is quite at variance with the habits of all tradesmen to expect it. The boys are thrown back in their learning and habits of study, and often through idleness acquire very bad habits. In fact, every circumstance considered, one quarter out of the four is thrown away. A recess at boarding schools of a moderate length may be proper, but schools of quite a different character, especially endowed schools, are among the worst for long holidays. A week at the end of each quarter, or perhaps a fortnight at christmas and midsummer might be allowed, but a month or five weeks at each of these seasons is too bad, and is now with parents a subject of universal complaint.

"THE MEMORY OF THE JUST IS BLESSED."

I cannot let this opportunity pass of expressing my deep regret at the unexpected death of my friend Jno. Gilbertson, who departed this life on the 12th of January. He was cut off at a week's sickness, amidst a multiplicity of benevolent engagements. Judicious, temperate, kind, and persevering, he was connected with almost every benevolent institution, and his life has been a life of labour in the exalted path of doing good to others. Equalled by few, and excelled by none in this neighbourhood, his death produced a general gloom, and all classes, high and low, seemed deeply sensible of the loss we have sustained. He has finished his course, and though but in his prime, yet, measured as a man's life ought to be by the good that he has done, he was an old man. He has left a wife and young family to lament his loss, and whilst I cannot withhold a parting tear at the remembrance of one who, as a neighbour, a friend, a philanthropist, and a christian, I dearly loved, I indulge the hope that we shall meet again in a world where parting will be no more.

J. L.

Communications.

To the Editor of the Moral Reformer.

SIR,

THE following question has very often forced itself upon my attention: Is it right to keep open, in connection with our places of worship, general libraries and sale rooms for books and tracts, on the Lord's Day? I know that there are many persons who would answer this question in the affirmative without hesitation; but notwithstanding this, I cannot suppress my conviction that such a conclusion would arise entirely from the want of due consideration. This custom has grown up gradually; and that which is common and of long standing is, in general, admitted without much examination. I am aware that certain incidents in the life of Jesus Christ will be alleged in justification of the custom to which I refer. But these cases are not parallel. We cannot imagine that the obligations of the Sabbath should interfere with the regular demands of nature, or the urgent requisitions of benevolence, humanity, and brotherly kindness: but they do stand opposed to whatever work is unnecessary, and does not partake of the important qualities here mentioned. The least evil resulting from the regulation objected to is the waste of time occasioned to the agents: but this is a considerable one. If our congregational libraries were strictly religious, the impropriety of attending to them on the Lord's Day would be somewhat diminished: but this, I should think, is seldom or never the case, and that when a recently published history, or new book of travels or voyages, is procured in the morning of the Sabbath, young persons, in particular, are under very strong temptations to spend the rest of that day, or a considerable part of it, in a kind of employ-

ment which it would be difficult or rather impossible to justify. Indeed, the writer of this paper has more than once detected the youngster, in the adjoining pew to that in which he usually sits, perusing the entertaining publication, just procured from the chapel library, even when he should have been listening to the instructions of the pulpit, or joining in the more immediate worship of God.

Suppose you were a bookseller, excluding, as I believe you would do, whatever was inimical to the interests of religion, would it be thought right that you should keep open shop for the accommodation of your customers on the Lord's Day? I verily believe that, if you were to act in this manner, and were a member of a Christian church of any description, where discipline is at all exercised, you would be excluded without much delay. Does, then, the vicinity of a place of worship sanctify what would otherwise not be tolerated?

NIL.

To the Editor of the Moral Reformer.

SIR,

AT page 24 of your last number you remark, that all our charity now flows through the medium of societies and committees. You might have added that there exists, at present, a strange fondness for making London committees our almoners, even in cases in which our own immediate neighbourhoods present abundant scope for the very same kind of beneficence which our contributions are intended to promote I was forcibly struck with this circumstance, when, a few days ago, I was looking over some of the later reports of the Religious Tract Society. It appears that the friends of that important institution in Leeds regularly remit to the London committee the sum of 100l. per annum, while there is not, it would seem, above the value of one half of a farthing tract of the society's publications distributed, upon an average, to each one of the residents in that parish. Now, I would ask, and ask under deep feelings of the importance of the subject, are there not vast numbers of ignorant persons to be informed, and of profligate persons to be reclaimed, in that town and neighbourhood? and are not the publications of the Religious Tract Society as much adapted to the state and circumstances of such persons, as they are to those who inhabit the far distant regions of the globe? But, then, the publications of this society are now far too numerous, and the work to be done, in such a district as this, far too extensive, not to require a stipendiary agent, extensive premises, and constant attendance, while, most unfortunately for situations of this kind, the advantages which the Religious Tract Society presents to subscribers and auxiliaries are mainly derived from the circumstance of its intending to supersede the intervention of interested country agents, just as the Lancashire and Yorkshire manufacturers derive their profits, in a great measure, from lessening or wholly avoiding the expence of manual labour by the introduction of machinery.

In further explanation of my sentiments on the subject of this paper, permit me to remark, that it may suit the convenience of men of business very well to get rid of a particular object of beneficence for twelve months by a respectable donation; but the society mentioned above, as it is adapted for great usefulness, so it ought to be supported in such a way as to make it available for the spiritual interests of that population which immediately surrounds us, as well as for that with which we have no such close connection.

It is right, in many cases, that our charity should begin at home. Congregational Tract Depositories must now, with regard to home objects, in a very extensive degree be inefficient as to the great ends of the society, especially in large and populous districts. It is very desirable that facilities should be afforded for purchasing the various publications of the Religious Tract Society, even in small quantities: and till this is done, and while our contributions are regularly remitted to London regardless of such recommendations for our immediate neighbours, our benevolence seems, in a great measure, incongruous and absurd.

O.

To the Editor of the Moral Reformer.

SIR,

YOU are aware that the people of Scotland bury their dead without the aid of a parson, and I cannot perceive that this practice is a breach of any command in the New Testament, whereby I am led to think that this piece of Scotch economy is not sinful. In Scotland many of the people are so profane that they call the burying service of the Church of England "taxing the dead." This is an ugly phrase, but very applicable; and as I consider a reform in the burying service very necessary, I should like to see the subject discussed in the pages of the Moral Reformer.

Yours, in the cause of freedom,

D. MATHEWSON.

Campstall Bridge, Dec. 13, 1831.

RESULT OF AN INSPECTION OF THE TOWN OF PRESTON BY THE BOARD OF HEALTH, WITH REMARKS.

IN my last number I gave the result of an inspection of the streets, courts, yards, &c. of Preston, handed to me by a gentleman connected with the Board of Health which has been recently formed in this town, and I now proceed, pursuant to promise, to present to my readers a few interesting facts relative to the DOMESTIC ECONOMY of the operatives, with such remarks as the nature of the subject has suggested.

"We are sorry that we cannot give so full a statistical account as we could have wished, owing to many of the visitors not having made their inspections with the necessary minuteness, and to several having omitted to disclose to the Board a particular description of the state of the poor in their respective districts. Such being the case, we are disposed to confine our statement to one division of the town, which was investigated with great care and considerable minuteness; and we do so the more readily, because it is one of the poorest districts, and will, therefore, enable us to form a tolerably accurate estimate of the condition of the working classes of Preston. The district to which we allude (No. 9) contains, according to the parish books, 439 houses. These houses were almost all of them visited, and a register of the state of 243 families was preserved. These families were found to comprise

1087 individuals, making, on an average, 5.296 individuals for each family. The weekly income of these 243 families was 144l. 4s. 9d., making 11s. 10½d. for each family, or 2s. 2¾d. for each individual. Of the 243 families, 139 were hand-loom weavers. These 139 families, again, contained 634 individuals, or 4.561 individuals to each family. The weekly income of these 139 families was 73l. 3s. 3d., which makes, on an average, 10s. 6¾d. for each family, or 2s. 3½d. for each individual. From the 10s. 6¾d, however, we ought to deduct 2s. a week for looms, paste, brushes, candles, &c which are expended in the production of their manufactures, and from which expence many other classes of operatives are exempt. This will leave 8s. 6¾d. a week, on an average, for rent, taxes, fuel, clothes, and food, for 4.561 individuals, or about 1s 10¾d. for each individual. Thus, though the hand loom weavers in this district were receiving above the average *absolute* income of other operatives, yet in reality their *available* income was considerably less. There is another disadvantage under which these operatives labour. They are obliged to have workshops attached to their houses, and are therefore compelled to occupy houses higher rented than those labourers who find employment abroad. In many instances, the visitors of this district found the weavers paying a weekly rent of 2s. 6d., 2s 9d, and in some instances, so much as 3s. for their houses and workshops or cellars, while few of the other classes of operatives pay more than 2s. or 2s. 3d. per week for house rent. If, then, we deduct 2s. 6d from 8s. 6½d. the neat average income of a weaver's family, we shall have 6s. 0½d.: from this, again, we must take 3d. a week for direct taxes, and 7d for fuel, which will leave 5s. 2½d. a week for the food and clothing of 4 561 individuals, or about 1s. 1d a head. This is the average, and of course we must expect to find many of the cases much below this statement: accordingly, we have selected 58 of the worst cases from the whole number of 243 families, and we find that these 58 families consist of 318 persons, or 5.481 to each family. Their weekly income was 25l. 15s. 1d, 8s. 10½d. per family, or 1s. 7¾d. a head A number of these are weavers, from whose incomes if we deduct 2s. for expences connected with their labour, 2s. 6d. for house rent, 3d. for direct taxes, and 7d for fuel, we shall have 3s. 6½d. left for clothing and feeding 5.481 individuals, or not quite 8d per head per week, or about 1d. per day.

"It may be difficult to conceive how these poor people contrive to subsist, and in some instances of extreme distress the visitors had the curiosity to inquire into the manner in which the parents apportioned their income. The result of which inquiries in two cases we will give: one of a very extreme case, and the other below the average of the worst cases.

"The first case is that of the family of John Mc Gillies, formerly an Irish labourer, but owing to some injury which he sustained in his arm some time since, he has been unable (as he states, but perhaps unwilling in reality) to pursue his former employment, and has taken up the trade of beggar and hawker of small wares. He resides in a cellar, No. 7, in Moor Lane. The family consists of himself, his wife, four children, (two of which are twins at the breast), and his wife's mother. He formerly resided in Carlisle, to which place his wife and her mother belonged, but owing to the daughter's having married him, she has lost her settlement, and belongs now, with her hapless children, to the wide world. If her statement and that of her mother may be believed, (and their appearance and manners led the visitors to think there

might, at least, be some truth in their relation) she has seen better days. The mother (if the report be true) was possessed of a small annuity, which she sold when her daughter married, in order to furnish the husband with the means of erecting a stall and carrying on the trade of a hawker. The man, with the usual improvidence and thoughtlessness of the Irish, became bound with a *friend*, who decamped, and left the poor fellow to pay his debt. The consequence was, that Mc Gillies's goods and chattels were seized, and he with his family was reduced to beggary. The mother's relatives were offended with her for having entrusted her small income to her son-in-law, and refused to aid her and her daughter in their distress. Being unwilling to submit to the taunts of their former friends, the whole family left Carlisle about seven months since, and took up their abode in Preston, where they have subsisted by begging and selling tapes, thread, and other small articles about the streets, and where, in addition to two children the poor man possessed before, his wife has given birth to twins, which, as well as the mother, appear to thrive surprisingly amid their destitution and hopelessness. In the front cellar there were scarcely any articles of furniture, and in a small, back, dark cellar, the visitors found a heap of straw placed in a corner, which constituted the only couch of the family, and on which the man, his wife, four children, and his wife's mother, lay with no other covering than that which their body linen afforded. After the most strict inquiries and cross-examination, it was found that the regular income of the family did not exceed 4s. 6d. per week, and most generally fell even below this small sum. The rent of their cellars is 1s. a week, and they consume regularly a hundred weight of coals, for which they pay 7d., in the same period of time. Every week they purchase two scores of potatoes, for which they pay 8d., and on alternate days they buy one day 2lbs. of meal, and on the next 1½lb., for porridge. Since they came to town, seven months ago, all the flesh meat they had purchased was one sheep's head, and a few days before the visitation a good lady had given them a little broken meat.

"This case might present us with ample grounds for many important remarks, but we must not stay to make them at present, but rest satisfied with observing, that an improvident and unreasonable matrimonial connection has been the original cause of all this misery, and may entail destitution on numbers yet unborn. Could the human mind be brought to exercise the same rational calculation and foresight in the important affair of marriage as is usually displayed in matters of trivial concern, how many evils would be spared, how much misery avoided! Thousands rush precipitately into matrimony without one reasonable prospect of happiness, and with a certainty of propagating wretchedness and reaping destitution. While such is the case, we cannot wonder that poverty is an increasing calamity, and misery a growing evil. Until the poor are taught to avoid rash matrimonial connections, and to calculate upon the consequences of marriage, *we*, at least, never hope to see their condition improved and their moral renovation accomplished. Let no one misunderstand our meaning: we are not averse to marriage, and never could we dream of debarring a man from all the humanizing effects and social pleasures of a married life. It is our anxious wish that the poor should enjoy every privilege that the rich possess, and we know of no blessing that can fall to the lot of a poor man greater than that of a virtuous wife, nor any condition of life more honourable than that of matrimony, nor any greater boon he can make to society than a well regulated and virtuous offspring. But we know not

how marriage can be expected to prove a blessing, how a wife can be a suitable companion, nor how an offspring can be brought up with decency, while connections are formed without judgment, and sealed without reflecting on the consequences. This is a very important consideration, and well worth the most serious investigation of all those who have yet their connubial connections to form, as upon it depends not only their individual happiness or misery, but that of perhaps thousands who may succeed them in the career of life; for in this respect, most assuredly, the improvidence of the parents is visited upon the children to many generations.

"The second case that we shall specify is that of Ann Ducket. We select this case not because the district does not present us with any worse (for we are sorry to say that we might have chosen many more lamentable), but because we happen to have the particulars before us. The husband of Ann Ducket left her some time since, so that her family are dependent upon her exertions and parish relief for support, The family consists of six individuals, five children and the mother. The mother earns by weaving, on an average, 4s. 6d. per week, and the parish to which she belongs allows her 4s. a week, making in all 8s. 6d. per week. She lives with her mother and brother, so that she only pays part of the house rent, or 1s. 6d. per week, and 5½d. a week for coals. She purchases weekly a score of potatoes, at 4d. a score, 1s. 6d. worth of seconds flour, 7d. worth of milk, 7d. worth of oat bread, 6d. worth of meal, 7d. worth of bacon, 3d. worth of coffee, 1½d. of sugar, and 3d. worth of treacle—the whole 6s. 8d., leaving 1s. 10d for expences connected with her loom, clothing, taxes, &c. According to this statement, each individual will have for his or her daily support, not quite half a pound of potatoes, a half penny worth of wheat bread, 3 oz of milk, one sixth of an oat cake, 1¼oz. of oat meal, two fifths of an ounce of bacon, the same of treacle, and a minute portion of sugar and coffee, which will be about a pound of food each day for each individual, 8oz. of which are potatoes. The weight of food for each individual per day of Mc Gillies's family is about 17oz., 13oz. of which, however, consist of potatoes; and in this family there are three adults, while in the former there is only one. Tempted as we are by the interesting nature of the subject, to comment upon these statements, want of leisure, and the apprehension of being necessitated to suppress other important practical matter, forbids us to speculate. We will, therefore, proceed to make a few general observations on the habits of the poor of this district.

"The visitors were grieved to find, in many instances, where the people were receiving considerably above the average income, the children were dirty and squalid, the houses neglected, and the bedding deficient and filthy. This they could generally trace to the indulgence of the father, the improvidence, disposition to indolence, and indifference to decency, of the matron of the family; and in such cases, there was an unusual degree of dissatisfaction, disaffection towards those whom Providence has placed in circumstances superior to their own, and complaints against the conduct of their governors. These are politicians, who, though unable to manage their own domestic affairs, judge themselves competent to dictate concerning the intricate policy of a great empire. We say this, not so much by way of reproof, as pity. We are sorry to find that any class of individuals should be so led away by a weak judgment and corrupt passions, as to sacrifice their domestic comforts by assembling at the jerry shops or taverns, to discuss matters which they do not

understand, and talk of events which they cannot control,—who multiply their difficulties by their own improvidence and indulgence, and then cast the blame upon a government under whom many who possess much less incomes than they enjoy peace, moderate competence, and much contentment. We would not refuse to this class of society the privilege of canvassing the conduct of government, and of expressing their opinions of the measures of our legislature; but we are sorry to find that a subject of so much intricacy, and which requires so much calm investigation to understand in all its extent, should be discussed under the inflaming influence of inebriating liquors, with the clamorous confusion of public house uproar, and by men who so signally evince, by their domestic derangement, their utter incompetency to judge of any prudent conduct of our rulers, and wise enactment of our legislators. Indeed, we hold it to be inconsistent for any man, whether poor or rich, to assume the character of a political censor until he has first reformed both himself and his family. When the fault rested with the matrons, the visitors generally could discover much improvidence and indolence. These dispositions they were sorry to witness on many accounts. No income, however great, would be sufficient to protect many from the consequences of improvidence: they will purchase their articles on credit at the small shops, where they must either pay a large premium, or the shopkeeper would speedily be ruined by the number of his bad debts and the length of time he has to wait before his capital is returned to him: they feast at the beginning of the week, and starve at the conclusion: their messes are often expensive, but never well cooked, seldom palatable, and never digestible: their food is often not prepared till the moment it is required, and then but seldom half cooked. The visitors frequently had reason to regret that so many of this class of persons were in the habit of taking tea in the middle of the day, instead of more solid and less expensive food, and sodden bread, without yeast, half baked over the fire, and then soaked with butter. This is a great and a very prevalent evil among the poor, and is especially conspicuous among the improvident and indolent. We presume these articles of food are selected not because they are thought to be cheap and nutritious, but because they are found to be easily prepared, and in many instances, because having been brought up in factories, the females have no correct notions of domestic economy. Other prevalent evils conspicuous in this class of operatives are, the filthy state of their abodes, the raggedness of their children's clothes, the dirtiness of the children themselves, and the wretched and unseemly state of their beds and bedrooms. We are alluding to a class whose poverty is not great, and who have the means, at least, of supporting their families in tolerable decency. In such families comfort is unknown, disease is a frequent visitant, and dissatisfaction and vice are enshrined with sloth and misery as household gods, to which many a victim is sacrificed, and many a wound inflicted both on the moral and physical condition of the unhappy votaries at these unhallowed altars. If anything can render a home comfortable, if anything can confine the husband within the precincts of his own threshold, and restrain him from the pollution of taverns,—if anything can hallow the domestic hearth in the memory of a grateful offspring,—if anything can gain the respect and commendations of the wise and the good—it is to witness the anxious desire of a female to keep her cottage neat and orderly, her children decently clad and frequently and regularly washed, and the sleeping apartments cleaned, well aired, and the bed linen such as may solicit repose instead of (as

is sometimes the case) such as make you turn away with disgust and grief. Surely these are not objects that any rational being will despise. Surely comfort, the society and approbation of a grateful husband, the affectionate remembrance of children, and the commendation of the wise and virtuous, will not be thought to be purchased too dearly by a little exertion and a little domestic arrangement. But even if they should, selfishness may still plead with success. To such disease will come as an avenger of offended decency, and his ravages will afford a fearful demonstration how genial are the abodes they have fitted for his reception, and how withering is the embrace they have courted with their neglect of cleanliness. Besides, from such the hand of charity is turned aside, and pity gives place to disgust. Moreover, clothing of all kinds is not nearly so warm when dirty as when clean. Thus we see that indolence, like every other vice, is sure to bring its own punishment, and none ought to be surprised that they do not enjoy an immunity from the latter, if they indulge in the former. We are perfectly aware of the excuses which have been offered for the want of domestic comforts of this class of people, and we are disposed to give them full weight in judging of their conduct, and to none more are we inclined to do so than to the circumstance of many of these females never having received any instruction in domestic economy, and never having experienced, or perhaps even witnessed the blessings of a *comfortable* home and a well regulated family. They know not how to appreciate the extent of the evil of improvidence and indolence, nor how to estimate the great value of providence and domestic activity There is one plan which suggested itself to us some time ago which we doubt not would, if carried into practice, entirely obviate this difficulty, and in many other respects conduce most materially to the domestic and moral reform of the working classes of the community, at the same time that its influence would not be lost upon those whom Providence has placed above them in rank, though below them in real usefulness, we mean the *ladies* The plan is this: supposing the town were divided, as at present, into ten districts, and each district into three or four subdivisions, consisting of about 100 families in each subdivision, let there be a society formed, consisting of 80 ladies, and 80 gentlemen, clergymen, medical men, and others, of whom two matrons, or elderly ladies, and two gentlemen should be appointed visitors to each subdivision, who should call upon all the poor in their respective divisions at least once a month, to inspect the condition of the families, endeavour to gain their esteem by kind and conciliatory demeanour, and then to give them, with all forbearance, advice respecting every branch of domestic economy and the education of their children, and to enforce the necessity of strict morality, and exhibit the excellence of virtue. And in order to give more effect to their recommendation, they might extend rewards, consisting of soap, brushes, or other small articles which appertain to cleanliness, to the most meritorious, encouraging, at the same time, all to strive to emulate each other in their domestic and moral condition, by the prospect of reward and by judicious commendation. The benefits which would accrue from the adoption of such a system would, we are convinced, be great both to poor and to rich. The one would receive valuable instruction, encouragement, and comfort, and the other would have the delightful pleasure of employing their time and abilities to a benevolent and rational purpose: they would build for themselves a lasting and honourable monument in the hearts of the indigent, the best feelings of humanity would

be cultivated, a pleasing retrospection would be constructed for age to repose upon and for memory to review; they would evince that they were indeed the followers of him who went about doing good, and last (not least) the bonds of society, that seem now about to sever and plunge us into party collision and utter and almost hopeless disorganization, would be riveted by the gentle but powerful agency of gratitude and affection. We speak from experience when we say, that though there are many of the poor who are looking forward to a convulsion with a wish to throw off the yoke of judicial restraint, and with a design of taking vengeance upon the rich for the evils they fancy their superiors have entailed upon them, yet we are convinced that a much greater number are well disposed towards those whose temporal circumstances are better than their own, and would respectfully receive instruction and gratefully acknowledge an obligation. Though many of the poor are disaffected, dissolute, and indolent, let none be so unjust as to censure the *whole* for the fault of a *part*. The poor generally are deserving of much respect, and anxious to improve their condition. We have witnessed many a noble mind pining under hopeless poverty, and struggling with heroic effort against insurmountable difficulties: we have admired more honourable pride, more uncomplaining endurance, and more domestic harmony and affection amongst the poor than we ever did amongst the rich. We have heard the untaught voice pour forth, in rude but impressive language, the eloquence of nature, more powerful than all the studied displays of art and the chilling effusions of a frigid heart. We have seen unsullied virtue clad in mean array, and Christian principles enshrined in indigence, and glowing in the midst of discouraging circumstances. These are not objects to be judged with precipitancy and prejudice, and treated with harshness and contempt. Did *professors* of Christianity believe the declarations of him whom they designate the "*Truth*," can we for a moment suppose that any of them would be heard to address the poor followers of the Nazarine (who himself knew not where to lay his head) with insolence, or be seen to pass them by with a frown? How awful is his declaration! "*Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea.*" Can any one read this denunciation and not tremble at the thought of exposing themselves to its infliction? Can any one seriously consider it, and not be careful to respect Christianity wheresoever it may be found, and honour virtue wherever it may appear? One indiscriminate treatment of a whole class in society certainly exposes men to the penalty of offended justice, the chastisement of despised virtue, and the vengeance of insulted Deity; and we cannot, therefore, act with too much caution in this respect, and form our opinions with too much investigation and deliberation. How animating is the converse declaration! "*Whosoever giveth to the poor lendeth to the Lord. Inasmuch as you did it to one of the least of these my brethren, ye did it unto me.*" If these declarations fail to arouse the attention, and these motives cannot move the heart, vain must human appeals prove, unproductive would be the eloquence of facts; but we hope there are a sufficient number of hearts in this town which will warmly respond to these sentiments, and a sufficient number of philanthropists who will approve of our plan of visitation, and come forward to aid in its practical application. We have dwelt on this part of our subject longer than we at first intended, but the importance of its object must plead our apology.

The second class of poor may be called those who are *extremely poor*, but such as struggle against their difficulties, who manage their small income with great prudence and calculation, and who keep their dwellings, furniture, and children clean, and under as good regulations as can be expected to be met with amongst the uneducated and the unassisted. Several cases the visitors met with of this description, in which they were surprised to find, that with less than 1s. 6d. per head per week, the honourable females contrived to give an air of comfort and cheerfulness to their houses and families, which they sought in vain amongst those whose incomes much exceeded this small pittance. These poor and deserving people labour under great discouragements in seeing their families increase without a proportionate increase of the means of support, in seeing their virtues unrewarded and their exertions uncommended; and it is not a little to be wondered at that they do not lose their love of decency and their habit of cleanliness by the uncounteracted influence of evil example and the constant prospect of filth which often surrounds them. This class of people would be delighted with the notice of their superiors in rank, and grateful for any little assistance that might be afforded them; and if it were only to reward and encourage merit, the labour of visitation would be more than repaid.

The third class may be called those who are extremely poor, extremely improvident, and extremely filthy and miserable. The condition of such is truly lamentable, and would, we know, make many a female heart pant to alleviate their sufferiugs, could they but be brought to divest themselves of prejudice, pity their misery rather than contemplate their faults, and to visit their impure habitations. Think, O think! ye who dwell in abundance, who wallow in luxury, and who lavish your wealth on irrational frailties and demoralizing pursuits!—think—there are very many of your fellow creatures on the utmost verge of subsistence, who are pining on the brink of starvation, who are without hope, without principles of virtue, and are merely restrained from bursting forth, like hungry wolves, upon society, and satisfying their craving appetites with rapine, by the apprehension of punishment; and should any civil commotion take place, you would be the first victims of men whom hopeless misery has almost driven to desperation. And think, at the same time, that you have the power to render them comparatively happy, of gaining their affections and gratitude, of instilling into their minds principles of morality, of giving them habits of industry and domestic economy, and making them peaceful and valuable members of society. Think of these truths, and then we would trust you will see how awful it is to abuse the means of usefulness with which, as stewards, you have been intrusted, how excellent is genuine benevolenee, how solid are its pleasures, how important are its operations, and how divine are its exertions! And we hope you will not continue to fritter away your valuable time in pursuits that can yield you no lasting enjoyment, that you will not squander your money in idle amusements that will sooner or later occasion you much remorse, that you will not deaden your feelings by dissipation, and debase your minds with the light and fleeting joys of busy but ridiculous fashion. You are responsible for every hour that you pass in this scene of trial, you must account for the use you make of the trust that Providence has reposed in your hands, and for every faculty of your minds, every feeling of your hearts, and every action of your lives, you will have to reckon with God. Think! O think! and may your thoughts lead you to action!

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IRELAND.

IMPORTANT as it is to superintend the affairs of our own allotment, we may occasionally be allowed to ramble into the territories of others, especially if we can so far benefit by the excursion as to be additionally useful to both. A confined sphere of observation and experience, contracts the mind, localizes the feelings, and is a constant source of ignorance and bigotry. By an enlarged association we correct our errors, we become confirmed in that which is right, and by a knowledge of the world, receive a fresh impulse in disseminating the principles of social happiness. IRELAND is our next neighbour, and is appropriately called the "sister island;" and though her history is any thing but inviting, yet her poverty, misery, and commotions, render her inccessantly an object of attention. Curious to know the state of this country, and to have an opportunity of personally examining her social system, I went over about three years ago, and spent nearly a fortnight in Dublin and the Neighbourhood. Though I did not travel a great distance from the city, I took every opportunity of acquainting myself with what was passing among this interesting people. Every day was spent in active exercise, and every evening brought me to my lodging much fatigued. I lodged at Home's Hotel, an establishment superior in extent and arrangments to any I ever met with; it contained above a hundred bed-rooms, and the most eligible accommodations for visitors. Any person could have a bed here and be made welcome, without feeling any obligation to purchase liquors to remunerate the host; such were the arrangments, that eating, drinking, and sleeping were independent of each other, and paid for separately; and such was the support that this place was then receiving, that if it continue to be conducted on the same principle, I have no doubt but the proprietor will soon realize a fortune.

The prejudice with which I set out from home was, that I was going among a people next akin to barbarians, amongst whom *life* itself was constantly in jeopardy; and I was cautioned by my friends, above every

thing, not to be out late at nights, lest I should be murdered. But on this point, I confess, I was much mistaken, and from the moment I set my foot on Irish ground I saw my delusion. And though Dublin and the Neighbourhood may not afford a fair specimen of the character of the people in some parts of the country, I am still inclined to attribute most of the cruelties said to be committed, to the unjust provocation of their enemies. Though cruel in revenge, the Irish are certainly not forward to *give* offence, No kinder people exist, if kindness is shewn to them, and yet none more determined to resent an injury and to resist the authority of the oppressor; and this accounts for the excesses which sometimes take place in reference to the collection of tythes and other impositions. But it is to the English Newspapers, principally, that we are indebted for the impressions we have received of the character of the Irish Nation. In them we have regularly an article headed "IRELAND;" and every instance of outrage, collected from the Irish Papers with the exaggerated comments of the Editors, is carefully detailed, and thus published together, and sent forth without a single redeeming statement, a decidedly false impression is produced upon the minds of the English. Indeed, so magnifying are the powers of the "broad sheet," that events which have scarcely a reality in the minds of competent judges, are not unfrequently ushered forth as of awful importance. If the enormities committed in this country were carefully reported and placed in one focus under the head of "ENGLAND," in my opinion Ireland would lose nothing by the comparison. It is when exasperated that the Irish are cruel, but when fairly treated, civility and kindness are distinguishing traits in their characters. My apprehensions, in this respect, were soon removed, and I durst venture to perambulate the streets of Dublin at any hour of the night with less fear than I durst those of any of our large towns in Lancashire. We have certainly not so good a sample in many of those of the lower class who come over to this country, but *these* are not a *fair* specimen. We know that the worst characters have the greatest need to change their residences, and that a great proportion of those who migrate from any country are of this class. Though my companion and I mixed with all sorts of company, and visited every sort of place, from the dark and dirty cellar to the Castle of His Excellency the Marquis of Anglesea, we uniformly met with the kindest treatment. Before we landed at Kingstown we fell into company with an Irish passenger, belonging to the Society of Friends; he gave us a kind invitation to his house where we were entertained in the most hospitable manner, and would not leave us till he saw both us and our luggage safe at the Inn. Some days after, passing up a certain street, a respectable shop-

keeper ran after us, brought us into his dining-room, and made us welcome to the best in his house, merely from the circumstance that he had noticed us in the company as he came over in the vessel.

As to *civility* and *good manners*, the people of this country are far behind. I will venture to affirm that if any person were to traverse the streets of Dublin for a week, he would not meet with a tythe of the insults that he would be exposed to in passing, during dinner hour, along a single street in many parts of our large manufacturing towns. The difference was so great, that I frequently made this remark to my friend. If you speak to any individual, or to a group of persons whom you meet, you get a civil, courteous, and direct reply; and if you were to pass silently by a hundred times in a day, you would not be accosted with those gratuitous remarks and taunts which in this country are a disgrace to those who boast so superior an education. Freed from the phlegmatism of John Bull's children, if you want an answer, you never need ask an Irishman twice; and if you want him to do you a service, he not only starts immediately, but in the flippancy of his feelings, almost engages beyond what he can perform. He never stays to bargain beforehand, he falls to his work, and trusts to your generosity and his own importunity for a fair return. They are the most willing people I ever met with, and have learned by habit the useful lesson, that "civility of manners may be acquired without cost."

The houses in Dublin are generally well-built, and the main streets wide and in good repair. This city abounds with public buildings upon a magnificent scale; and many of the areas are graced with monuments and statues of a majestic cast. That of Nelson, Wellington, Geo. I, Geo. III, and King William, are very conspicuous, and though these upon people tainted with superstition, might have a fascinating effect in favor of the country by which they are ruled; yet under present circuumstances, they appear to have just as much influence in producing *loyalty* as the expensive architectural grandeur of our New Churches has in the production of *piety*. To attempt to describe the magnificence of the various fine buildings which meet the eye of the stranger at every turn, would be impossible, and altogether beyond my design. We visited the Castle, the Barracks, the Bank, where the Irish Parliament formerly met, the College, the Four Courts, the Exchange, the Blind Institution, the House of Industry, the Lying-in and the Old Man's Institution, the Botanic Gardens, the Deaf and Dumb School, the Kildare School, the Mendicity Institution, St. Patrick's and Christ Church, and several Catholic and Dissenting places of worship, besides many other places, the names of which I now forget.

But a stranger, merely from the mention of these places, can have no idea of the immense extent of the buildings connected with most of them. The College, including lecture-room, hall, museum, the anatomical department &c., is more like a village than a single Institution. In this latter department are a set of casts that cost £40,000, and a single marble statue that cost £10,000. While I have these buildings in recollection, in connection with the condition of the Irish poor, and the miserable dungeon-like huts spread all over the country, I cannot help making two remarks—the first, that where Parliamentary Grants are awarded for the support of Institutions, and entrusted, as they usually are, to injudicious hands, the *sums expended bear no proportion* to the *good* either attempted or effected. We see much of this in England, but it is in Ireland, principally, that the unproductiveness of the annnual Parliamentary Grants are clearly seen. My second remark is, we have here a decided proof of the general effect upon society of attempting to meet its wants, and to improve its character, by public Institutions and charitable Societies. Instead of *teaching the people to manage for themselves*, and *securing* to them, by equitable laws, the *necessary means* of doing so, we are now trying to do every thing for them, to remove all their ills, first by one new society and then by another; and in proportion as we go on in this course shall we approximate nearer and nearer to the condition of the Irish. As to moral and religious influence, while we are so infatuated as to pay large salaries, for inefficient men, who, either from incapacity or want of disposition, are sleeping at their posts, we have by the establishment of these societies, been long attempting to do the work for them. If ever the so-much-boasted-of Public Charities could have brought society into a prosperous state, Dublin, not to mention many parts of this country, would long since have been in the happiest condition. But if we take a right view of the matter, what the well-disposed and benevolent part of the people has to do for the other, is this—not to erect large establishments, to appoint committees, and to drain the money of the public, and to expend it in the maintenance of these unavailing and unnatural concerns,—but to secure to the poeple in the first place, a fair share in the productive wealth of the country, and in the next place, to bring *every family* under the influence of *correct teaching*, that they may feel their own importance, manage their own resources, meet their own wants, and be induced to diffuse among their children and dependants the principles of morality and true piety, the true basis of all real happiness. *We must come to this*; and we now begin to see that while schools and societies have been multiplying upon us, poverty and misery, depravity and crime, continue to increase. Though we may be pleased with the

active spirit, which is abroad to benefit the people, we ought not to be satisfied with the *mode* of its operation.—The contrast of the buildings betwixt those of the poor and the rich in Dublin, is like the contrast in their personal appearance; for while we were called upon to gaze at extensive mansions, anon we were mortified to see human families crammed in places the most miserable and wretched.

The cleanliness, neatness, and order of the city, however, fall far short of the magnificence of the buildings. The streets are neither clean nor orderly, and the fronts of all the houses have a dull and dirty appearance; the dirt on the windows is rarely disturbed, and the accumulation of mire on the steps, in many places was such, that it was either peeling off in cakes by the heat of the sun, or affording support to the moss, which in several places was very luxuriant. So dirty were some windows, that it is a fact, that gentlemen's servants, who were wishful to see what was passing, had actually to open the windows to have a fair view; and in the whole city, with the exception, I believe, of one instance, where either an English or a Scotch family resided, I did not find the steps belonging to the best built houses either washed or whitened. I need not say that the effluvia, in hot weather, arising from such streets was any thing but agreeable. The insides of many places agreed with their external appearance; and though allowances may be made for those who inhabit the densely populated parts of the city, yet want of attention to cleanliness seemed to be general. The servants flirt about, and are excessively obliging, but they want the system and penetration of the Scotch, and the intense and persevering application of the English—the consequence is that the pots, tables, glasses, carpets, and furniture, generally, are not in that clean and orderly state that we find them in this country. The buildings are generally high, and in the poor parts of the city one house will be occupied by eight or ten families, one over another; the rents of the cellars, with a door as black as a turf moss, frequently with no window, and in some instances with no chimney, in the streets noted for trade, are rated from three to four shillings and eightpence a week. Their wet clothes they hang out to dry and bleach, from room window to room window across the streets, and for a *back convenience* it were almost in vain to enquire for such a place. This is the state in which they have been bred and matured, and though disgusting to a stranger, they seem perfectly at home in it. The poorer class of females go bare leg and many barefoot, and though they wear no bonnets, almost the youngest must have a muslin cap. Cloaks for women, and top coats for the men, are worn, without any respect to seasons, and these being often so miserably ragged, add much to the appearance of their

wretchedness. Groups of women are seen sitting on the pavement, and i is not unusual to see the mistress of a shop sitting on the steps. Many o the poor, especially the aged, are very filthy, indications of which meet you a you pass. Extreme poverty having been so long the fixed lot of thi people, their rich brethren seem little affected at their condition, or eve demeaned by the connexion. Every menial seems poor and wretched and when to these are added the vast number of vagrants that throng th streets, we may account for that unconcern manifested by the ladies an gentlemen who are approached and attended upon, by men whose appear ance would be considered disgusting in England. I have seen ladies deck ed with all that fashion could display, driven up and down in cars by dirt fellows, whose ragged top coats, afforded famous sport for the mind, wit as much glee as if attended by a livery servant. The hackney coache and janting cars, of which there are hundreds rattling in the streets, are ge nerally under the direction of such. I saw O'Connel riding from the Ex change one day under the guidance of a hearty fellow of this stamp whose whip consisted of a rude hedge stick, and a piece of an old rop with a brushy end. If the pride of attendance were what it is in this country a considerable change would take place in the appearance of the lowe classes of the Irish; but I am not sure whether the rich do not pride them selves in the *contrast;* at any rate they take no pains in assimilating th difference.

But what is remarkable, amidst poverty and rags, the people alway seem cheerful, and comparatively contented; they can always pass a joke and are capable of being excited to merriment by the most trivia circumstance. Sport and mirth seem indigenous to Ireland; an whether from the climate, or the influence of association, I canno tell, but I never spent a fortnight in all my life so free from care a I did this. Every company seems lively; the language and the looks o those who were even crawling on the ground indicated a vivacity of spirit The morose, sullen disposition has no place here, whilst gaiety and mirth are, perhaps, in several instances, carried to an extreme. Though the povert of the people, in my estimation was extreme, and though it is often force upon the observation of strangers, from the prevalency of begging, yet I be lieve there is really less *repining* than in England; and many, apparently without home or employment, with a few potatoes twice a day, seem quit contented. They have no losses to mourn, no possessions to care for, an no prospects to excite either hope or fear; and therefore their pleasure though little more than animal, are unbroken by the anxious cares too ofte connected with wealth. Every season has its sports, not excepting the buri

f the dead and other religious solemnities. I attended the interment of a erson, in a parcel of ground at the outside of the town, allotted to the free se of the poor. It is situated on an elevation, and I was told that at iis place the most ludicrous strife takes place, if two funerals should appen to be together, as to which can catch the entrance first; the earers of the corpses literally run races for some supposed advantage, re-orted to them by tradition. The ground was in the most disorderly state, ad the bearers threw down the coffin without any regard to the propriety its position. The grave was then to make; two men in their top coats, and hers by turns, set to work with spades, the handles of which were about ve feet long, but before they had dug deep their tools came in contact ith the coffins and remains of those previously interred, which they scat-red abroad without ceremony. In the meantime some of the attendants ere kneeling on the ground praying, some vociferating, and others aking an amusement of fetching bones and throwing them at each other, slipping them slyly into the pockets of the spectators. Indeed, the weep-g and laughing, the shouting and praying, the familiarity with the remains the dead, and the general confusion, so contrary to that decorum and ietness which we are accustomed to here on these occasions, were such at I left the place with disgust. I dined one day in an Irish cabin, near e water-falls in the county of Wicklow, and visited and examined several hers, in which every one seemed to reflect the picture of misery. I observed tatoes boiled ready, and the children when hungry went and took one as ey needed. I assure my readers, that when we sent for some *bread* for ner, it seemed to be considered by the family where we stayed as a very eat luxury, and I should suppose it is an article they never taste for nths together. In this excursion we passed though the village of Bray, d also the noted Donabrook, where a tumultuous fair is sometimes held. verty seemed written on the front of almost every cabin, but they seem-good humoured, hearty, and cheerful; and to use the expression of a man whose mother was drunk across the parapet, "void of all care." s true, that when in the act of begging (and there are numbers who fol-r no other occupation,) they tell sorry tales, but a small donation, in-ntly removes the gloom, and procures for the stranger a thousand bles-gs. "I'll give you my blessing when I meet you at St. John's well," d an aged dame in acknowledgment for a halfpenny; while, "the Lord sper you across the sea, bring you safe to your family, and may they er want," was the parting benediction of one of the mendicants at gstown as I returned home. Their volubility and facility of expression is

remarkable, and this, connected with their importunity, procures them mar favours from strangers. Many of the poor never trouble themselves abo what is to come; indeed the past and the future are alike matters indifference to them; they literally "take no thought for the morrow Hence their arrangements are grounded upon this principle; if an Irishma want his coat mending he can have it begun of at a moment's notice, for the are lots of stalls attended by women, whose trade consists in buying a selling old patches, and fixing them on the garments of their custome If his shoe want stiching, there are plenty of cobblers seated in the stre ready for any job that may come to hand. Instead of a week or a fortnigh wash, as is common with us, the Irish wives have washing mugs alwa ready; they wash their clothes, as they cook their meals, that is, just wh they are wanted. It is this disposition, doubtless, that in many cases mak them happy in the midst of their poverty.

If I were undertaking to disclose their moral qualities, I should pla *generosity* among the *first* of their virtues, and *lying* among their leadi vices. I am sorry to say that I met with many, who told me lies with much confidence, and without the least faltering of voice, as if they h been telling the most solemn truths. This was a cause of much regr not only because of the sinfulness of the habit, but because we we afraid of relying upon the statements we received, perhaps when the tru *was* told. But some might consider this, at least in some instances, mo as an inadvertency than a design to deceive; and where a person, like t Irish, answers in a moment, every question that is put to him; he is fort nate indeed if he always hit upon the truth. The vice of drunkenne ten times worse in its effects than the *cholera morbus*, prevails extensivel The rich, by which may be understood, not merely persons of great pr perty, but also the tradesmen, and professional gentlemen, generally di at five o'clock, and spend the evening in social mirth over the wine a punch; the poor delight in their drams, and part with their money mo cheerfully for whiskey than for any other article. Whatever engagem you make, upon closing the bargain, a claim is always put in for a drop the "dear crater." Animation is natural to this people, and any thi that affords a stimulus is eagerly sought after. Mental culture bei neglected, we find most of the people, just as they are in Englar mere *animals* in all their pursuits. Complaining, as we do, justly, against t extravagances of government, and excessive taxation, I assert, that *all t together* does not drain as much from the resources of the country, as d directly and indirectly, the *unnecessary* comsumption of ale, wine, and dent spirits! As all other taxes have distinct appellations, by way of pr

eminence, I think this ought to be called *" the Devil's tax ! "* Fallow is he ground, indeed, in Ireland, which the temperance principle is now at- empting to break up ; may its redeeming energy soon be visible, in those treets and lanes and corners where I have seen numbers, especially wo- nen, disgustingly drunk !

As to religious attainments, if we were to judge from the number and ostliness of the places of worship, we should conclude that these people vere all saints; but the reality and the appearance, as is the case in most ther places, are much at variance. In the country I saw churches in every irection, and what I particularly noticed was, that most of them had *new pires ;* I did not enquire the reason, but my conjecture was, that, as they are o little visited for regular purposes, the friends of the Establishment had aused these to be erected, that *sense* might be an assistant to faith, and that hese holy places might not entirely be forgotten. One week-day I attended ine service at the Cathedral Church in Dublin, and was vain enough, though not during service) to seat myself on the Bishop's throne. Du- ing service I found no difficulty in obtaining a seat, for the congregation onsisted of minister, clerk, four boys who constituted the choir, and six earers, making altogether twelve souls ! Here they were in the midst of city consisting of 176,000 souls, and surrounded with streets in every one f which drunkenness and profanity abound, reading over the million- mes-repeated prayers, for the sake of securing the emoluments connected ith the service. Is this the way, I would ask, to make men religious ? s this the way to check vice, to conquer sin, and to lead the wandering inner back to God ? Oh ! stupid nation ! to be gulled as we are with the hadows instead of the substance, to cover the abominable impositions hich are practised upon us ! When shall we begin to think for ourselves, nd instead of defering to antiquated systems, be determined no longer to upport that which, by the effects it has produced, evidently belies all its retensions. I also visited several Dissenting places of worship ; the at- ndance was rather slender, and from enquiries, I should suppose, these ocieties were not making much progress. I observed that the practice in ublin is to collect every Sunday for sitting money, and the sum usually aid appeared to be a halfpenny. Amongst the various religious devices for etting money I noticed on a bill, " a collection by the ladies ; " and really hen " the beautiful and accomplished" of some noble stock goes round with e plate, who can resist ? How anxious are the priests in these days of erility and bareness, to water the tree of life with the silvery streams of ons benevolence, and how innocent and useful it must be to allow a little pious fraud," for so holy a purpose ! On Sunday Morning I attended a

Catholic Chapel, which was so crowded that some were kneeling outside the door. Their usual ceremonies were performed, and several admonitions delivered from the parable of the prodigal son. The money plates, as usual, were presented at the door. The main part of Ireland's religion, like that in our country, is the religion of *creeds* and *ceremonies*, and hence so little of that *practical* goodness, that every-day and every-place *conformity to the precepts of the gospel*, which alone is worth the name of religion.

Desirous of observing the operations of some of those Institutions, which have been successively established to remedy the evils of the country, I attended several times at a large building in Upper Sackville-street, where most of the offices of these societies are kept. The places are expensively fit up, and are managed by individuals who seem to make a good thing of it. The secretaries come in a forenoon about ten o'clock, and from that to four constitutes their day. If many of the poor contributors were to go over and see those places, and observe the manner in which their money is expended, they would have a ready answer for the agents who are sent up and down the country begging, and lamenting the "want of funds." I attended one day at the anniversary of one of these societies, called the "Military Bible Society." The number of *men* at the commencement, was 29, and at one time amounted to 40; but there was a great number of well-dressed females. This assembly reminded me of what I have often remarked to myself when attending "anniversaries," that instead of attending for the purpose of investigating what *has taken place*, and receiving additional energy for *future action*, most individuals merely attend to *hear the speeches;* and they view the occasion for the most part as a public *exhibition of talent*. The report which was read, complained of the want of support, and all the speakers, about eight in number, who seemed to consider it requisite to make a pretty long speech, adopted the same strain. Most of the speakers, as if they had been hired for the occasion, left the place as soon as they had finished their harangue; this, for aught I know, may be the fashion in Ireland. The following *cash account*, which I copied from the report as it lay on the table, will shew with what consistency they could urge the audience to increased liberality: it really appeared to me a mere *job*.

Dr.	£.	s.	d.
Total Income for the last two years	241	16	11
	£241	16	11

Cr.	£.	s.	d.
By Stationary, &c.	18	6	1
— Rent and Incidentals	49	0	3
— Package, Carriage, &c.	3	2	5
— Salaries	90	0	0
— Collectors, per centage	9	10	4
— Remitted Parent Society	50	0	0
— Balance on hand	21	17	1
	£241	16	1

The total number of copies of the scriptures distributed was 289, this and the management of £241 : 16 : 11, cost the very moderate sum of £169 : 19 : 5 !!!—But keeping out of view so gross a mismanagement of public money, does it not appear, while the people remain, in both kingdoms, after all the sums which have been expended, in a state of ignorance, poverty, and crime, that the course adopted has been a mistaken one? It is not the flaming reports of societies, it is not the imposing grandeur or number of temples made with hands; it is not even the attendance upon religious services, which form a true criterion of character; and those who look beneath the surface of things, who understand the essentials of human improvement, can never feel satisfied with the appearance instead of the reality. It is *personal* and *practical* religion they look for; it is " gentleness, goodness, faithfulness, meekness, temperance, and such like " dispositions and practices that are wanted to make the people really happy. Until religion is seen at *home,* in the *world,* in *business,* and in the *social circle,* by a correct deportment, I pass over the substitute of formality as of little or no value. The best Institution, in my opinion, of which Dublin could boast, was the Mendicity Institution. Its object was to prevent common begging, to teach the young the useful arts of life: to relieve the able-bodied, through the medium of *employment,* and to afford seasonable assistance to the aged, infirm, and all distressed objects. The number relieved when I was there, was 1800; in preparing food for whom four tons of potatoes were used daily. These were boiled up with the broken meat which was daily collected from the different inns and other houses throughout the city, and with onions and seasoning made a good article of food. The poor were served at nine o'clock and at two every day. Employment of various sorts was provided for those who were able to work. But this Institution also, I noticed in the papers some months ago, was upon the point of closing its labours. And short as has been been my life, I could cover some pages merely with the names of societies, and Institutions, local and general, literary, religious, and political, all professing the *advancement of society* as their object, which have been begun with apparent prosperity, but which have either become defunct or are now reduced to a mere form. For myself I begin to get tired of them, for though they often incorporate men of the best dispositions, it appears to me, that without a greater number of this class, they cannot continue long in operation; and that if there were a greater number, a *more eligible mode of action* might be pointed out.

This being the time when the discussion of the Catholic Relief Bill was at its height, I attended one of the meetings at the Exchange. Lawless, Shield, and O'Connel were the principle speakers. The vivacity of the Irish Orators bid defiance to formal rules, and with a laudable object in

view, they are seldom pertinacious of little matters of order. Their leaders seemed to have great influence over their auditory, and well capable of arousing their passions. The rent came in liberally, and the meeting concluded by loud huzzas for Old Ireland. But though this association made a great noise both in the English and Irish papers, I remarked that a very great part of the tradesmen and respectable part of the inhabitants paid little or no attention to the subject; and these meetings in the Exchange excited far more attention in England than they did in any of the streets immediately adjoining. Important as was the Catholic question, a far more important one in a *practical* view is now before the people of Ireland. The *abolition of tythes*, and the *abandonment* of a long, fruitless, vexatious, and expensive attempt to *compel the people to become church folks*, are measures, if successful, which will surpass in their beneficial tendency, any measures adopted since the Union.

While a stranger cannot but notice the poverty and sloth of the poor people, yet when he considers the *extremes* to which the classes are reduced, and that their is no respectable middle class, as in this country, his surprise will not be great. The tendency of great riches and great poverty unless counteracted by a *medium* influence, is to produce poverty and vassalage, and when society verges to this state, it is approaching the bane of social happiness. "Neither poverty nor riches," was the prayer of Agar and experience is sufficient to prove this to be the best state. Bad laws and a bad moral feeling are the causes of the opposite, and it ought to be the endeavour of every legislature, and every philanthropist, to prevent this state as much as possible. The Jews had a law by which every family came to the possession of that portion of land originally allotted to it every fiftieth year; but while we are under laws of a contrary tendency, and while no likely means are adopted to bring the poor and the rich to a middle path, aristocratic wealth and mendicant misery will still continue to spring up together. Oh! that the land owners of this interesting country would but consider the condition of the thousands of miserable beings, who are made by the same hand, children of the same soil, passing through the same world, and destined to stand before the same Judge! Oh! proud mortal! do I often say to myself, when I see a worm spurning a fellow worm, because he happens to have a worse coat and empty pockets, while in *mind*, the seat of all that is glorious and divine, he is far superior—think that however thou mayest deceive thyself here, verily there is a God who will judge impartially, and render to thee and to every one according to his works.

I have said so much, historically, and interspersed it with so many reflections, that were I able, I have no opportunity now of doing more than

hinting at that all-important question "what must be done for Ireland?" Its real happiness depends upon its *moral* advancement; and as this must be gradual, we ought not to be sanguine as to any immediate change in the general habits of the people. But much may be done politically, and for changes of this character, they are well prepared. The cry for poor laws in Ireland, in my opinion is the offspring of a short-sighted, temporising policy. Instead of *providing* for poverty, why not try rather to *prevent* it; instead of providing *conveniences* for this demon of wretchedness, let us do all we can to *expel* him. Remove every just cause of discontent, restore quietness to the country, and make it a *safe abode for capital;* this connected with moral culture, will do much towards meliorating the condition of the people. Let government grants, and the proceeds of all property under its controul, be spent upon inclosing and improving the land, which will not only find employment in the first place, but continue every year to be a constant source of labour. When I think of the universal cry for *labour;* of the millions of acres which might be cultivated or planted; and at the same time of the millions of money sunk in raising massive buildings in every part of Great Britain and Ireland, which stand there yielding scarcely any *employment* to the labourers of the country, I feel indignant at the gross misapplication of the nation's wealth. It is *employment* that is wanted; create this extensively, and pauperism hides its face. As to the question of the *church* and *tythes,* a wise, honest, and strong government would decide the matter shortly. "Let each religious party" it would say "enjoy its privileges uninterupted, let all be equally protected and eligible to the honours and emoluments of the state; but as to the *property,* which has been so long a source of contention, animosity, and even of bloodshed, and which is always found inimical to the interests of true religion, we, as the rightful trustees, take it under our own care, and will apply it to the support of the poor, to the furnishing of employment to all who are able to work, or to any other national purpose which the fairly elected representatives of the nation may appoint." It is *bread,* not *bishops;* employment, not charity; kindness, not coercion, that Ireland needs; she must be ruled, not by the iron hand of despotism, but by the gentle laws of reason and persuasion; and to effect her real advancement party spirit must subside, and rational and moral principles be more widely diffused among all classes.

In conclusion; I respect Ireland; I admire the country; and the genius even of the untaught of the people has often excited my surprise. My journey left upon my memory many important recollections which time will never erase. They are an interesting people, but great changes must take place both in their political and religious connections, before they attain that eminence for which nature has qualified them. J. L.

COURT OF COMMON SENSE.

THIS court continues to hold its sittings, but though its decisions are important, it gains little ascendancy over the inveterate prejudices of mankind. The following case of *Church* against *Anti-Church*, deserves to be reported :—The plaintiffs, who are all of the real Church and King party, having been for some time taunted and accused by a host of adversaries, for abusing their power, and oppressing the nation under the pretext of religion, are at last *aroused*, and are determined to make another effort to put down the liberal spirit of the age. The defendants, designated papists, schismatics, unitarians, and infidels, actuated, as they say, by malignant motives, were determined to stand their ground, and abide the issue of a fair investigation. This action, so purely religious in its object, was commenced in the Spiritual Court, but was moved, by public censure, to the Court of Common Sense. The indictment set forth that the above characters had " conspired together, and by force of arms, on divers occasions endeavoured to traduce the holy establishment, to impugn her modest pretensions, to question her utility, and to dispute her right of " ascendancy." But for the chairman, who is a man of great leniency, the proceedings would have been quashed at the commencement, for the jury objected to the phraseology of the indictment, being at variance with the principles of the court; that is, with *common sense*. However, that difficulty being surmounted, a flaming speech was delivered by the counsel for the complainants, which seemed to produce a strong impression. The purity, utility, antiquity, incomparability, the nationality, and scripturality of the Church were insisted upon, with all the oratory the speaker could command; and a strong panygeric was pronounced upon the learning, the purity, the industry, and the *disinterestedness* of the clergy. It was compared to a mighty tree, which affords shelter and protection to beasts and birds of every kind; and it was admitted that, though its form was rather irregular, owing to its being engrafted, when young, upon a stock which was corrupt, yet it was argued, that to begin to trim its branches, or to eradicate its roots, which are so extensively ramified, would be an attempt of brutality equalled only by the ignorance of its authors. A few spots (like those of the sun, which are always concealed by its essential glory) it was conceded might exist, but what system, it was asked, was spotless, and altogether pure? It was a caveat against the superstitions of Popery, and on the other hand, a firm bulwark against the infidelity of free-thinkers. Altogether, its excellencies were so overpowering, that nothing but an extraordi-

nary effusion of the Spirit could have enabled its founders to organize so perfect a system. In imitation of the great captain of the age, in reference to Reform, he should say, that if he (the Rev. Moonshine, for this was his name) had a system of Religion to devise, he knew of no establishment which he should regard as a standard, but the Church of England. And he deeply regretted to see the restless spirits of the age, incongruous in character, forming themselves into a hostile phalanx to strike if possible a mortal wound. He conjured every orthodox Protestant to resist the attempt; and he was highly delighted to see on the present occasion, by the presence of every ecclesiastical order, from the mitred head to the humble sexton, that they were determined to come to " the help of the Lord against the mighty." There was a time when the process for putting down sedition and heresy was much shorter; but now they must be so demeaned as to argue all these matters beneath the superintending genius of an idol called *Reason* or *Common Sense*. He felt no hostility to the individuals indicted, but jealous of the interests of the Church whenever she was attacked, he was ready to defend her with his last ——. The delivery of this sentence produced so simultaneous a *cheering*, that the last part of it was drowned amid the acclammations of the party; upon which the chairman arose and said " that such conduct could not be tolerated, and as it was likely, and perhaps intended, to prejudice the result of the trial, if it were repeated he should adjourn the court."

The examination of witnesses then commenced, and it is remarkable how *feelingly* they all gave in their evidence.

They consisted of the intelligent sexton, who when even digging the graves, would swear like a trooper—of the pluralist David, who both sells ale, gets drunk, and says Amen—of a sober organist, whose Sunday services have been so ill paid at £80 a year, attended by his poor blower who works for 6d. a Sunday.—The Churchwardens, the masters of the feast, were numerous, amongst whom a few were singled out (surely for some special reasons) by the appellation of *bottle cleaners*.—The ministers in holy orders, arrayed in their cannonicals, appeared with great *gravity*; but there were persons whispering in the court, " that's him that his father could make nothing of till he got him to be a parson"—yonder chap was drunk t'other Sunday, and they have written to the Bishop about him—this is the best preacher you ever heard, he preaches the *gospel*, but he undoes all by his conduct; he is so greedy of money that nobody can manage him." Nothing particularly was remarked about any of the dignitaries, (for the people only know by report that there are such men) excepting that the diploma of one of the bishops was ornamented by the

numerical addition of *thirty-two* M's. Altogether they were certainly a goodly company.

The evidence of all the parties was perfectly harmonious; and though it proceeded from persons so various in their stations and occupations, in every essential particular it was the same. The evidence against the free thinkers and infidels, as they were called, assumed that they were void of all religion, and dangerous members of society, whilst the papists were repeatedly charged with a design to rob the church, and get possession of all her temporalities.

The case for the prosecution closed, and the defence was begun; and certainly when the appearance of the defendants was contrasted with that of their antagonists, the odds seemed as much against them as that of David's sling against Goliah's sword. "The learned counsel," said the advocate of the defendants, "had taken immense labour to praise the church, and to persuade the jury that the charges were such as to call for conviction. So elevated did his friend appear in closing his "case," and so triumphantly did he expect to quit the field; that justice to his clients, and the importance of his cause, obliged him thus early in his defence, to pronounce his assumptions a delusion. A strong wall had been built, but it wanted the cement of *truth;* to this he would oppose the stubbornness of astounding facts, against which he was persuaded no empty declamation could prevail. He did not deny many things which had been imputed to the defendants, and he was proud to defend men who, while they were actuated by the purest motives, had by a noble stand made against established corruptions rendered themselves obnoxious to a whole host of greedy cormorants. For 'conspiracy and force of arms,' the jury must understand *sincere conviction*, and the *force of argument;* and whatever concession he made as to the truth of some of the allegations, he claimed for his clients the credit of being actuated by pure motives. Instead of being exposed to censure he was persuaded that an impartial developement of their principles would cause them to be admired as the first patriots of the land. Like some huge hill on a public road, the church may have become venerable in proportion to the difficulties it has imposed; but if it be in the power of man either to level it with the surrounding country, or to lead the traveller by another route, who will say that an important advantage has not been gained? Those doubtless who collected the toll, will be loudest in their complaints; and the character of the present assembly forcibly reminded him of a similar one at Ephesus, whose *craft was in danger*, and who for the space of three hours, drowned every other voice in the orthodox cry "Great is Diana of the Ephesians."

The defendants' witnesses were then brought forward, but the evidence was so diffuse, that all that I can do, is to give a condensed analysis of it. They all admitted hostility to the Church, but maintained it to be an hostility of principle, and asserted that so long as they were loyal and peaceable subjects no one had a right to interdict the free expression of their opinions, as to the merits of any Church—that as members of the state, and contributors to its wealth, they considered it a duty to oppose a system which, while it was at variance with the opinions of the nation, was principally supported for the purpose of affording emoluments to a numerous dependancy, who were sacrificing the resources of the country. They maintained, moreover, that religion, being a matter between God and a man's own conscience, no *man* has a right to *dictate*, no *authority* to *controul* his faith or his formulary. Argument and persuasion were the only legitimate means in the promulgation of religion, and therefore for any Government, or any other human authority, to make a religion for the country, to saddle it with the expense, and to persecute those who refuse to accept it, is not only intolerant, but approaching to impiety.—That rulers are chosen for the well-being of society, and that their offices are appointed for *civil purposes*, to defend the liberties, rights, and property of the subjects of the realm, to better the temporal and social condition of society, and to punish those who endanger the civil compact by breaking the laws. Beyond this the government cannot go consistently, for the moment it steps beyond its proper bounds, by making religions for the people, it gets into a labyrinth of difficulties, and evinces its own incompetency, by the article it produces, and especially by its effects in the country.--That it would be equally as proper to give any one system of Astronomy, Chemistry, or Physics, the high epithet of "national," and insist upon the people's believing it, and paying an enormous price for its promulgation.—That were it possible for any order of men to make an infallible selection, (though such a pretension can never be entertained but in connection with an assumed infallibility, whence it is known to have taken its rise,) Statesmen, of all others, are the most unlikely. Engaged in wars, accustomed to worldly policy, their time and attention absorbed in temporal affairs; men of high birth, ambitious feelings, and loose morals,—are *these* the persons to define the articles of the christian faith, and to assume for the nation, the correct interpretation of the will of Christ? So far from this, it is clear that *political* feeling has been the inspiration of new religions, and that the same motives which led Henry to proscribe the system of popery, might lead William to adopt it. To talk of Kings and Courtiers legislating for the kingdom of Heaven, is truly to outrage common sense.—That if the state be anxious

to improve the *morals* of the people, and for this purpose formed a partn- ship concern with the Church, why do they not exercise their *lawful* a- thority for that purpose? Why do they not remove the vices and abu- which abound? Why are the public houses, the dram shops, and houses of ill fame allowed to send their pestiferous influence over all country? If they are so anxious for the *eternal* welfare of the people, w not pay more attention to their *temporal* concerns? Why tantalize poor man, by pretending to supply him with the bread of life, and adopt such measures as are requisite to secure to him his daily bre? Such pretensions for diffusing religion are sheer hypocrisy.—That, appe- ing to every man's observation, the *article* which has been introduced, a forced upon the country for the last 300 years, and for opposing which individuals are now upon their trial is sufficient of itself to settle disputes. , Is there a *disinterested, reflecting* man of sane mi who sincerely and cordially approves of it? While believing its creed a worshiping with its forms is the road to respectability and wealth, we c- not bring the subject to a fair test; but we believe if this Daughter of B- bylon were stripped of her scarlet robe, and her golden bowl dashed fr her hand, few would make any sacrifice for her support if she were moles by all the infidels and papists of the land. She has a creed which is so v expressed as to be made to mean two *opposite* doctrines—she has a form worship the most incongruous that can be conceived, producing a spiri settled formality—she has various services appointed at variance both w the letter and spirit of the New Testament, and for which a regular pric demanded—she has a course of discipline, belonging to her courts, fasts and her feasts, of which she has long been ashamed, and which h no existence except in the canons and the prayer book—she has appoin an immense number of offices, to which are appended a graduated por of the good things of life, kept open to satisfy the longings of those w are too good to be turned out to the world, and who in return for such vours are ever ready to link themselves to the yoke of the oppress- she has officers, connected with services, professedly the most sacred, o abandoned character, whose example is abominable,—with all her preten to be national she teaches but a few of the people, and seldom with ef and leaves the great bulk either destitute of instruction, or to be taught others.—And that, in the last place, providing all besides were correct, *demands of the church* and the *mode* in which they are made, are such, t with a Bible in the English language, with the voice of reason in our brea and with an impoverished people before our eyes, we deem it a libel u human nature to suppose that we can any longer remain silent. Is ev

man's pig-sty, shippon, orchard, garden, granary, and corn fields to be ransacked to pay for a religion which he contemns? Is an indiscriminate demand to be made every year upon every individual above a certain age for a service which they never attend? Is it not enough for a man to pay while he is *living*, without being followed by posthumous taxation in the shape of *mortuary* after death? Must we be charged with taxes for churches and for land to inter the dead, and yet if we want either a seat in one, or a grave in the other, we must be taxed again? Is our hard earned money to be squandered by Parliamentary grants upon the dependants of the aristocracy, through the patronage of the church? Are we to be put to the expence of *supporting the poor* and all our Institutions, while the church seizes upon the lands and estates bequeathed for this purpose? Is it to be any longer endured that nine millions a year should be abstracted from the produce of the country for an article which the greater part do not want, and for which the other part are well able to pay?

This may be considered as a fair summary of the evidence and arguments produced by the several witnesses for the defendants, who were still proceeding in the same strain, when the foreman of the jury, rising from his seat, intimated to the Chairman, that they had heard quite sufficient, and were all satisfied that the defendants were entitled to an acquittal. The Chairman in reply said, that the impression of his own mind was in accordance with their decision, and that he felt glad they had saved him the trouble of detailing to them the evidence of the parties, and proceeded to pronounce the verdict accordingly. The *Church* party, of course was charged with all expences, but which were much reduced by the *Anti-Church* party refusing any recompence, alleging that the triumph of their principles was to them an ample reward. But the expences of the plaintiffs, amounting to a considerable sum, I understand, are to be placed among the *et ceteras* of the Churchwardens' Accounts, and paid for "as the Act directs." Adjourned. J. L.

NATIONAL FAST.

A PROCLAMATION has been issued, appointing the 21st of March as a *National Fast;* and though it appears to be very little noticed, yet it may afford matter for some useful observations. Though I prefer that sort of religion which consists in a *pure* heart, a *holy conversation*, and a *good life*, to the observance of times and seasons; and am especially jealous of all spiritual services emanating from the injunctions of regal authority; yet if a *nation* is so far convinced of its wickedness as to see the necessity of an

universal expression of humiliation for sin, and a penitent application for the mercy of the Most High, it may not be improper, for the sake of order, in the chief magistrate of the nation to fix the time; but if such an appointment were grounded upon the feelings and desires of the country, it is hard to say how so many weeks could be allowed to elapse betwixt the notice and the period fixed. I say if *a nation* is convinced, this may be done, (and this is a point, in reference to which, the proofs are very slender,) if not, the command of Kings and Princes will not produce these dispositions; and hence it is to be feared, that instead of a deep conviction of sin, arising from the powerful appeals of faithful men to *every* individual of *every* class in society, and followed by all the "*fruits* of *repentance*," we shall just pass over the 21st of March, by closing our shops reading over an extra prayer, composed for the occasion, and abstaining for once from a good dinner. If more than this follow, I will confess myself mistaken. What a poor idea Kings and Bishops have of *real godliness*: they seem to think, that if the handful of people who go to Church, only attend an extra day in the week, or read over an extra service, it is a panacea for all the ills of society. The circular of the bishop of this diocese is clearly in point, and the consequence of it in this parish is, that in addition to the former services, the prayers are read on a *Friday*, but *beyond the walls of the Church*, nothing extra is heard of. The mass of the working people, who "live without God, and without hope in the world," still remain like sheep without a shepherd. The fashionable world is governed by *appearances;* this enters into religion as into every other matter; and therefore, not to *appear* to be extraordinarily affected, when such a scourge as the Cholera is among us, would convey the *appearance* of deep impiety. But it is neither *fasting, confessing,* nor *praying,* (though all are important duties, if performed with *sincerity,*) unless accompanied with *forsaking our sins,* that has the promise of mercy. And it is to this point principally, if not exclusively, that the Proclamation should have referred. We call upon God with our *lips,* but our *hearts* are far from him; we call Jesus, Lord, Lord, but *do not* the things which he commands. It is *righteousness* not *formality,* that exalteth a nation.—I, therefore, respectfully suggest that the following should either be substituted for, or appended to, the Proclamation already in print.

"We exhort all our loving subjects, that from this time forward they will every one, according to his station, well and truly consider the tenor of their past lives, and by humility and prayer, and *practical obedience,* turn unto the Lord. We particularly call the attention of all corporations to the

duties of sobriety and self-denial, and that they eat no man's bread but their own. We appeal to the gentry; those upon whom fortune has smiled, and left free from the obligation of labour and toil; that they no longer spend their time and money in gaming, carousing, and idleness; but that they devote their time, talents, and influence, to the diffusion of human happiness.—We call upon the Magistrates to be examples of purity, sobriety, and peaceful conduct; to cease from pride and oppression; to mix with the people, and to do all they can to better their condition.—The Ladies we admonish, not to be puffed up with pride, nor to squander their time in adorning the body; in learning exterior accomplishments, or pursuing the pleasures of midnight "parties." You are well gifted for restoring to a proper tone the social cord; and we beseech you, by all that is sacred, to descend from a "fairy" world, and to bless society by a constant course of *useful* labour.—To the proprietors of large works, we say, consider well the tendency of so large an association of inexperienced, untaught youth, within your walls. You have added much to the wealth of the nation; but have you duly attended to the physical and moral effects produced upon society? Next to your own happiness and improvement, atttend to that of your work-people; let sobriety be added to industry; humility to diligence; and an anxiety for the interests of your servants, in addition to your own. Let it be your pride to have a well-instructed, sober, and contented people about you; and though you be elevated in circumstances, consider, that as rational and accountable beings, *they* are still your equals. No class of men, in a civil point of view, has the power of diffusing so much good or evil.—The Lawyers we intreat to become "peacemakers," and to have mercy upon the pockets of their clients.—The Overseers should enter dispassionately into the cases of the poor, and administer the law in the spirit of christians.—Let the rich Farmer consider his station; and instead of grasping at wealth as his god, and spending his time in grovelling pursuits, and making up by just going to church on a Sunday; let him improve his *mind*, gather from all his surrounding scenes, the proofs of a Divine Being, and learn to teach his children and his domestics the fear of God.—To the Spirit Merchants, Publicans, and Landlords, we especially address ourselves. The licences granted for inns, and for the manufacture and vending of ardent spirits, have opened the way for that awful prevalency of intoxication, which is now, justly, a subject of great alarm. You are the agents of all this; vice and depravity are propagated by the agency of the spirit vender. And many of the arrangements of the public houses are positively so many parts of an apparatus for "killing and slaying" the people. Spare your victims we entreat you; cease to de-

stroy men's reason, to ruin their health, to impoverish their condition, t distress their families, and to consign them to the grave amid the dreadfu forebodings of a wicked life. Drunkenness is the curse of the land, and i we cannot effect a reform by persuasion, rather than incur the displeasur of the Almighty, we shall use the powers we possess for suppressing it as muc as possible.—To all others in inferior situations of life, we would address respectful exhortation; but as they are so numerous, and perhaps many o them unlikely to see this our proclamation, we invite the clergy to con vey to them our best wishes and benediction. We wish every means to b adopted that are calculated to make them wise, prudent, pious, and happy We therefore, peremptorily, enjoin upon the ministers of religion, to en deavour to lead them, both by teaching and example, into the paths of re pentance and reformation. If we have incurred the displeasure of God who should stand betwixt us but the ministers of his word? Visit, w command you, every poor man's abode; teach him his duties to himself his family, his country, and his God; sympathise with him in his distresses and secure for him the supply of his wants. Let this be your daily calling and now that the seeds of virtue appear to be lost among them, mak another effort to plant the tree of life. The formal duties of your ministry you perceive, are *not effectual*, and therefore, in the spirit of primitiv times, deny yourselves, take up your cross, and follow him who *went about doing good;* who said, "My meat and my drink is to do the will o him that sent me, and to finish his work;" and of whom it was observed, on account of his labour, "that he had not time, no not so much as to eat bread." Their souls are committed into your hands, and woe unto you if you feed yourselves and not the flock. To warn men of their danger, and to snatch them as brands from the burning is your office, but how can you do this unless you come in contact with them? Every place of ill-fame, every haunt of wickedness and vice, therefore, shoud be visited; and it would as ill become a watchman to sit down, with the flames before his eyes, as for you to be at ease while "the world lieth in wickedness." Your reward is in heaven; and if you be faithful, the chief shepherd will place on your heads a crown which shall never fade.—And, finally, in exhorting all classes of our loving subjects "to bring forth fruits meet for repentance," as examples to the nation, we pledge ourselves to consider *our own ways.* "We have truly erred and strayed like lost sheep," and we believe it is now high time to "return to the Shepherd and Bishop of our souls." We intend to investigate every department of the state; and to abolish every arrangement that leads to the commission of vice; the poor shall no longer be oppressed; and the land shall no longer mourn because of swearing.

We have been personally proud, and haughty; and sensual and fleshly gratifications have been our delight; our secret sins have been many, and we have openly violated the law of our God. For the purpose of revelling we have turned night into day, and day into night, and we have set a bad example as to the sanctity of the Sabbath. And we now earnestly call upon the people of these realms to join us in every expression of repentance, to fast and pray that the Lord would be merciful to us; and as the best proof of repentance "to break off our sins by righteousness and our iniquities by showing mercy to the poor."

Given at our Court, &c. &c.

God save the King and the Nation.

ELECTION OATHS.—Those who have been present at the false swearing and profanity exhibited at the Election of Members for Parliament, will be sorry to find that the new bill contains no remedy for this evil. What have people to do with swearing to the succession of Kings and Queens which they do not understand, and which if they did, would have little weight upon their consciences at a time of so much excitement. With the register, proposed in the new reform bill, the *identity* of the individual applying to give his vote, appears to be the principle, if not the only difficulty; but instead of imposing an oath for this purpose, it would be much better in my opinion, to punish every individual convicted of deception, with the loss of his franchise. We should do all we can to preserve the solemnity of an oath.

A NINE BOTTLE MAN.—Among the worthy corporation of Doncaster, there was one individual to whom this title was given, because he was able to manage that number at one sitting. The gentleman who vouches for the fact, states that *he* has been present when he has emptied *seven*. So corpulent were all the thirteen, consisting of Aldermen and Mayor, that a wager was made that they averaged 20 stone each, which was lost by only a very few pounds. As gluttony and drunkenness are popular characteristics of corporations, and as their lives are often cut short by their excesses, through which their *valuable* services are lost to the public, it would be a great mercy to both parties, if the government would give them the well-merited honour of a place in shedule A. Or if there be any "just cause or impediment" why this should not be done, let the right of election be taken from *themselves* and given to the *people*, whose money they expend, and for whose good these bodies were originally constituted.

JUVENILE VICE.—If we may judge from what passes daily before us, the next generation promises no improvement upon the present. Juvenile delinquincy every where prevails. The most active depredators in many of the recent riots were mere boys; and every person knows what a great proportion of criminals are of the ages of from 10 to 21.—Three of this class, charged with manslaughter, were committed to Lancaster the week before last. And though the offence was such as is revolting to every humane mind, having kicked a man till he died, yet when seated on the coach, they behaved with the utmost levity, and when the coach started they waved their hands to the surrounding crowd.

A PLAGUE.—What is it that disfigures the gentleman's mansion leads him to brick up his windows, and deprive many of his apartments both of the light and air of heaven? What is it that takes off the gig wheels of many a poor tradesman, and consigns his vehicle to the lumber heap in the coach-maker's yard? What is it that leads men of moderate capital to contract their expenses, to sell their horses; to keep one horse instead of two, or two instead of four? What is it that *abridges employment;* that says, I will increase your tax for every additional waiter, groom, or shopman you keep? What is it that says to the industrious shopkeeper, who carries on his business in a front situation, I will compel you to shut up every lodging room in your house, and to rent a separate establishment in another part of the town? What is that monstrous intruder that leads to evasions and equivocations on the part of the payer, and severity, and vexatious proceedings on the part of the receiver? What is it that taxes a person, not according to the *value* of his property, or his *ability* to pay, but according to the shape of his house, the quantity of its light, and the extent of his facilites for finding employment for others? What is it that gives the man of a little brief authority the power of charging what *he pleases*, and actually of *doubling* the charge, if the party should neglect to attend at a certain time and place, to prove the charge unjust? What is it, in a word, that every body hates, and would gladly make any exchange to get rid of? What but that anomalous thing called ASSESSED TAX. Mr. *Peppercorn* has lately given us such a *warming* in the shape of *surcharges*, that we cannot forget it all at once; but like every other severe and impolitic demand, I hope it will work its own death; and if it were interred to-morrow, I will answer for it, with the exception of Mr. P. himself, not a single tear would be shed. The sooner the better.

FACTORY HOURS.—In both Yorkshire and Lancashire the ten hours' bill Mr. Saddler seems to be exciting considerable opposition; and it is painful to see such papers as the Leeds Mercury advocating the principle of delay by calling for a committee to investigate the question. The humane proposal of sparing the waste of vital energy in childhood, and giving the child the opportunity of feeling that there is something in life besides incessant toil, appears to have created uncommon alarm. *No* profits, and *great* profits, a *scarcity* and an *over* production, and numerous other wild forebodings appear to agitate the friends of "long time." This question, however, is not to be settled upon the principles of *factory economy*, which, like all similar matters, is now reduced to a science, but upon the principles of *propriety, consistency*, and *humanity;* and I appeal to every reflecting mind whether ten hours' labour, exclusive of meal times, in the atmosphere of a factory is not sufficient, and more than ought to be sufficient, for young in whom the love of liberty and voluntary exercise are as instinctive as life? I am glad to see the rising spirit of humanity, and if their be a conflict betwixt the present system of factories, and the comforts and morals of the people, I would say, factories were made for the people, and *the people for the factories*. To deter the poor from pressing their point they are told that wages will fall, but has *long hours*, I would ask, kept up wages? If we travel through all the professions and trades among us, it will appear that *long* hours and *short* wages generally go together. I have long foreseen, that wages, generally, will come down, and have therefore constantly advocated the repeal of the corn laws to meet it; and if the wages of the children be too little, this, I should think is a better remedy than depriving early life of all its enjoyments, engendering pre-

ire disease, and consigning to the grave, as old and worn out, those who ally should be but in the prime of life. I wish Mr. Saddler's bill my earty success.

Smoking,—What will come next? *Tobacco* is now a necessary of life; d with many lads of 16 or 18 years of age, a short pipe is an indispensi- e part of the furniture of the waistcoat pocket. Mere lads, almost chil- en, are seen strutting in the streets with a pipe in their mouths; while e and tobacco, and a volley of oaths, on a Saturday evening, just make the an. The exquisites, of course, cannot take the fume through a vulgar be; they must seize the bulk; they bite at the lump like a dog at a bone, d like that sagacious animal, so soon as they have finished one, are ready lick their lips for another. What a noble finish does the protruding gar give to the animal, man! How excellent the smell, how delicious the ste, and how vivid the light of the torch he carries between his teeth! he Insurance offices are now relieved from the apprehensions first enter- ined; though well packed, the smokers of cigars are found to be men of al solids; *mind*, a light and inflammable matter, enters little into the com- osition, and therefore accidents seldom occur. A gig, a cigar, a pair of ins, and a whip supporting itself, is what is now called the *tip top* of e. By the bye, that numerous race of beings who have got a stomach in e *head*, which requires incessant attention, ought not to be overlooked. ow beautifully they supply the wants of this craving appetite; how suit- le the food, and how powerful the organs of digestion! The box, the *nch*, and the receiver, are all admirably adapted to each other; the re- lt, doubtless, of deep thinking, of accurate comparisons, and of an flexable opposition to the power of habit! The old ladies keep to their d regimen, but so prevalent is the principle of dissent in these days, that undyfoot and other superlative preparations, have become the beverage the *young* of both sexes.—There is, after all the refined modes of con- ming this immortal plant, a much more *straight-forward* way of effecting is. Those who seize the *quid*, are certainly entitled to the highest honour, d as this practice is so congenial to the delicate and fine sensibilities of ir nature, I only refrain from a lengthened description, lest I should pro- ice too great an excitement in the *longings* of my readers!

The Cholera.—Alarming as the spread of the Cholera appears to ve been in some places, it is more on account of the *novelty* of the disease an of any extraordinary ravages that it has yet made. It is the formality the announcement, and the powers of the "broad sheet," which have given its greatest importance. When I consider the precautions which have en taken throughout all the country, the comforts which have been added the poor, in the distribution of clothing, bedding, and food, and the uni- rsal inculcation of cleanliness, I am quite of an opinion that more *good* n evil will be the result.

The Reform Bill.—This bill still progresses, and whatever interup- ns it may encounter among the wise and heriditary portions of our legis- ire, it must ultimately pass. The *nation wills* it, and who shall re- t? Though imperfect in theory, it will be found, I believe, to contain nciples, the most salutary in their effects.

Preston Temperance Society.—A provisional committee has been med, and the following is the Fundamental Principle upon which it is eed to base the society:—

"We the undersigned believe that the prevailing practice of using intoxicating liquors is t injurious both to the temporal and spiritual interests of the people, by producing crime,

poverty, and distress. We believe also that decisive means of reformation, including example as well as precept, are loudly and imperatively called for. We do therefore voluntarily agree, that we will totally abstain from the use of ardent spirits ourselves, and will not give nor offer them to others, except as medicines. And if we use other liquors, it shall be at all times in great moderation; and we will to the utmost of our power, discountenance all the causes and practices of Intemperance."

A public meeting will shortly be called to organize the society, when, I have reason to hope, a considerable number will enrol themselves as members.

SPARRING.—What will the world think of us as to morals when they read the following copy of a bill which has been posted through the town? Talk of refinement, when abusing and defacing the brightest piece of Heaven's Workmanship is reduced to a science! Had it not been my day at Bolton, I would have attended to witness this "treat." The great evil is that those who are sincerely wishful to reform the people have so little time, and as for the present ministers of religion, from whom we have a right to expect much, they seem totally indisposed for such work.

"A TREAT TO THE FANCY.

Young HAMPSON most respectfully informs the Sporting Gentry of Preston that he intends taking his FAREWELL BENEFIT, on Monday Night next. the 13th of February, 1832, at the house of Mr. T. SHAWE, Royal Oak, St. John St. BILL LOONEY, (who defeated Jack Manning, who is matched to fight BILL FISHER, for £25: aside) will be in attendance, and he hopes his Preston friends will support him on this occasison.

JACK HUGHES, who has trained all the fighting men in Liverpool, will make his appearance in a set too with JEM DUCKWORTH, for a Belly-full. Nightingale and Middleton, Jack Ellis and Shaw, and all the first rate men have promised their assistance on this occasion.

Looney and Hampson will wind up the Sports of the Evening with a slap-up set too.

Sparring to commence at Eight o'Clock precisely.—Admission—One Shilling each.—Tickets to be had at all the Sporting Houses in the town."

THE MAGISTRACY.—From the late Parliamentary Returns it appears that there are 175 Magistrates in this County, 151 of whom are Laymen and 24 Clergymen. The population of the County by the last census is 1,335,000, so that there is on an average only one Magistrate to 7,633 inhabitants. Now it always strikes me that the *number* and *distribution* of Magistrates should not be a mere matter of caprice; the *necessity* of their appointment, and the *object* to be answered should be the regulating principles. As matters are now, the possession or non-possession of Magistrates, is just as certain as clear or cloudy weather. If a man happen to be an Alderman he is in office, or if another happen to *think* he will be a Magistrate, he gets made one; hence while extensive towns like Blackburn have not had a single Magistrate, other towns, like Preston, can boast of a dozen or more. Instead of being on the spot where the peace is most likely to be broken, many of them live in the country where there is no peace to break. The office of Justice like that of clergyman necessarily arises from the character of society, and should be so filled as to answer the proper end of its appointment. *Character, talent, residence,* and *proportionate numbers,* are all essential, and if it be important in any establishment, that the *work to be done* should be the principle of fixing the *number* of servants, defining the sphere of their labour, and discriminating their talents and qualifications, it is equally so here. In this department of our social system there wants a radical reform.

J. L.

Communications.

To the Editor of the Moral Reformer.

Sir,

Previous to undertaking the very limited answer to your first query I was fully aware of the extensive field into which you had invited your readers. I entered it with the hope that some one more qualified as a disputant than myself, would follow, and afford me an opportunity of withdrawing after having briefly given utterance to my sentiments: In this, however, I have been disappointed, and have been reluctantly drawn within the circle of disputation.

For the purpose of making myself as explicitly understood as possible, I will, in this letter, endeavour to show upon what grounds I advocate submission to Government, and point out the circumstances under which I consider the subject justified in his resistance to the Government. I think it will not be denied that civilized society is, at all times preferable to barbarism—that there can be no civiization where there exists no Government—no government where there is no law—and no law where there is no submission to the administers of that law. The first form of Government of which we have any mention in history was that of the Patriarch over his own family. This period, justly designated the golden age, was characteristic of innocence and simplicity;—no irregular passions engendered corruption of manners, and no arbitrary laws were requisite where the natural emotions of the soul were sufficient incitements to virtue. But when dissatisfaction sprang up amongst them, equality was destroyed; violence trampled on the rights of man, and ambition, unsheathing the sword of despotism, established monarchy, supreme and absolute, and after monarchy, government, by laws, which, at first, like the manners of the age, were plain and simple. But this simplicity, gradually giving way to complication and refinement, it has, from time to time, been found requisite to oppose that tyranny which they were so well calculated to harbour. But though it must be acknowledged that governors and laws have frequently been productive of the greatest calamities—though every nation that ever existed has, at one time or another, had to bend beneath the power of tyranny—rust upon ruin at the command of ambition—or languish in indolence and vice for the gratification of effeminency—yet it must also be acknowledged that the waters which flow from the pure fount of civil government, are as efficacious in the production of national happiness, as that of the Egyptian stream in that of vegetation.

It being the will of God that man should be happy, and civil Government being conducive to that end, by establishing order and regularity in society, it follows, that unnecessarily to disturb the harmony of society by opposing Government, is to diminish the designs and will of God. It is not every infringement of the subjects' priviliges—it is not every derilection of duty on the part of the sovereign—nor is it every neglect of duty on the part of the whole body of the legislature, that can justify our resistance to Government. It is not sufficient authority to know that such and such laws are not just—that they are not founded on the ground of equity—that the fulfilment of them is galling to a considerable portion of the community. No, before we presume to risk the happiness of

the nation we must take a far more extensive view; we must attempt to penetrate the sable depths of futurity:—in short, we must look upon *general consequences*, and calculate, with mathematical nicety the *advantages* or *disadvantages* that would accrue from such a step. No man, or any set of men can be justified in their resistance of Government and their contemt of the laws, unless a quantity of happiness accrues from such resistance which is more than sufficient to repay the evils resulting from civil disturbance.

Thus submission to Government may truly be said to be a *moral duty*. Nevertheless there are some cases when resistance is necessary, but ought never to be employed until every other means has failed. If it is the duty of the people to submit to government and obey the laws, it is no less the duty of government to promote the happiness of those they govern. This they cannot be said to do if they persevere in enforcing laws to which the people are decidedly opposed. No law is so binding that it ought not to be abolished if the comfort of society can in any degree be promoted by such a step. If the legislature refuse to comply thus far with the wishes of those over whom they are placed, and in defiance of all remonstrance persevere in tyranising over the happiness of the community, resistance to such laws is justifiable *providing* the *expense* with which it must necessarily be attended, does not exceed the *benefit* resulting from such a measure. This conclusion I think will be allowed, and, that I may not trespass too much upon your patience, (if I have not already done so) I will hasten to bring this letter to a conclusion, by noticing, as briefly as possible, your remarks upon my last.

You say that "when the demands of the law are founded upon justice, utility, and public good, there cannot be two opinions of the obligation to submit; but where the opposite of these attach to any enactments there seems to be a DOUBT." I wish not to advocate injustice nor the continutiy of laws injurious to the interests of the community, but I must say that to advocate resistance to all laws which are considered unjust, &c., is setting up a rule as dangerous to the happiness of the nation as tyranny itself; and I feel convinced that no man who prefers order and regularity to discord, and has accustomed himself to look forward to general consequences, previous to making public assertions, would support such a system of hostility and contention. If no man is bound to obey those laws which *he considers* as unjust, useless, or prejudicial to the public good every man would be his own law maker—disorder would reign the undisputed monarch of the country—justice would be supplanted by violence—and civil liberty become a name without the reality.—I cannot suppose that you would support such a system as this; but I think you will not deny that if men are bound to obey only those laws which meet with their approbation, and are justiffed in setting the rest at defiance, such consequences must follow.

With respect to the obsolete enactment remaining on the statute book, if the people did their duty to themselves they would demand a formal repeal of the whole, and it is somewhat surprising that a people so jealous of their civil liberty as the British should so long have overlooked this not unimportant point. There are many, the existence of which the country is almost totally ignorant of, yet, if put in operation, cannot be justly resisted, unless, as I said before, the benefit gained would recompence the community for the expences attending such resistance. The laws against sending letters by coachmen and giving receipts upon unstamped paper, &c., though not strictly enforced are yet in operation, and though perhaps unjust, though they may not be founded upon the ground of equity, it is, nevertheless, the duty of every subject to submit to these laws until he has satisfied himself that they are not attended by a corresponding public advantage—that they are obnoxious to the community at large—that resistance is the *only* and *best* mode of attempting their removal—and that the *evil* is actually *deserving* of such a step.

As for the argument respecting double and treble letters you say that "the letter contained *value*, and the post-office was to be held answerable for *losses* then the *full* postage ought to be paid, though less was *demanded* (by the *agent*.) All this I will grant: but you still make no distinction between the *demands of the law* and the *demands* of the *agent of the law*, and would consider yourself justified in taking advantage of the carelessness of the servant for the purpose of defrauding the employer, because you say "no principle of *equity* which is the basis of morality would lead a person to offer more." But I consider this a question of political philosophy, and that philosophy does not teach us to refuse obedience to all those which we consider not quite equitable, for there are many enactments very wide of being so perfect, and yet are attended with so much public advantage that it would be as impolitic in the legislature suddenly to remove them as the resistance of any man or body of men would be absurd and criminal. I therefore still maintain that so long as the *law demands* a certain sum for a treble letter, though the *agent* may demand only a part of that sum, it is the duty of the subject to pay the *full postage*. For if one man can be justified in taking advantage of a mistake committed by the post-mistress, surely another ought not to be termed dishonest, if on receiving an account and finding, that he is not charged with the whole of the goods received, he submits his conduct to the decision of self-interest—lets the mistake pass off unnoticed—and endeavours to pacify conscience by saying that he paid all that was *demanded*.

I think you will perceive that I do not advocate the equitability of the post-office laws. I only advocate that it is a moral duty, founded upon political philosophy to submit to Government and obey the laws. so long as the happiness of the community requires it and no longer. But this submission does not debar us from the privilege of seeking redress for public grievances, nor would I wish to see the people passive spectators, when their civil liberties are infringed upon. A man whose actions are regulated by the impulses of the moment—who fancies himself a patriot because he cries out "liberty"—and who denounces the government as worse than useless, because he perceives that some laws are not just—that some are oppressive—and that few are founded upon the ground of equity, is a disturber of his country's peace—a foe to civil liberty—and a nuisance to society. And he who can view tyranny and injustice preying upon the vitals of his country—who can behold the wretchedness and misery to which the unwise measures of government have reduced those around him—and seeing this sit supinely indolent, deserves to be branded with infamy, as a cowardly supporter of those measures which are undermining the stability and happiness of his country. But he who neither suffers himself to be caried away by the whirlwind of passion, nor languishes in the lap of indolence when his country requires the exercise of his abilities, but takes his reason for the discovery of remedies, and applies them, when found, with steady firmness—he alone will be found capable and willing to heal the wounds of his country.

I am afraid I have already trespassed too much upon the pages of your useful periodical. To say more would be ungenerous—therefore, wishing you every success,

I remain, Sir,

Yours, &c.

CAIUS TAURANIUS.

January 11th, 1832.

Unwilling to prolong the controversy, though in this communication I think I still see some vulnerable points, I withhold any remarks. The letter is well written, and I hope the circumstance of its being a second or third rejoinder will not prevent its being attentively perused. EDIT.

To the Editor of the Moral Reformer.

Sir,

Judging from your zealous efforts to promote information among those around you, that a short account of the plan that has been adopted in our town for the establishing of news room for the industrions classes, may be acceptable to you, I am induced to trouble you on this occasion.

Some of my friends and myself having been for some time of opinion that a news room for the industrious classes, founded upon the basis of liberal views and economy, was highly desirable, where political information is much sought after; and thinking also that the establishing of one might be productive of good in a moral point of view, determined upon trying the experiment.

Our determination was made known to the public by placards, which stated also that a meeting would be held at a place mentioned; and calling upon those who were favourable to our plan of affording information to the industrious classes to attend. The meeeting was held about the middle of December last, and was numerously attended. Several persons addressed the meeting in support of our plan, and I should not forget to mention that a mechanic of the name of James Parke, spoke on that occasion, and took a very clear and comprehensive view of the graat advantages that would result; and he certainly addressed the meeting in a manner that excited the liveliest pleasure in those who heard him. He was in himself a proof of the benefits the working classes may acquire, by a proper and diligent attention to the cultivation of the mind.

It was agreed at the meeting that the members of the news room should pay three-half-pence a week; and it was understood by those present, who could afford, that they should subscribe from time to time, according as the state of the funds might require. A committee was chosen, and they were empowered to form rules for the future guidance of the members. A suitable room was taken in a central part of the town; forms were purchased, and through the kindness of some friends, a table, a stove and a clock were provided, and the room is now lighted with gas. The number of members amounts to upwards of 100, and the following daily and weekly newspapers are taken in:—The Morning Chronicle, the Sun, the Standard, the Examiner, the Liverpool Mercury, the Manchester and Salford Advertiser, the Dublin Comet, and Bell's Life in London; and the Spectator, Cobbett's Register, and the Literary Guardian, are lent to the room. Several times, when I have had a few minutes of spare time, I have gone to the room, and I can assure you I have been much gratified to see men attentively reading the papers, who, if there had not been a news-room, might have been induced to pass their time at a public house, for the purpose of reading a paper, and of course must have spent at least three-half-pence for beer, and perhaps they might have been induced to spend more money, which, in times like the present, they cannot afford. Now, by paying three-half-pence per week, the members of this news-room have the opportunity of reading three daily and eight weekly papers; therefore in point of economy it is desirable for those who are wishful to learn what is passing in the political world, to become members. A member may have a week's reading of 11 papers for the same money that a glass of beer would cost at one sitting; and most likely he would only have the opportunity of reading one paper, and that a weekly one.—In a public-house it is very probable that he might have his attention

taken from the paper he is reading by interruptions, which are disagreeable to news readers; but in a news-room, conducted in an orderly manner, there is nothing to annoy. For many reasons which I could mention, I strongly recommend the establishing of news-rooms for the industrious classes in every town and village, but more especially because I feel certain that they would be the means of checking in some degree the vice which is so alarmingly prevalent—a vice which deprives many a good wife and helpless family of the necessaries and comforts of life—which renders a man unfit for those duties which he owes to God and his fellow beings, and which destroys health and happiness.

I am, yours respectfully,

THOMAS GRUNDY.

Redvales, near Bury, 14th Feb. 1832.

To the Editor of the Moral Reformer.

SIR,

IN almost all large towns there are certain streets which are significantly called "bad streets." In these live numbers of females who have departed from the paths of virtue, and brought upon themselves all the misery and shame incident to a life of prostitution. Here may be seen vice its most revolting forms:—woman, the crowning gift of the Creator's goodness, intended to be the source of our purest happiness, and the soother of our cares,—sunk in the lowest depths of infamy, at once a curse to herself and others. Oh, it is lamentable to think of the present wretched state of these fallen creatures, and to contrast what they might have been! Yes, these very females—who are now seen, decked in their gaudy dresses, alluring their victims to "the depths of hell;" or at another time reeling along the street under the influence of intoxication, and uttering horrid and blasphemous oaths!—might have been the virtuous wives of men in their own rank, and the happy mothers of humble but contented families. And who are the authors of all this misery? Who are the seducers of these females? Are they to be found amongst the ranks of the poor; and does such villainy lurk amid the lowest dregs of society? No: the criminals are seldom found in this quarter, as the law compels the poor man to marry the woman he seduces; but generally the prostitute can point to a "gentleman" who destroyed her hopes of happiness, and who so far from evincing any pity for his victim, or compunction for his crime, boasts of the numbers he has ruined, and on that account claims and receives the admiration of his brother *rakes*! Well may it be said, "God is long-suffering" and "slow to anger;" otherwise these wretches would long since have been swept from the earth.

The miserable state of the females referred to, has not escaped the attention of the benevolent, and penitentiaries have been established. But it would be still better, if besides providing a refuge for the victims of this vice, some preventive to the crime, could be suggested. Of course the only effectual bar to the indulgence of criminal, and as we have seen, destroying passions, is *moral principle*, grounded on the declarations of Christianity, respecting rewards and punishments; but at the same time, several precautions might be adopted,

which would be of considerable service, and which are within the reach of individual exertion such as keeping away from young persons the contamination of evil books and associates, and avoiding the fashionable, but certainly most corrupting practice of speaking on indelicate subjects by inuendos and ambiguous expressions. And those who are in any manner placed as superintendants over youth, would do well to beware of this conversation in their presence for if thus impure words and wicked jests should be the means of corrupting a youthful mind they will not only be responsible for this, but perhaps an accumulating mass of crime of generations yet unborn.

If, Sir, you should think these hasty observations worthy a place in the Moral Reformer or if you would notice this subject in any other way calculated to do good, the writer will be gratified.

Liverpool, Feb. 9, 1832. X.

The subject of the above letter is very important; and the reflections it contains have often impressed my mind, when observing so many of these unfortunate beings seeking to catch the unwary in the streets of that fashionable town, whence it is dated. If I were to tell the Clergy where they are deficient, I would point to the streets referred to in the above, and insist upon its being *their duty* to visit *every house* and *every hovel* in them. What was it that gave Jesus an opportunity of observing on one occasion that "the publicans and *harlots* entered into the kingdom of God before the Pharisees," but the practise of visiting *all sorts* of places where wickedness abounded? This his ministers ought implicitly to follow. EDIT.

To the Editor of the Moral Reformer.

SIR,

Can you inform me why a person doing business for public or benevolent Institutions should always be expected to relinquish his profits? Are bodies of men less able to pay the proper prices than individuals composed of the very same persons? It unfortunately happens that the most part of my business is done with institutions or societies of this sort. Hence I am placed under circumstances of extreme difficulty. My present engagement is of incalculable importance to the cause of education and religion; but then I am expected to live by mere acts of benevoleoce. I believe I am in this way one of the greatest benefactors in the whole district in which I reside; but nobody thanks me, on the contrary every one connected with institutions of this kind, would resent any attempt on my part to obtain a reasonable profit. I am sorry to say that the excessive keenness of persons buying for charitable societies or institutions has a strong tendency to alienate my esteem from establishments, towards which my judgment would dictate a very different kind of feeling. I should very much like to see a spirit of uniform and consistent benevolence diffused among those persons to whom is confided the management of our public and charitable institutions. It would be easy to shew, that the stinginess of which I complain, and of which I have much reason to complain, is calculated in the end to defeat the very purpose which it professes to have in view.

NEMO.

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INTEMPERANCE.

Amongst all the vices to which degenerate man is addicted, none is more disgusting, irrational, or destructive than that of *Drunkenness*, and though recommended by none, is universally prevalent. We assume the name of Christians, but our practice is so decidedly against our profession, that in this, as in other respects, it is well if we are not even "worse than infidels." It is this alone which must be my apology for introducing a subject so often referred to in this work. Until we have a sober people we can never be happy; and so convinced am I that unless we banish gluttony and drunkenness, and thus gain access to the reflecting powers of man, that all our attempts to elevate him to his proper place in creation will be fruitless and vain. All classes in society are addicted to habits of intemperance; the gentleman, the tradesman, the mechanic, old and young, and even females, forgetting their natural modesty, and breaking through every restraint, are known to be intemperate. Where shall we begin the detail of the exhibition of this vice? In the gentleman's parlour, the drawing room of a party, the tavern, the traveller's room, the dram-shop, the pot-house, the jerry-shop, the brothel, or the public street? All these places in there turns are the scenes of dissipation and excess. Many of the abandoned poor, regardless of their reputation, are seen prowling through the streets in a state of intoxication, whilst others, collecting in parties, seek obscurity to avoid detection. The pot-house, of all others, is the place most conspicuous for disorder and drunkenness; these houses seem devoted to Bacchanalian excesses, and are the rendezvous of all habitual drunkards. Visit them in the evenings, especially on Saturday evenings, and you see genius, merit, health, wealth, character and happiness all sacrificed to this insatiable lust of company and drink. You see them staggering at the door in the most indecent position, and frequently insulting every person they meet; in the house you hear brawling, cursing, swearing, and the most abominable language. Men and women, and frequently prostitutes, are in some houses seen drinking together, and exhibiting scenes so disgusting, as to lead one to weep for the degradation of our species, and to wonder at the toleration of such enormities in a land of chris-

tians. Dram-shops, of late, have been fit up in the most public parts o our large towns, and the number of persons who slip in and take thei glass, is almost incredible. Another class visit the taverns and room appropriated to afternoon and evening drinkers; these, with the advanta ges of education, seldom expose themselves to public odium, but they ar not less intemperate; fascinated by the influence of company and by th excitement of liquor, they go perhaps every night, and with neglecte wives and families at home, they protract their stay till midnight. Man of these genteel drinkers would be ashamed to be seen drunk in the streets yet they regularly take their so many glasses a day; and they can at an time give instant information as to where there is "a glass of good ale." These have their regular houses, at which the frivolities of the age and th renowned vices of the day are the topics of their conversation, and thu they spend a considerable portion of their time and means in a manne which militates against their character as tradesmen, and is highly injuriou both to soul and body. Travellers are also noted for extravagance an excess; some of them consider it a sort of duty to make away with a cer tain quantity of wine or other liquor every day, and if there happen to b a sober man among them, he is actually obliged to force his appetite or in cur disgrace. Like true Epicures, they must have every dainty of the sea son, and often treat with ungrateful contempt that for which any reasonabl man would offer his fervant thanks to the Almighty. The great evil i that accomodations at Inns and Public-houses, are always to be paid fo through the medium of eating and drinking, and especially the latter, an hence some to discharge their obligations are induced to take what the would otherwise refuse. If a regular charge in money were made fo every accommodation, it would contribute much to the sobriety of the ag Excess in liquor is not unfrequently found in the parlours of private gen tlemen, and it is remarkable to what a height delusion has been carried a to the virtues of "spirit and water." Drunkards in the last stage of thei delusion, take brandy and rum in a raw state, but others with a little mor sense and ingenuity dilute the poison with water, and render it palatabl with sugar; a glass of "gin and water," thus manufactured, taken whe going to bed, is called a sleeping *cordial*. At the dinner and evening par ties of the higher classes the most shameful extravagance is practised, bu this is so refined as not to admit of those ostensible excesses which ar seen in the conduct of the poor. In getting up these feasts, they striv which can excel in the most splendid dinners and expensive wines.*

* I have now before me the catalogues of two sales, one of the stock of a late bankrup and the other of a gentleman who left the country in disgrace; from which we may lea something of the extent to which drinking is carried on among gentlemen, and of the vas sums expended in wine. In the cellars belonging to the first there were 54 Bins, in whic there were various and expensive sorts of wine and liquors to the extent of 3,223 bottles In the other there were 68 Bins, and 20 different sorts, amounting to 573½ dozens, or 6,16 bottles, some of which was said to be 70 years old!

Whilst thousands of their fellow-creatures cannot get a sufficiency of the coarsest fair, invention is put to the rack, no expense is spared, creation itself is ransacked to give splendour and sumptuousness to their feasts. Instead of christian sobriety "revelling and drunkenness, chambering, and wantonness" characterize most of their meetings. To such excesses are some addicted, that it is well known that they take a regular dose to relieve themselves of the consequence which over-charged nature would produce. At these meetings are Justices of Peace, the guardians of our bodies, and Ministers of Religion, the watchmen of our souls. What effect can exhortations to sobriety and good conduct have, either from the pulpit or the bench, when connected with such an example? How can they warn the poor and the profligate of the consequences of drinking, while they are the victims of intemperance themselves? It is most remarkable that, on every public occasion, almost at every meeting, if a person move out of his accustomed sphere, he seems to acquire a longing for drink. If a few female neighbours meet, they must have a little *rum in their tea*, and a glass at parting "to keep the cold out." In travelling, the stoppage of the coach at a public-house, is regarded as the signal for another glass; whilst common carters are notorious for stopping their horses at the doors of almost every public-house on the road. Persons cannot go to market without a few glasses, and not to treat one's customers would be uncivil indeed. If a carrier deliver a parcel he wants his *'lowance*, and it is almost impossible to get workmen to do their duty unless they are bribed by a glass "forenoon and afternoon." Farmers being obliged to "put up" at inns, are acquiring a habit of liking spirits, and now instead of a "glass of ale," "a squib of gin" is the order given. The transaction of business belonging to sick clubs, and other societies, is usually attended with the free use of spirituous liquors, and it is a question, when considering the consequences, whether many have not suffered materially through their connection with them. John Bull's children have no popular mode of celebrating the memorial of any event but by evening dinners and dozens of port. What are many anniversaries but seasons of eating and drinking concealed under some imposing name; yea, even those which are professedly *religious* are not free from this. * What is an agricultural meeting? Is it convened to hear lectures on the scientific principles of husbandry, and for carrying on an effectual system of imparting instruction to farmers? This is on the

* I recollect attending an ordination service at Accrington, where the Ministers and rich friends were invited to a sumptuous dinner, after which, pipes, tobacco, and spirits were used pretty freely. Though I and a few other poor fellows had walked 14 miles to attend the service, there was no dinner for us, excepting *their leavings* at a shilling each! In the course of a discussion which was carrying on, I took occasion to remind the Ministers that if they were to follow the example of the Apostles such services ought to be connected with "fasting and prayer!" Their best argument in reply was a hearty laugh.

front of it, but the great incentive is the dinner and the convivialty of the evening. The day set apart for the holy work of consecrating churches, generally closes in the same way; whilst the beginning and the ending of the office of mayor and bailiffs, serve to swell the paragraphs of newspapers in praise of the *dinner* and the *wines*. Solemn as is the object of holding courts of justice, it is a season of dissipation and unbounded excess. The conduct of jurors, witnesses, &c. needs no comment; in one case, which came under my notice, a trial for forgery, the bill of the witnesses at Lancaster, for *liquor alone*, amounted to £63.—The dinners and feasting of the grand jury I believe are upon the most sumptuous scale; doomed to the gloom and turmoil of a country life, they are glad to see each other's faces in the flesh, and think it meet and proper to keep up "the feast of reason and the flow of soul." Every notable is cursed by the demon of intoxication; hence christenings, weddings, funerals, persons coming of age, the success of a law suit, are all seasons for drinking. Fairs, races, pastimes, and elections, are set times, for which people prepare, and at which many seem to glory in their shame. Indeed, so infatuated are the people, that they appear to look upon the human frame as a machine which cannot work unless constantly oiled with *alcohol*; and though men are dying daily from its effects, many appear to think that they cannot live without it.

If we proceed to judge of the sin of drunkenness by its *effects*, we cannot but deplore it as the most injurious, the most debasing, the most destructive vice that ever threw its enchanting wand over rational society. It is decidedly injurious both to body and soul. Physicians all agree that intemperance has a direct tendency to destroy health and shorten life; fevers, dropsies, consumptions, gout, palsy, and apoplexy, are generally its effects; besides numerous misfortunes, accidents, and sudden deaths which happen to persons when intoxicated with liquor. The long-lived have generally been noted for temperance and regular habits; and if the tombstones of untimely deaths could tell the cause, what numbers would appear to have been self-murderers by the intoxicating draught. The constitutional vigour of many is destroyed, so that they always feel half dead till they get the excitement of the glass. Were it not for the wise provision of the Almighty in bestowing upon nature a repelling power, many would have destroyed themselves, were it possible, a thousand times. Oh! the wanton attacks of brutal man to disorganize and destroy that harmonious frame which is so wonderfully and fearfully made! Nature, indeed, more sympathetic in her feelings, struggles for resistance, ejects the poison and saves the life. How many valuable lives have been sacrificed to liquor; and how many do we see pass the street, whose intemperate habits have brought them to the verge of the grave: how many publicans, after corrupting others, have been carried away; and how easily might we predict the fate of many

who are now living. Excessive drinking, also, blinds the intellect, destroys the memory, stupifies the conscience, corrupts the heart, and debases every power of the mind. The genius of youth becomes blasted, the mental vigour of manhood enervated, the social affections of the heart destroyed, and brutish ignorance, stupidity, and sottish vulgarity characterize the drunkard. Behold the image of God changed into an idiot, a beast, a fiend! From such depravity of mind, may be expected depravity of manners, and hence, swearing, brawling, fighting, lewdness, and laciviousness mark the character. Reason destroyed, the man becomes a prey to his sensual appetites, and gratifies them to his own ruin. Lost to all sense of honour or honesty, he becomes suspected by all around him, and no sooner deserves, than he obtains, a character for infamy. Drunkenness, as we have said, is the prolific source of crime, and I have seldom known a man noted for his crimes who was not notorious for drinking. "I have found." says Judge Hale, "that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities that have happened, were divided into five parts, four of them are the issues and product of excessive drinking, and tavern or ale-house meetings."

Many are *ruined* in their circumstances by their excess. Among the wealthier classes it leads to gaming and debauchery; and though the massive fortunes of some will bear it, others are obliged to mortgage their property, some are made bankrupt, many die insolvent, and many are forced from their native country, as a chastisement to their folly. Amongst the middling class, thousands have squandered away comfortable incomes, and by neglect of business have been brought to poverty and disgrace: a drunken tradesman or shopkeeper is always put down a sure insolvent. By drunkenness, time is lost, sloth engendered, families neglected, bad bargains made, business mismanaged, and money spent; all like an impetuous torrent carrying the individual to ruin. Of all taxes this is the heaviest; and the accurate calculations which have been made of the enormous sums spent annually in Britain, for no other purpose than to destroy the health, the life, the character, and the happiness of man, are sufficient to make every reasonable man stand aghast and shudder with horror. What consumate folly, what base ingratitude, what an abandonment of principle, what a prostitution of ample means does the conduct of the drunkard present! His wealth, instead of being a blessing to himself and others, proves the greatest curse! It is here that the sober and the industrious have all the advantage. With moderate means, and in the face of extraordinary losses, I have always been able to procure every enjoyment, and a little to spare for any useful purpose. To give a shilling to a poor person, is considered by some as a great stretch of liberality, who would in an instant swallow two glasses of brandy and water without a single re-

flection. A pint of wine after dinner is considered no immoderate allow ance, and whilst our tradesmen and travellers live in this style no wonde they should "fail" and never pay their debts. Calling one day at an In on the market day, at dinner time, the bill brought in for dinner and win was 4s. 10d. each; ah! thought I, many a poor weaver must toil a whol week early and late, to clear the amount which one of these has guzzled i half an hour. Whilst men thus expose themselves to disease and death b taking wine and strong drink, thousands are languishing in pain for want a little to relieve them. How lamentable to think that numbers are dyin every day for want of that which proves the cause of death to others. but a small portion of the enormous quantities of wine and spirits stowe in gentlemen's cellars, were allotted to the aged and the sick, what gre good would be done: a blessing equally bestowed upon the giver and th receiver. Oh! that rich men would consider these things, and instead gorging themselves with sumptuous living, they would learn the lessons sobriety and moderation, and to do all that they can to add to the comfor of the poor.

It is, moreover, a sore reflection upon our *national* character; it n only affects the happiness of individuals, but has much impaired the healt of the *social body*, by counteracting those best of principles which bind so ciety together. The inmates of our numerous prisons, if examined, woul attest the truth of this. Asylums, hospitals, workhouses, and prisons, ar more indebted to this vise, directly and indirectly, than to any thing els Riots, incendiarism, and burking, are all the offspring of the same caus Poverty, insolvency, disease, idocy, as well as crime, are the fruits of in temperance among all classes. The cost of every man's excesses is ou of the common stock; and society, especially the humbler members of i have to pay in their labour, for the banquetings, revellings, and abomin ble extravagancies of those whom caprice or fortune has made the depos taries of wealth. Many families and tradesmen are frequently ruined, i consequence of the failure of individuals, caused entirely by the effects their sensuality and pride. The misery entailed upon the families of th working poor, by the conduct of drunken husbands and wives, no tongu can tell. Houses stripped of furniture, bedding pledged, children clothe in rags, home a scene of broils and strife; and indeed so infatuated ar they as to appear to be determined upon being their own tormentor Some men uniformly begin and close their weeks at the public-house, an how often it is that the wife, left pennyless at home, leaves a family children at the risk of their lives, to seek an unworthy husband from on public-house to another, and often meets with the most barbarous trea ment. Oh! the wretchedness, the degradation, the immorality and cruelt of this our national sin! It is an hereditary curse; the father imparts to his offspring, and by it the implements of social destruction are prepare for generations yet unborn.

What must be the consequences of all this in another world? "The wicked shall be turned into hell. "Drunkards cannot inherit the kingdom of heaven." Can you, oh! infatuated mortals, expect any favor from that God whose workmanship you destroy, whose image you debase, whose mercies you despise, whose laws you contemn, and whose moral government, by the immoral devastation of your conduct, you aim to overthrow? Unless you repent you must inevitably perish. If God judge the world in righteousness, and gives to every man according to his works, where can you expect your portion, but in the lake of fire prepared for the workers of iniquity. Talk of heaven, it would be no heaven for you. You are strangers to holiness, you delight in wicked company, and are habitually transgressing Christ's commands. What felicity for the drunken man in the mansions of the blessed, where all is holiness, purity and peace?

The *causes* of drunkenness are various, arising from bad habits, bad association, bad arrangements, bad principles, and bad connections. Till the mind becomes contaminated, reason impaired, and the influence of association predominant, there is not, I believe, any inherent desire for strong drink. There is no vice or virtue in the whole round of man's conduct, so decidedly produced, matured, and established by the power of *example* and *association*, as the habit of drinking. Indeed, the glass makes a part of the civilities of society, and many can testify, that what was first offered through mistaken kindness, has proved little less than deadly poison. However a person may be determined against excesees, if he choose the company of those who frequent the tavern or the tap-room, his resolutions will fail him, and he will soon become the victim of bad example. A glass for friendship, another for fear of being singular, a third by the importunities of his comrades, aad then they have him secure; reason, his only guide, looses its sway, and inflated feelings defy every restraint. Every successive meeting they find him gentler in his opposition, till like themselves, he becomes an habitual drunkard. With the languor of the past night's excesses, he goes to the alehouse in the morning just for a single glass, and determined not to exceed; he meets as usual with company, and seldom returns till completely inebriated. In genteel parties we see the same influence. However sober in habits and determined in mind some individuals may be, the spurious hospitality now kept up, is sure to overcome them. Instead of rational recreation, select reading, profitable conversation, and the cherishing of virtuous habits, the time is spent in eating and drinking, luxury and fashionable parade. Not to take the glass would be considered a mark of puerility and almost as an insult offered to the company. All the fascinations of a drawing-room, and the impetuous clamour of the guests are set in array against the voice of reason, till the most determined are overcome by their persuasion, and before the evening is spent are heard uniting in the mischievous cry of "one glass more." Thus "evil communica-

tions corrupt good manners," and a misguided friendship perpetuates the principles of misery.

God has given to man *reason* to discern good from evil, to judge of the property of every indulgence, and to measure and limit the exercise of our appetites by those rules which would invariably secure our own good. He has also favoured us with his positive testimony against drunkenness, and stated that "drunkards cannot inherit the kingdom of heaven." Man has also within him a natural *conscience*, which thus enlightened, is intended to guide him against the strong impulse of animal feeling; to tell him what is right and to reveal the dangers of disobedience. Even in the midst of our revels it continues to check; it struggles for controul till inflated nature demands its silence. All men profess to admire its council; yet, where in the whole circle of hard drinkers, we may ask, is there practical deference paid to this faithful monitor, or gratitude to him who gave it? By excessive and continued indulgence, the animal appetites predominate, and become so inveterate as soon to supplant the use of the reasoning powers. We sometimes talk of aberration of mind, but never was so much of it seen, as we are compelled to witness every day in the conduct and behaviour of drunken men. They degrade themselves below the level of beasts which have no understanding, and as to that moderation which nature requires, brutes are angels compared to them. What reason can there be in the wilful waste of time and property, the loss of character and reputation, the destruction of every domestic and social comfort, the wanton sacrifice of health and life, the abandonment of every moral restraint, and the certain ruin of both body and soul! When reason and conscience are laid prostrate the fool may dance and sing, but the morning of repentance will come, when, alas! it may be too late.

Drunkenness seems to have existed in all ages; but with us there are, undoubtedly special reasons for its prevalency. The want of moral and religious principle, it will be admitted, is the great cause of all practical evil; but there are also many other circumstances, operating as powerful auxiliaries. The *great facilities* for obtaining intoxicating liquor, in the establishment of dram shops, jerry shops, and additions to public houses,*—the reduced price of ale and ardent spirits—the ignorance of the people of the real nature, uses, and design of spirits and other liquors—the peculiar employments of many operatives—the increased number of associations for the purposes of trade, politics, science, &c.—the prevailing modes of conduct-

* Few, if any, seem to be so wise in their generation as the publicans; they divide their business, extend their premises, and increase the enterances to their houses amazingly. I know one who has got possession of an adjoining cottage, which is made to be considered part of the licensed premises. This he lets off, and supplies the keeper with his spirits; the underling has managed so well, that the chief is now intending to raise the rent of the house, worth about £10. a year to £30. "Back-way" roads, there is no doubt, prove inviting to many, and profitable to the keepers.

ing business—the great want of accommodations for tradesmen and travellers where drinking is not allowed—the want of domestic comfort, arising from poverty or vice—have all been large contributors to the increase of intoxication.

In adverting to the causes of intemperance, it may also be observed, that though very few at first either drink at home or frequent the public house through love to the liquor itself, yet with some, by habitual practice, the appetite gets so depraved, the energies of the body so impaired, and so dormant the feelings of the soul, that the excitement which liquor produces seems all the life they have. A debilitated constitution refuses every remedy but that which proves its death. Trembling limbs, loss of appetite, and dejected spirits, call for the delusive glass; and they flee for relief to that which brings an untimely end. By many it is resorted to as a temporary annihilation; they drink to forget their griefs, to drown their troubles, and to obtain a respite from distracting cares. Infuriated by passion, how many are there, who, instead of endeavouring to be reconciled to an enemy, flee to the public-house, and meditate revenge. Many a poor man, unhappily giving way to his feelings, through a domestic broil or a dispute with his wife, goes to the public-house to seek enjoyment in the company of drunkards. Whatever mitigation the sin of drunkenness may receive from any of these circumstances, such individuals have always had cause to lament their conduct, and have found it only an aggravation of the evil. To endeavour to cure the discords of society by having recourse to such measures as these, is the very extreme of madness.

Idleness, or the want of employment, often leads to excess. The disposition of both body and mind is for action, and if a man should be so unfortunate, as to have no employment, he endeavours to remove the tediousness of his hours by sotting over his glass. Nay, even the rest which Sunday affords to those who labour hard through the week, for want of religion and a taste for mental improvement, is often prostituted to vicious indulgences, to the serious injury of their own health and the circumstances of their families. Indeed, so debased are many in all classes, that, with contracted minds, and depraved hearts, indifferent to science and literature, and strangers to the multifarious plans of doing good among their fellow creatures, they seek the elation of the social glass as the best means of passing away their time, which hangs so heavily on their hands. How many have been marked by the curse of an independancy! Having no necessity for labour, no impulse for exertion, they have given themselves up to drinking, and gaming, and sensual excesses. Like the infidel Epicures of old, in their conduct, they say, "Let us eat and drink, for to-morrow we die."

But amongst the *causes* of the prevalency of drunkenness, the *deficiency of the means* used to *prevent it*, ought constantly to be insisted upon. Prevention is the best cure, and those who use no means to pre-

vent an evil, may justly be considered as aiding its production. It is true that disorderly drunkards, and publicans keeping disorderly houses, are sometimes punished with a fine; but this, whilst it may promote outward decorum, scarcely ever affects the principles of the mind. It is also true, that on a Sunday persons are employed to clear the public houses during the time of divine service, but which, in the evening, exhibit scenes that are a disgrace to a civilized country; and there is, not unfrequently, the most perfect good will between the visitors and the visited; in them, and in their looks, they recognize their friends. This also, at best, is but coercion; it carries no conviction to the conscience, no change in the dispositions and affections of the mind. We shall be told that Sermons are preached; true, but instead of constantly inveighing against this and every other prevailing vice, which are making the most desparate inroads upon society, and threatening the very extinction of social happiness; instead of unveiling the depths of wickedness, and bringing to light the carousing excesses of the sensualist with a particularity that cannot be mistaken, regardless of consequences; instead of this, if the enormity of sin be mentioned, it is in that general way that gives but little uneasiness; and if repentance be urged, it is often with those cautions which render such exhortations neutral. It is really strange that so little is known, and so little has been said by religious teachers, on the inutility of taking spirits, and on the evils and remedies of drunkenness. We have recently had a Lecture upon these points, by a Mr. Jackson, of Hebdenbridge, deputy of the Bradford Temperance Society, and I believe, by this one Lecture, more knowledge upon this subject bas been diffused in Preston, than by all the previous teaching of all our religious instructors put together. The fact is that *practical* religion is thrown into the shade, and abstract sentiments and doctrinal discussions are made the constant topics of declamation. Forgetting the overwhelming increase of *moral* heresy, Divines are for ever labouring to keep the people safe from the heresy of mere opinion. Regardless of the common foe of man, they are everlastingly contending for the orthodoxy of their opinions, and impuning those of others. Instead of making charity, benevolence, honesty, sobriety, and every personal and practical virtue—instead of making love to God and love to man the essentials of religion, it is mostly made to consist of doctrinal opinions and a regular attendance at a place of worship; it is no wonder, therefore, that drunkenness can raise its daring front, and defy the efforts of an opposition so feeble as this. Sermons are preached, but independently of their matter and form, experience and observation tell us that they are any thing but adapted to meet the evil. Confined to certain hours, and to consecrated buildings, how can they pervade the mass of society? If the remedies of physicians for physical evils were no more *appropriate* than that of clergymen for spiritual delinquincy, what must have been the ravages of the king of terrors? It seems from facts that modern religion and the vice of

drunkenness can dwell together. Whilst millions are drawn every year from the resources of the nation for the prevention of crime, those who are employed as ministers of religion, never fairly come in contact with it; they miss their mark; they fight at a distance. Like their great exemplar, they should mix with society; they should seek out the haunts of wickedness and vice—in cellars, in houses, in prisons, in factories, on public grounds; they should mark every individual notorious for drinking, whether rich or poor, and seek the first opportunity of reasoning with him of temperance, righteousness, and judgement to come. In fact, they should be abroad in the world, and as spiritual watchmen, should be teaching and warning the ungodly night and day. By a judicious management of his time, a minister might come in contact with hundreds of dissipated characters every week, whom, on the present plan, he will never see till that day when their blood may be required at his hands. In examining the causes of the increase of drunkenness, I am confident they will never be discovered, without taking into account the character of the clergy and their present system of instruction.

What, then, is to be done? If the evil be so tremendous, are there no suitable remedies to be found? All classes seem alive to the magnitude of the evil; all appear sensible that drunkenness is the chief cause of the miseries which at present afflict society; and many are coming forward to arrest its progress. The sound of an attack has already been made, and I trust will not be abandoned till this cruel monster is driven from among men. It is, however, a mighty undertaking, and like the diverting of the river Euphrates from its accustomed channel, appears to be a work almost superhuman. The people have, in the first place, *to be convinced of their errors.* Under an impression that there is some *good,* in the use of ardent spirits, they are given to children so soon as they are born, and continued through every period of life. Now if persons were convinced of the true nature of alcohol (or spirit,) that it imparts no nutriment to the body; that in proportion as it stimulates the system, it wastes the vital energy; that its true use is as a medicine, and its proper place, the apothecary's shop; and that the opinion of its *doing a healthy person good,* is a monstrous delusion; one great step, at least with the reflecting part of mankind, would be gained. In the second place, they have to be persuaded to *break off an inveterate habit.* This is a hard task. There are many who are convinced of the folly and sinfulness of hard drinking, but they appear to be unable to resist. There can be no cure for such but a *strong resolution,* to abstain *entirely;* for to expect such persons to descend from excess step by step to the mark of moderation, is to expect an impossibility. With these individuals it must be a desperate effort—*all* or *nothing* are the terms. But, in the next place, I observe, that our greatest hope ought to be, to *prevent these habits from being formed.* However desirable it may be to reclaim drunkards, it is far more practicable to prevent the sober part of the population from becoming

such. If there were none to fill up the vacant places of those whom hard drinking carries away daily, the vice would soon disappear, but whilst their ranks are readily replenished with the youth of both sexes, the evil will remain. With the same anxiety that we would prevent the careless and the decrepit from falling into the fire, ought we, to use every possible means to *prevent* every sober person from becoming intemperate.

To accomplish these three points, all hands must be set to work. Like as in the case of an invasion, interests, prejudices, and parties must be forgotten, and every hand and every eye directed to the common enemy. For an effectual remedy, we look

First, To *the government*. I do not say that the existence or non-existence of spirits rests with them, but the *circulation* of them certainly does. Spirits might be distilled, unknown to government, but they cannot be sold openly but by "licence." And does that government deserve the name of a father to the people which suffers, connives at, and encourages the dispersion of the essence of poison? Can the Ministers of state be ignorant of the moral conduct of the people, and that it is the increased consumption of intoxicating liquors which is the chief cause of all that crime, insubordination, and misery, with the reports of which they are constantly assailed? It is a matter which they ought to take into their most serious consideration; and while they can do more by a few enactments, in the way of *restraint*, than all the efforts of private individuals, I have long been surprised that numerous Petitions have not long since been sent up on the subject. Now that we have Temperance Societies organized almost in every town, they ought to make a simultaneous movement, and lay before government a faithful statement of this detestable practice, and the remedies which they conceive it is in the power of government to apply. We see with what promptitude and decision the government has acted in reference to the spread of the *cholera*; and if in compassion to the country, they would take measures equally prudent and decisive, no doubt much good might be done. The *particular* measures—such as augmenting the price of spirits,—increasing the price of licenses,—removing the temptation of dram-shops, &c.,—might be left open for discussion. Fines and penalties for drunkenness and disorder may be inflicted, but unless some *preventive* measures be adopted, it is like digging a pit and then punishing the first that falls into it.

The Magistrates, as the conservators of the peace, ought to be especially active; drunkenness is an offence against the decorum of society, and a positive violation of the duties of social life, and as such, comes fairly within the cognizance of the Magistrate. Every existing law ought therefore to be enforced, and every arrangement which would secure obedience. Without any additional powers, if our Magistrates were sincere and active in suppressing vice, and preserving order, a very efficient opposition might

be raised against the drunken practices of the age. Magistrates on the bench, and Judges on their circuits, are constantly attributing the perpetuation of crime to the free use of intoxicating liquor, and yet they seem indisposed to originate any fresh means to prevent it. Let them communicate to government all that they know of the evil and what they conceive should be done to apply a remedy.

Every one in authority, every overseer, every master who has men employed under him, and every philanthropist, should both by example and interferance, discourage the growth of intemperance. The cost of all this dissipation and excess ultimately falls upon the sober and the respectable part of society, and therefore as a matter of self-interest, they are called upon to exert themselves. Persons bestowing charity should always discriminate between the sober and the drunken, and mark in every possible way their disapprobation of the latter. Whilst Masters are constantly complaining of their difficulties to accomplish any undertaking, through the idleness of their workmen, let them make a judicious selection; and especially let them avoid continuing those foolish customs that perpetuate the evil. In large works, few weeks pass over without what is called a "footing" either of the apprentices or journeymen. By these they are all led to the public-house; are called upon to subscribe their money; and consequently, however sober, become so familiarized to the exhibitions of this vice, and so deluded with the effect of the liquor, that they often obtain the characteristic appellation of a "drunken set." If "footings" and "rearings" are so baneful, why do not the Masters generally set their faces against them, and be determined to put them down? At the same time that I recommend this course, I would not wish to be understood as opposed to the real enjoyments of workmen, on any suitable occasion, or to the expressions of friendship from Masters to their men; but it always seems strange to me that no other mode of attempting to promote rational conviviality can be adopted. If innocent mirth, and friendly relaxation are to be purchased by the sacrifice of health, wealth, morals, family enjoyments, and life itself, let them be abandoned altogether. But a reform of these practices is perfectly practicable; and those will deserve well of society, who are first to begin. To steal away a person's senses, to assist in reducing him to poverty, is surely a strange method of expressing one's friendship! The same remarks apply to sales, letting of property, elections, christmas treats, christenings, funerals, &c., whether at public or private houses.

But as drunkenness is not only a sin, but the inlet to all other sins, it is to the *Ministers of religion* and to their labours that we have a right to look, as affording the best remedy. As matters of *restraint* all that I have said may be correct, but the highest and most effectual motives must spring from a correct knowledge of the will of God. It should be the object of every man who wishes to prove himself a worthy Minister of Christ to call

every drunkard to repentance, and to warn every sober man less he should become a drunkard. If ever there were a period when extra exertion was required on the part of religious teachers—both for the reforming of the vicious and the regaining of the affections of the people—now is the time. I presume not to dictate as to the particular form in which they should diffuse the principles of temperance, but I say, fearlessly, that at this eventful crisis, unless they come forward to make the influence of religious teaching to bear in every possible way upon the vice of intemperance, they are not faithful to their trust. Oh! ye watchmen of Israel! why are ye so tardy? or why should you need to be reminded of caring for the souls of your charge? You should be the first to set an example of unremitting zeal, and to make every sacrifice to save the people from "the wrath to come." Let every clergyman, therefore, and every layman, join heart and hand, in attempting to banish drunkenness from the face of the earth.

Despairing of the success of every other means, the friends of humanity and religion, have lately attacked the prevalency of intoxication, through the medium of "Temperance Societies." Willing to encourage every plan calculated to arrest the progress of this vice, I heartily wish these societies every success; though I affirm again, that *if the Ministers of Religion had done their duty*, we should not now have been in a condition to require exertion of so unusual a character. These societies have a twofold object—to diffuse information as to the nature of spirituous liquors and of the evils of using them as a beverage—and to call for a *pledge* on the part of the members, entirely to abstain from using them, except as medicine. Against the first no rational being can make an objection; against the second the objections are more specious than weighty. It ought to be borne in mind, that these societies do not assume a *religious* character; they are more like *police* regulations; and if they answer the end, no objection can be made to the means. It is a *mere agreement*, because of the advantages which are likely to accrue to society, *not to drink ardent spirits* and to use all other kinds of liquor in moderation; and the man who can object to this, must be either confused in his intellect, or corrupt in his habits. Supposing an individual resolves in his own mind to refrain entirely from drinking spirits; suppose all the men at any one workshop were to agree to the same resolution, where is there a sensible man that would not hail such a conclusion with delight? and if the principle be right, it cannot be otherwise by the resolution being adopted by *hundreds* instead of *ten*. Would we not commend a family of children, who, referring to the fruit of a certain tree, reason thus—"Brother John ate some of that fruit yesterday; it made him very ill, and offended his father; *we will not touch it*, and thus we shall avoid the consequence?" But it has often been objected, of what use is it for *temperate* persons to "sign the pledge?" There are at least *three* distinct reasons for it. First, it is joining in, and giving encou

ragement to, the *agitation* of the subject, which of itself is now doing incalculable good. Second, it operates upon many, who, having no higher motive to guide them, make the example of others the principle rule of their conduct. And Thirdly, it is the *only security* that an individual can have for his *own* conduct. We may talk of moderation, but where is the individual who drinks moderately that does not sometimes get over the line? In this pledge he has the *only sure defence* against being overcome. The strength of the liquor, the size of the glasses, the state of the body, and the pressing invitations of friends, are circumstances against which it is impossible at all times to be sufficiently guarded. The last time I tasted ardent spirits, was a *single glass* of whiskey and water, and if ever I were intoxicated it was then; whatever was the cause I cannot tell, but the effect was such as to lead me to resolve never to taste again. Let a man sign the pledge sincerely, and he is out of the way of temptation; for there is yet sufficient honour remaining among men, that if a person states that he belongs to the Temperance Society, no one will continue to importune him. No man surely will say that it is his *duty* to drink rum or brandy, and therefore, to say the least, he is not out of the path of duty in refraining; and sometimes in imitation of the Apostle Paul, if a certain good is to be accomplished, he may resolve "neither to eat flesh nor drink wine so long as the world stands." The practice is not *new;* so long since as the days of Jeremiah there was a people called Rechabites who never even tasted *wine*. Distilled spirits were then not known, and wine, made into strong drink, was their intoxicating liquor. Their father said unto them "ye shall drink no wine, neither ye, nor your sons, for ever." (Jer. xxxvi.) Pots and cups full of wine were ordered to be set before them as a temptation; but they said "WE WILL DRINK NO WINE." Thus they obeyed their father's commandment, and drank no wine all their days, they, their wives, their sons, nor their daughters. And so pleasing was the *consistency* of their conduct that it is said "Thus saith the Lord, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever." Indeed, on this subject, all the argument appears to me to be on *one* side; and all that is opposed to it, are either in ignorance of the nature of these societies, or an hanking inclination after these "evil spirits." Temperance Societies have already done a great deal of good; many drunkards have been reclaimed; many moderate tipplers have been preserved from becoming drunkards; and even where there has been no acknowledged connection with a Society, the agitation of the subject, has had a decidedly beneficial influence. What appears to be most wanting to perfect the character of a Temperance Society, are "Temperance houses," or "Coffee rooms" as they are called in Scotland. If suitable places were fit up where persons could spend a social hour in the evening, where persons could transact business, where travellers could be accommodated, without being under any inducement to take intoxicating

liquor, and where such an article was not sold, a great advantage would l gained to the cause of temperance. Such places, including a reading-roor and conveniences for eating, I have no doubt would answer well, and wou be a speculation attended with profit. No Temperance Society, in m opinion, is complete without them.

Sure I am, that, bad as is the state of Society, even yet if all parti would come forward and join in adopting the remedies here recommende a Reform of the People would be the immediate consequence; and f which the philanthropic christian labours and prays daily. Hail! env able period! when enlightened reason shall guide the actions of man when demoralizing example shall blush to shew its face; when corruptin and debasing mankind shall cease to be a profession; and when the me and women of every rank, in the hope of a better world, shall rally aroun the Standard of TEMPERANCE and of PEACE!

J.

WEAVING.—It may not be known to many, that a species of loom f the manufacture of coarse cotton goods, called the "Dandy Loom," is co siderably upon the increase, and seems for certain sorts to out-rival bo the power loom and the old hand loom. The cost of *manual* power, ar *steam* power, in weaving cloth, is now so near upon a par, that after fair trial of the latter, the former is not likely to lose the preference. T only thing to be lamented by the competiton is, that the exertions of h man beings, thus employed, is at variance with the feelings of humanit While *steam* and *machinery* can produce goods at a lower price, *they* will l preferred; if men's *heads* and *hands* can do this, the preference will b given to *them*. One of two consequences is sure to follow this compet tion; either men and women, to maintain the advantage, must work beyon their abilities, as is the case at present; or, which *ought* to be the case, th cost of the necessaries of life must be so reduced, that manual labou being cheapened, a successful competition might be maintained b moderate exertion. A *repeal of the Corn Laws*, therefore, is what alon can turn the scale; and besides adding unnumbered comforts to the poo it would put work into the hands of great numbers who are at present to tally unemployed. In illustration of what I have hinted at, in reference t Dandy Weavers, and the necessity, in order to compete with machinery, o securing the utmost efforts that human beings can make, it may not be im proper to state how this is accomplished. At one place, where there are abou 160 weavers, 1*s*. 2*d*. per piece is considered the regular price; but it is varie as follows: every weaver who does not finish eight pieces per week, i only paid 1*s*. 1*d*.; an extra halfpenny is laid upon eight, and an extr penny upon those who work ten in the week. At another place 30 pieces i

the month are paid 1*s*. 3*d*. each—28, 1*s*. 2*d*. each—and 26, 1*s*. each. I cast no reflections upon the owners of these concerns, on account of their arrangements; my object simply is to shew, that unless living can be cheaper, so that the cost of moderate manual labour may be less than the expense of steam and machines, the people must continue to be worked almost to death. And it is clear to me, that unless the passing of Saddler's bill be followed up by cheap bread, milk, butter, and beef, (the sure result of a repeal of the corn laws) many families will feel the effects, if as is expected, one-sixth should be taken from their wages.

Registers.—Nothing can be more useful in a civilized country than an efficient, authorized, national system of Registration of Births, Marriages, and Deaths. The present plan is very objectionable on several grounds; and though many unsuccessful struggles have been made to obtain a remedy, I am glad to find, the subject again renewed The only objecting party will be the clergy and their friends, who unfortunately by habit or connexion, are generally found opposing their own interests to the public good. A defender of this order affirms, in the Times newspaper of March 13, that they do all this for *nothing*. This assertion, I confess, startled me; and I began to recollect, how often I had heard of persons *paying* for copies of their register, and of the trouble they have had of procuring them; and I also recollect distinctly that *five guineas* were paid to the Curate of our Parish Church a few months ago, for extracting copies from the Registers, in connection with the taking of the last census. Doing things for "nothing" was quite new to me, when referring to Clergymen! But it is not the *charge* that is a ground of objection, so much as the *imperfection* of a *church* register, and the interference with conscience which is involved. It cannot possibly be *complete*, because many persons belonging to other sects, or belonging to no party, never register either the births or the deaths of their families. And as to scruples of conscience, I know that many who either object to infant baptism altogether, or to the Church of England form of it, submit against their convictions to have their children "christened" in order to get a registracy of their birth. And it is also well known, that the Unitarians, whose consciences are generally inflexible, are obliged to submit to a Trinitarian service, as the only passport to the blessings of matrimony. The births of three or four of my elder children are registered inDr. William s' Library, London; but since the demur was made as to the validity of this register, I have contented myself with merely entering the names of the others in our family bible. This affair should be viewed altogether as a *civil* regulation, and ought not to be made to serve the purposes of any party. There ought to be an office in every district, under the direction of the proper *civil* authorities, in which, independently of any form of religious service, the birth, marriage, and death of every individual should be entered; and which, for a moderate charge, should at all times be accessible to parties concerned. Poor Church! will you never cease till you have taken all her *props* from under her!

A Hint.—Among the various disgusting practices which prevail, is that of *men* standing in the gateways, and at the corners of the streets for purposes which ought to lead them to the most retired situations. Obscenity either in word or deed ought not to be tolerated; and virtuous females, whose delicacy prevents their complaining, ought not to have their sense of propriety continually outraged. If by noticing this in the newspapers and other publications, which reach the low bred and the vulgar, the evil

cannot be overcome, there is a law which I think may meet the case, and which ought to be enforced.

Dogs.—I shall not be travelling far out of my path, if I notice the practice of keeping Dogs in some parts of this town, and suffering them to go loose, to the great annoyance of thir neighbours. It is a delicate point for one neighbour to find fault with another, with whom he wishes to live on terms of amity. Instances however, are not uncommon, of timid females being compelled to withhold their exchange of visits; prevented from going on their proper business in certain streets; or if ihey have ventured, it has been with great fear. Every person who keeps a dog prowling in the streets, especially late at nights, should put himself in the situation of his neighbour. I once got a good lesson upon this subject; I had £9 to pay for the injury sustained by a person through the bite of our dog.

Soap Duty.—Every one will recollect the disappointment experienced, when at the last remission of taxes, the duty on Soap was not included. The duty is 3d. per lb, or £14 a ton; the sum collected in 1831 amounted to £1,283,458. Now in the name of common sense, I would ask, ought not this tax upon an article so essential to the health and comfort of the poor, to be totally remitted, and laid upon the luxuries and fashions of the wealthier classes? Instead of going to the poor woman's wash tub, and cutting the pound of soap into two, and leaving only one half, and sending the other to the treasury, might not the tax gatherer be better employed by visiting the mansions, the parks, the pleasure parties, the hotels, the gaming houses, &c. of the rich, and collecting from some or all of these places the value of the poor woman's soap? The present impost gives, also, great encouragement to smuggling; a drawback is allowed to all soap imported to Ireland, which affords an opportunity of smuggling it back into this country. It has been ascertained that 7lbs. of soap a-head for a year, is the average weight used in six of the largest Workhouses in the kingdom; and yet taking the United Kingdom altogether, rich and poor, the quantity for which duty is paid, amounts only to 6lbs. a-head. I am sorry to notice, that a recent attempt to get this duty repealed, has again failed.

Insolvent Debtors.—The number of acts of Parliament in a civilized country like England, will generally be in proportion to the want of moral principle; and in a mercantile nation, those referring to debtor and creditor, must needs be numerous. Hitherto, however, they have been any thing but satisfactory. The operation of the Bankrupt laws have just served to prove that they are not worth keeping; and those which refer to Insolvent Debtors, are both a laughing stock and crying stock to many. The two objects to be gained, if a man become embarrassed in his circumstances, are the preservation of the man's honest disposition, and the securing to the creditors the greatest possible amount from his estate. By sending a person to prison, to prepare a schedule, and to take the benefit of the act, both these objects are entirely lost. If he be a novice in villany when he goes, he is a bad learner if he do not return perfectly taught. He loses his time, leaves all his affairs deranged, lives upon, or secures to himself, the property he has, and returns perfectly satisfied to pay just *nothing* in the pound. It is the height of folly to expect either to teach a man honesty or to come at his property by placing him in the debtor's jail: any course, excepting for the purpose of revenge, is better than this. To shew the effects of a different mode of proceeding, I may mention a case—Two

brothers, equally embarrassed in their circumstances, called together their creditors, but not being able to arrange their affairs satisfactorily, procured each a friendly arrest; one went to Lancaster; the other was ready at the coach office, but happening to hear of it, I prevailed upon him to desist. A meeting of his creditors was called; matters were arranged; his business continued, and 6s. in the pound was paid in a short time. He who went to "schedule," after a loss of two or three months, came out and never paid a farthing. And this is a fair specimen of what is taking place every week. In consequence of this, and the bad management, delay, and expense under a commission of bankruptcy, or a deed of assignment, "Compositions" are now the prevailing mode of settling these affairs; and unless we had a law that would work better than those which have yet been tried, it is the *best* end of a bad concern. Imprisonment for debts, except as a penal offence, is likely to be abandoned, and ought to have been long since.

Preston Auxiliary Bible Society.—Pleased as I am with the circulation of the Bible, the gentle hints which I wish to throw out in reference to this society, must be taken as intended to promote more effectually the object which it has in view.—First. If attendance at the annual meetings, or any connection with the operations of the society, be requisite to entitle a person to be a "President," or to have his name among the list of officers, it is full time that some inquiries were made as to matters of fact.—Second. In looking over the Reports since the year 1823, it strikes me that the committee might be a little modified without any disadvantage. An infusion of young, active, liberal-minded men might remove the chill which at present seems to be felt, and ease the burdens of those who have served a long and laborious apprenticeship. I felt disposed to have named this at the Shrove Tuesday Anniversary, but perhaps this is the better mode of doing it. It may be useful to remember this next year. While I was much pleased with a good deal that was said, there were two points respecting which I felt some regret. The first was, that while the speakers expatiated in glowing terms on the dissemination of the Scriptures, they seemed to conceal or hold back the fact of the present *immoral condition* of the people, amidst the immense circulation of Bibles. Mr. Ely's speech afforded the only exception. This would have been coming *home;* it would have been a confirmation of the truth of what I have continued to assert,—that the circulation of *tracts* and *books*, be they ever so excellent, are no substitute for *personal labour*. The other point, is the *comparative dread of infidelity* which seemed to pervade the mind of almost every speaker. While they see infidel *practices* every where prevailing, and while they do not so much as allude to them in a meeting like this; and while, moreover, they seem unwilling to make any extra exertion, or sacrifices to remove those practices, why are they so alarmed at the report of some few instances of unbelief? The man that rejects christianity, is in error; but the man who professes to believe it, and acts contrary to its precepts, is in a *greater* error; and so thought the Apostle, for alluding to those who "provided not for their own," he says, "He has denied the faith, and is *worse than infidel.*" We have no organized avowed infidelity here that I am aware of; but we have open hostility to the precepts of the Bible in every class of society; we see it in every street and every lane, every day and every night; and yet this was passed over, it seems, as a matter of minor importance. It is not the circulation of paper and leather, and letter-press, that we ought to rejoice in so

much as the reception of the principles, and the practice of the precepts which the Bible contains. After all there is a clerical infidelity against which we have to guard; for a man that can violate the plainest declarations of the New Testament, by serving a process of law, and collecting tithes at the point of the bayonet, and who can thus libel christianity, by calling into her service the coercive powers of the state, is not only infidel himself, but may be considered a chief agent in diffusing these principles abroad. The Koran may sanction such conduct, but the New Testament never can. I blush for the Ministers of Religion when I find them huddled together crying against the bite of a flea, while a lion stands gaping at the door.

JUDGE ALDERSON—"READING AND WRITING!"—What a confusion of ideas must have occupied the mind of Judge Alderson, when he delivered his speech to the grand jury at the late assizes at Lancaster. His introduction is distinguished, not more for its *flattery* of the gentlemen of the grand jury, than for the *doubtful* statement it contains. He said, "It gives me great pleasure on all occasions to see a numerous attendance of gentlemen of rank, station, and *character*, to fill the office which you now hold; *because* an *assurance* is given to the country that the *duties of that office will be* WELL *discharged*." Those who believe the premises may also give credit to the conclusion. In the course of his address we have also the following passage:—"What can be the cause of this great prevalency of crime it is difficult to conceive, unless it be that imperfect species of Education which is confined to *reading and writing*, without any instruction in those duties, the performance of which is incumbent on men and christians. Nothing can be more fallacious than to suppose that reading and writing constitute Education—Education, which is the highest, best, and most valuable gift that one man can bestow upon another. In training up men to the performance of their duties to society we may begin, with reading and writing, but to stop here—without teaching them their duties as husbands and fathers, as men and christians, is to leave society in that state of twilight which can only lead, as it did originally lead, to the introduction of sin and woe. Now the judge surely does not mean—though his words might be constructed to mean this,—that "*reading and writing*" are the *causes* of the "prevalency of crime." His meaning I presume, *should* be, that these arts are but an *imperfect remedy;* and who disputes this? No man who has thought at all upon the subject. And hence those who establish schools for reading and writing, without jumbling them up with a profane use of sacred things, are also the warmest advocates for moral and religious instruction, in their *proper* places. But the Judge's remarks are evidently a *side wind* attack upon the Lancasterian Schools and Mechanics' Institutes; and probably upon the Government system of Education intended for Ireland. But what, I ask, has the assumed *religious* Education of the National Schools effected beyond any other syetsm? The fact is that Schools and systems of Education have little to do with the *important* question raised by the Judge. Is it not strange that his Lordship when talking about "teaching the duties of husbands and fathers," should not have recollected that we have an order of men called *clergy;* and that they are surely appointed and paid to do *something?* "The prevalency of crime" is *the fault of the clergy;* and to endeavour to account for the fact upon any other principle, betrays a want either of intellect or honesty; and in the face of the failure of every other means, it is only *their* labour, by *whom-*

socver performed, that *can* apply a remedy. We may fine, imprison, transport, and hang, as fast as we please, but unless the people be *taught;* unless the *whole* people be brought beneath the influence of christian instruction, and carried on by the *zealous and disinterested* spirit of the primitive teachers, we may continue to delude ourselves about "schools" and "plans" for raising the character of the people. The altered arrangements of the country afford facilities for vice, and which *ought* to have been *counteracted* by the seasonable, appropriate, and zealous labours of the *clergy;* but what *can* we expect from an *hireling* clergy? If Judge Alderson upon his ariving at Lancaster had found the town sorely visited with an epidemic disease, which had prevailed for months; that though its infection was spreading far and wide, a great majority of the cases had never been visited, and that the Physicians had just followed the same routine of labour as when the town was in perfect health—upon *whom* would he have fixed the *blame*? Upon the Doctors, most assuredly. Let the Judge apply this, and remember it when he gives his next charge.

Halt of Intellect.—Collop Monday, as it is called, was duly observed here by the Corporation with the imposing, impressive, and intellectual usuages, so long practised in this borough. I understand the "colts" were unusually *frisky*, which gave considerable *eclat* to the fete; but not having an opportunity of being present, I cannot enter into the details. I remember, however, being a witness on one occasion to the *babyism* of these old children, which certainly outdid any thing I ever saw or heard of before. The "colt hole" on the Marsh was leapt, but this was done by proxy, there being plenty of high blood present; adventurers for 1*s.* each leap would jump belly deep in water. At Water-lane-end, all the water, filth, and dirt, which usually flow down the sloughs, were diverted from their course and made to form a standing lake across the road; into this mony was thrown, and the scrambling and fighting of all the lads and fools present, almost buried in filth, may be better fancied than described. Quantities of burning hot copper was "perried" in the Market-place, the salutary effects of which do not need to be mentioned; but to persons of *enlarged* minds, like those who conduct these affairs, the result must have been exquisitely gratifying. The "colts" were required to "show off" round the pump at the top of Lord-street; and being rather untractable were "leathered" with hats, cabbage stalks, and bludgeons of various weights, till they became fairly "broken in." The fanaticism of the day closed, as usual, with a liberal sacrifice to the Bacchanalian Deity. How long must the sun of intellectual light shine upon the people of this country before it penetrate these opaque Corporation bodies?

Tithes in Ireland.—These, it appears, can no longer be collected; the parsons have worked till they are quite fast in it; and though Government has its hands more than full, so pitiful are their cries, that the treasury bag must needs be opened to mantain that most important of all undertakings in Ireland, the establishment of a reformed Church. Money, it is said, is to be advanced to the suffering clergy, end government is to become *tythe collector general;* and when the "arrears" are paid up, the discontented people of Ireland are to be favoured with a *change* in the *mode* of payment. They are tired with seeing the footmarks of the tythe proctor in every field, tearing away their cattle and their grain to serve a church which they abhor, but now, poor simpletons!—they are to be relieved and made contented, by paying the same amount only in *another shape!* I have

just been reading over the article in the *Black Book* entitled "*Church of Ireland.*"—The following are extracts:—

"*Revenues of the Established Church of Ireland.*—Archbishops and bishops, average income of each £10,000.....£220,000
Estates of the deans and chapters..... 250,000
Ecclesiastical rectors, vicars, and perpetual curates:—

Tithes.....	£590,450	
Glebe Lands.....	91,137	
Ministers's money.....	25,000	
Church Fees.....	250,000	
		956,587
Total.....		£1,426,587

Here is certainly, a noble revenue, for the maintenance of a little insignificant church, with barely more than half a million of hearers. The established church of Scotland, with a *million and a half* of followers, is now considered amply endowed, although its revenues do not exceed £234,900, one-sixth of those of Ireland. The sums expended on the establish priesthood of Ireland, are nearly equal to one-half the amount of the revenue paid into the Exchequer, on account of public taxes for the maintenance of an army of 50,000 men, for defraying the expense of police and justice, for the support of the local administration, for defraying the interest of the public debt of Ireland, and its proportional contribution to the exigencies of the general government. It ought never to be forgotten that the immense income lavished on a luxurious priesthood, whose duties prescribe to them charity, humility, and self-denial, is rung from a poor distressed population, of whom hundreds perish annually from sheer want of the necessaries of life, and the vast majority of whom—so little have they been benefited by the instructions of their well-paid spiritual guides—are in such a state of ignorance and destitution, that they are little better fed, clothed, and lodged than the beasts of the field!"

And I really feel it impossible to suppress my grief at seeing the name of christianity coupled with so much corruption, oppression, and avarice—my astonishment that government should persist in the absurd attempt to force an obnoxious religion upon the people—and my indignation at the conduct of so many aristocrats and their dependants, who under the garb of piety, while the people are starving for bread, are engrossing so vast a portion of their country's wealth. This confounded church establishment stands in the way of all peaceful legislation, and while a "law religion" exists in any part of the kingdom the hands of government will always be fettered. Rancour and malice, oppression and cruelty, spoliation and bloodshed, have constantly attended the appointment of an Imperial religion; whilst *real religion*, retiring from the bustle and angry scenes of life, has gradually progressed, unseen and untaught by the great men of the earth. Mr. Stanley's policy is behind its day, and he had better never meddle, than institute measures which *cannot be carried into effect.* What either confusion or dishonesty seems so much to prevail upon this point, the next "Institute," I hope, will be teach to kings and courtiers the real value of church establishments.

THE GENERAL FAST.—It haa been remarked by many, was observed with much more decorum than was generally expected. Very few drunk-

en were seen in the streets, and the business at the Jerry Shops seemed be slack. Whether it was owing to the Tuesday not being a "pay day," to better motives, I will not undertake to say.

PRESTON TEMPERANCE SOCIETY.—A public meeting was held for the rmation of this Society on Thursday the 22nd of March, at which the eadful evils of drunkenness were faithfully depicted; the motives for fecting a reform zealously enforced; and the peculiar advantages of the an distinctly made out. Mr. Pollard, of Manchester, the most humourous vocate of Temperance, I ever heard, almost electrified the audience for considerable time, and by his facts, and reasoning, and anecdotes, I have doubt, sealed the conversion of many. The names added to the books at evening, augmented the previous number to upwards of 200. The claiming of drunkards, and the saving of "the little drop men" being jects of such immense importance, that I hope the flame now kindled ill not be suffered to wane till every man, woman, and child is led to de- st ardent spirits as their greatest enemy.

POOR LAWS.—To notice this subject satisfactorily would require a iole number rather than a paragraph, but as legislation is again at work on this complicated subject, I would beg to urge a "previous question," d that is, an act, or a series of acts for "preventing people becoming or." If the errors which have led to continued increase of poverty, be her in the civil, ecclsiastical, or political department, let them, first of all, clearly discovered. Let the reason WHY, in the midst of overflowing alth, a great part of the people are paupers, be made manifest; and if I ght give a word of advice to the House of Commons, it should be this, *to move a single step till this is done.* Adjust this point and all the rest ll almost adjust themselves.

CONSUMPTION OF OPIUM IN CHINA.—Every country seems to have fashions in perpetuating intoxication; and so unreflecting are mankind, t *present* enjoyment is constantly seized upon, though it be at the expense ten times the amount of *future* evil. The consumption of Opium in ina, like that of ardent Spirits in England, seems to have arisen to an ming height. From the 1st of April, 1830, to Jaauary, 1831, 15,145 sts of Indian Opium were devoured, which, valued at 10,083,302 dollars, ounts, at 4*s.* per dollar, to £2,016,660.

LECTURES.—On Wednesday, Thursday, and Friday, commencing rch 7th, I delivered three Lectures in the Cock-pit. to crowded audiences, the Moral Condition of the People; on the Fast Day two Discourses on mperance and Covetousness; and on Sunday Evening last I commenced ort course on Theological Subjects, which will be continued weekly. great object in doing this is not to raise a controversy, but to give a did statement of my opinions, to soften down the asperity of doctrinal idiousness, and to promote above every other object the religion of the *t and life.* I understand it has frequently been objected that I belong- *o party;* this has been no source of satisfaction to myself, *hirelingism,* ating almost in every party, has been the chief cause of this, and any r cause, arising from peculiarity of sentiment, I shall endeavour to e clear in the course of these Lectures. My rule of judging of charac- is the one laid down by Christ himself. "By their FRUITS" (not by r "views, their professions, or their feelings) "ye shall know them." rrupt tree cannot bring forth good fruit, neither can a good tree bring h evil fruit. Grasses spring not from thorns, nor figs from thistles; y tree, therefore, is known by its fruits. Though I join not in the forms

of worship, I embrace in the arms of charity, all who, believing that Jesus is the Christ, endeavour, so far as they know, to keep his commandments.

SADDLER'S BILL.—Considerable opposition is raised in several quarters against both the principle and details of this bill; and unless the friends of humanity bestir themselves, the present opportunity—the most favourable which has ever before occurred—of securing these valuable regulations, may be lost. If by a general distribution of wealth the parents of the children were in circumstances to treat with the masters on equal terms, legislation, I think, would be improper; and unless the opposing members, by repealing taxes, abrogating the corn laws, and applying the surplus wealth of the country to the creation of profitable employment, are prepared to secure *this distribution*, they ought to be ashamed of their opposition to a measure so humane as that before the house. Instead of rendering the business *profitless*, as some alarmists maintain, I am much mistaken if, so soon as it is ascertained that *one sixth less* of yarn will be sent into market, prices do not advance in proportion; and what would be the difference to the consumer, provided a small fraction of a penny a yard should be added to the price of cloth? If little or no profit remain no more mills will be built; if otherwise, additions will still be made, and as all spinners will be under the *same* regulations, the trade and the profits willl soon adjust themselves to each other. The low wages of children is the effect of a *superabundance* of labour; and hence should the same quantity of yarn be wanted after the limitation of the hours this labour will be more in request, and this will soon counteract the supposed depreciation of wages arising from the expected abridgment of the hours of labour; a sixth part more hands will be employed than before. But all other reasoning apart, should there be difficulties in securing a profitable return to the capitalist, are there no expedients to be tried but that of destroying the health, enjoyment, and morals of those whose years call for our special protection? Will the God of the Mammonites be satisfied with no sacrifice but the immolation of defenceless children? Let the spinner say, I will neither eat nor drink at such a cost; the epitaphs of untimely deaths from extreme labour in childhood, shall never be written over my gate. And let the public say, cursed be the yarn and the cloth which are produced by the overworking, sweat, and labour of the infant slaves of England! Prisoners and foreign slaves can be protected, and why not these? The following extract from Saddler's speech will speak this point.

"All felons sentenced to hard labour, are, by act of parliament, not allowed to be employed above ten hours a day. In the hulks the time is 9½ hours in summer, and two hours less in winter. By an order in council no slave in the Colonies was to be worked at night, and only from six in the morning till six in the evening; and all slaves were entitled to an intermission of labour from eight till nine o'clock, and from one till three; so that nine hours was the limit prescribed for the *adult* alone; and those between 14 and 16 years of age were allowed to be worked only six hours in the day."

All depends upon the expression of public opinion at this crisis; a number of favourable circumstances promise success to this measure; but as ministers are faltering, no doubt intimidated by the frowns of the wealthy princes of the north; and as many, even liberal members of parliament *sing very small*, nothing but a strong expression of public feeling can prevent the bill being deprived of its most valuable parts, and poor children being left without protection.

Reform Bill.—After a long and tedious delay, the Reform Bill has again passed the House of Commons with a majority of 116, and from the tone of the Ministerial speeches, if the House of Lords shew a disposition to treat it as before, proper measures will be taken to prevent it. Surely there are 50 or 60 individuals in the country who may be considered as worthy of sitting in the upper house as the present occupants; and if they again be "awkard," in order to secure the passing of the bill, the King, I hope, will send them his invitation.

Paganini the fiddler, who has just left this country, is said to have realized in about three months, the immense sum of £20,000. So much for the way in which the people of this country spend their money. While wretchedness, poverty, and want of employment are seen on every hand, what a pity it is, that the wealth of this country should be thus carried away by foreigners. In the same way loans of millions upon millions are contracted with foreign states, which never return. There is a custom in some parts of the Fylde where the landlord will not allow either hay or straw to be sold, but compels all to be eaten upon the estate to manure the land; and if the produce of England was kept for England's use, the people would be better of than they are. The laws by which the wealth of the country is distributed call loud for a revision. Paganini's performance at the Whinchester concert, for which he received £200, only occupied 28 minutes!

Cemetries.—A bill I perceive is brought into Parliament to establish an extensive Cemetry in Phœnix Park, Dublin, This reminds us of the necessity of such places in every large town. If it be but on a small scale I hope we shall soon have one in Preston.

Communications.

NAVIGATORS.

To the Editor of the Moral Reformer.

Sir,

There is one class of people which appears to me to be overlooked by those who feel for the degraded state of society in general, I mean those who are denominated Navigators in their associated capacity. No man who either venerates the Deity or respects the social order of society, can be in the company of these deeply depraved wretches, without being stung every moment with the most heart-piercing expressions and filthy communications. No compunction is manifested among them for the most atrocious evils committed; no remorse of conscience will be acknowledged by them when they have outraged all decency and the most appalling inconsistences are proved against them;—on the contrary, they will exult in mischief, and their only delight appears to be in glorying in their own

shame ; I particularly allude to those men who are employed in the Liverpool Docks. I have had daily communications with them for about four months, and have had opportunities of gaining knowledge of the general character of those who have the superintendence and directing of the different parties, or men employed in different departments ; and can say that I only found two men whose moral deportment was any way respectable : and considering that there are between two and three thousand men daily employed, those two could but have comparatively very little influence, especially when it is considered that their influence is confined to their own undertaking, perhaps to twenty or thirty men each. English, Irish, Welch and Scotch are amalgamated together ; mostly athletic, stout and healthy men in the prime of life ; very few of whom have any settled place of abode, and the burden of their conversation is, when at work, to turn each other into ridicule, which creates broils, and very often terminates in blows. Such is the grade of character of those human beings who are employed in so noble an undertaking ; in all probability where the stretch of genius was never surpassed. Can it easily be imagined that perhaps the first Sea Port, in the first Mercantile Kingdom in the World, so much famed for Benevolence and Philanthrophy, should suffer her Works of Art and Usefulness to be performed by such a company of Desperadoes, without making any effort to reduce them to civilization and agreeableness.

Liverpool abounds in charitable Institutions, and her Philanthrophic sympathies extend both to the destitute landman, and to the destitute waterman, without any direct allusion to the Dock Excavator or Stonemason. She has her Floating Church and her Floating Chapel, where Divine Worship is regularly performed according to their separate rites ; and some labour has been taken, and expence incurred, to induce the Seamen to attend for spiritual instruction with a degree of success.

I do not mean to insinuate that the Dock Excavator is excluded from participating in that benevolent Institution or spiritual Instruction,—on the contrary, I know individuals who have been received into her Hospital, and had every attention paid to them ; but, I do mean to say that there is no direct medium of communication to them as a body. And if Liverpool affords a fair sample of those men who are employed at other Sea Ports and at the different public Openings of Water Courses and New Roads, Railways, &c. what a dreadful specimen of English degradation will be exhibited, when a solemn and serious view of the whole body of them is contemplated : and what an awful responsibility must rest somewhere, when it is considered that England has wound a wreath of her own praise around the globe we inhabit, in favour of the civilized and polished condition of her own inhabitants ; when at the same time she is fostering in her very bosom such a nest of desperadoes, without notice or regard. Is not this one of the yet unnoticed rancours which is festering to the core of England's elevation ? But I must break off, else, my subject would now lead me into matter too lengthened for insertion in your valuable Reformer ; and if those hints already given, may be thought worthy of a place, and be found the means of suggesting any good towards the people of whom they are the subject, it will be a source of rejoicing to,

Sir,

Your very humble Servant,

JONATHAN EDEN.

Chorley, February 10th, 1832.

To the Editor of the Moral Reformer.

Sir,

Having been for years a mourner over the follies and miseries of mankind, you will conceive the pleasure with which I perused the pages of a work whose express purpose is to propose remedies for the present evils of society.

It is a difficult thing for those who have mused upon a subject of deep interest 'till a fire burned within them;' it is next to impossible for them, to refrain from expressing their feelings, when the way seems opened to do it, and this is the case at present with me. I read in one of your numbers a letter on self-education, and in another a desire to increase the number of your contributors; this, with a train of reflections which arose in my mind some time ago, induced me to try if I could furnish any thing which would be acceptable. The reflections themselves I must lay before you as the foundation of my present communication.

I was enjoying the freshness of a beautiful autumnal evening, on a gentle eminence overlooking a fertile country—there was an indescribable appearance of joy and serenity diffused over the scene—the Ruler of the seasons had, in compassion to the wants of millions, borne with the ingratitude of some of his creatures, who had daringly destroyed the former gifts of his bounty, and the uncharitableness of others, who had been deaf to the entreaties of their suffering brethren—early in the season the harvest had been gathered in, the cattle were regaling themselves amidst green and plentiful herbage, and the land seemed, like myself, to enjoy its sabbath tranquillity. Whilst reflecting on the advantages of my own lot, which had permitted me for so long a period to be an admiring spectator of the displays of Divine wisdom and munificence which every year presents, my thoughts turned with feelings of sorrow to those, who had grown up from infancy to maturity in almost total ignorance of their Creator and of all true happiness. A brighter prospect presented itself before me, on adverting to those of the rising generation who had attended Sunday Schools, and to the advantages which Mechanics' Institutes afford to youth, Here I had some foundation for hope—but what a world of temptations is before them! Youth seeks for enjoyment, and, alas! too often seeks for it in foolish and improper pursuits. I feared lest in the heedlessness of early years some might give way to powerful enticements, and earnestly wished that whilst they were yet innocent they could by any means be assisted to gain a relish for higher gratifications and cultivate a desire to study the Book of Nature. The circumstance of meeting with your work has renewed that wish. It is in connection with this department of self-education that I would offer a few humble remarks if it coincides with your plan to admit an essay or two on that subject. They will be neither long, nor learned, as all my eloquence is that of the heart.

A FRIEND TO YOUTH.

The following excellent remarks on the RELIGIOUS EDUCATION OF CHILDREN, are extracts from a manuscript of Mr. FRAZER'S, Baptist Minister, of *Bolton*. He intends, I understand, on some future occasion, to publish a pamphlet upon the subject.

THE business of human education has occupied the attention of the wisest and best men in all ages. Not only have private individuals spent long lives in training the youthful mind, but nations, far remote in the history of the world, have made the instruction of their youth a matter of distinct legislative enactment, and whilst their councils established the wisest of their senators superintended with the utmost assiduity and care, their different seminaries. For such conduct there was the best possible reason; these men had sufficient foresight to comprehend that the intellectual vigour, the healthy condition of their several republics, and even their warlike powers in a great measure depended on the early discipline and mental improvement of their youth; and no lover of the rising generation can look back on the blaze of knowledge, and general intelligence manifested by the favoured youth of Greece, without lamenting, that whilst we in modern times have cultivated, like those favoured nations, the several arts and sciences to an extent unparralleled, the moral and mental improvement of our youth has been a subject of almost total neglect. One reason may be given perhaps, which gives us the secret why, the Spartan youth of all others excelled in knowledge. The wise Lycurgus laid it down as a law, that no man should *attempt* the instruction of youth, unless he had, by his ability and industry, raised himself to the highest office in the state; and who, as a man, should be able to give a perfect exemplification in himself of those virtues he inculcated on his youthful auditors. We say here was the secret, men of *tried ability*, who had made the science of education the business of their lives; *these* were the men into whose hands were committed the training of the rising population; and so, whilst the venerable sage stood surrounded by his youthful band and poured forth, in the fulness of his heart, the wisdom, the experience and the knowledge of a lengthened life, his youthful auditory beheld the bright shining of his virtues; they adored the man and learned his way; they contemplated the splendour of his abilities and envied them; they loved the sage; they esteemed him as a father; they respected him as a friend whilst each in noble emulation sought to excel his fellow in all that was good and great and generous. We by no means assert that at the present day there are not found men of genuine ability and worth engaged in this work: no, we know many such; nevertheless, it cannot be denied that many men have engaged in the business of instruction, not from any delight or partiality they have for the science, but either it may be to repair a fallen fortune, or to obtain a living which they have sought in another calling, without success; and thus, in place of this high and sacred subject occupying the attention of the most profound intelligent, and intellectual of the community, it has too often fallen into the hands of such needy adventurers, who, although they may know somewhat of the languages, are, nevertheless, ignorant of the first principles of mental developement. The general thirst, however, and demand for sound knowledge, which is heard from every quarter of the community, will no doubt bring into the field a race of able and intelligent men, who shall make it at once their study and delight to gratify the popular feeling. There is one view which a christian takes of this subject which raises in his mind a train of the most solemn reflec

tions. The education of human beings for the most part has had reference *to them* more as mortal than *immortal* beings; it has had a bearing more *on the part* they were to act on this little stage of human, rather than the vast sphere of their spiritual being, that man, the creature of a never-ending existence, has been acted on, and treated as if the brief span of his mortal being constituted the sum total of his pilgrimage. The mechanic has learned his trade, merely to accomodate himself to the demands of a *present* life; he has been schooled into his letters and numbers, merely to qualify him the more in bettering his condition in the *present* world; and thus, whilst every attention has been paid in training up the man in all the accomplishments necessary to act well his part in the life that now is, we have forgotten that the material on which to work is a young immortal, a traveller to eternity, in the bud of its being, who when it has concluded the last dread scene in the drama of a present life, shall enter on a world of awful interest and endless duration. To train up the rising generation for such a world ought to be the great business of our Sabbath Schools.

In regard to the *necessity* let us consider *the universal ignorance and vice of the community, especially of youth.* Mark the boy of fourteen, how awkardly the oath drops from his lips; at seventeen he pronounces it with greater ease; it may be at twenty-two he has grown an adept in his study, and can curse with ease and with pleasure, and not feel one single *qualm* of conscience. Have you observed the process? *That* which first he performed with difficulty, *now* is accomplished with ease; *that* which formerly gave him pain, *now* affords him pleasure; *thus* plainly proving that the ignorant and infatuated being is undergoing a rapid course of training; where he is heaping up to himself "wrath against the day of wrath." Now, could your eye for one single hour enjoy the attribute of omnipresence, then let it glance across and survey the several cities and towns of our world, then let it rest for a time on the mass of corrupt and immoral principle laid before it, and say, from such a scene would not the christian turn with disgust and horror; and yet this, and more than this, is the daily oblation presented by the hearts of millions to the eye of infinite purity.

I will come to facts and revelations made in our own land: we often hear of the general intelligence, and *now* educated state of our country; now let the following facts be attended to, they speak for themselves: I receive the body of my information from a public paper, published on the 9th of April, during the trials of the Incendiaries by the special commissions. In the County of Berks, of 138 prisoners committed, only 25 could *write*, 37 only could *read*, and 76 could neither read nor write.—Of 30 prisoners tried at Abingdon, 6 only could *read* and *write*, 11 could *read imperfectly*, the remainder were *wholly uneducated*.—In Bucks, of 79 prisoners, only 30 could *read* and *write*.—In Hants, of 332 prisoners, 105 could *neither read* or *write*.—Kent, about one half of the prisoners committed to Maidstone Jail could *neither read* nor *write*.—Sussex, of 50 persons tried at Lewes, 13 only could *read* and *write*; it is added, nearly the whole of them were totally ignorant with regard to the nature and obligations of true religion; from the whole then I arrive at the following statement:—Out of 29 committals, (omitting Kent) only 118 could *write*, and only 165 could *read*, so that we have out of 529 persons, near about 370 individuals who are totally ignorant of even the first rudiments of education! This is an awful picture! Let no one say this ignorance is confined to the *South* of England, I quote you a short paragraph from a paper published in the Month of February last. "In this place, at Oldham, last week, a girl lodged an information against her Master, alledging that she was over wrought in the factory. The girl was produced, and stated that she was in her thirteenth year. The following questions were put to her:—Do you know your prayers?—No. Do you know where people go that tell

lies?—No. Have you never heard about Hell?—Yes I have heard folks talk about it. D you know what sort of people go there?—No. Do you know you will go there if you tel lies?—No I do not know. She was consequently set aside as unfit to be sworn. Thes are facts, my hearers, that should claim and ecxite the sympathy of any man of right feeling and to a demonstrative proof of the necessity of Sabbath School instruction.—If the or gives us any idea of the destitution of the people in the elements of mechanical educatio and the other of moral information and principle, what must be the state of a great majorit of our community, but that awful and affecting ignorance, which naturally leads me to t*method of communicating religious knowledge to children.*

In all the sciences and even in the arts of life, you are aware we generally adopt th plan which is the least difficult, and by which we shall the sooner and more certainly attai our object. In the communication of religious truth, great attention is requisite. "Th trumpet must not give an uncertain sound." The nature of the truths themselves, and th responsibility of the parties to whom they are addressed, make it incumbent on us, not onl to use all plainness of speech, but to communicate our ideas in such a way as the part hearing cannot but understand us.

After maturely studying the subject, and after a long course of experience in it, we a satisfied that the CATECHETICAL METHOD is by far the best. Let me draw you a picture one of our schools. Suppose you see our Teacher surrounded by 80 or 100 interesting an happy countenances, all of whom have learned the portion of scripture given out: the bus ness is commenced by singing and prayer; they repeat their exercise; the teacher tak his stand at the desk; silence is requested; (as every thing wearing an imperati character should be done away,) the teacher opens his bible; every child opens at the sam time, and puts its forefinger on the passage; he commences by putting a few questio which tend to connect the passage for the night, with the foregoing verses; then every ey is fixed upon *him*, not one trifler; this done, he directs them to the *passage*, and to the fir sentence on which the forefinger points; now every eye is upon the passage searching fo the answer; upon every sentence he chatechizes them, putting on every verse, it may b twenty or thirty questions; in the course he illustrates the narrative, giving a geographic description of the places mentioned, or perhaps says something of the persons noticed, an then again illustrates the whole by some striking anecdote, direct to the point; after he satisfied the children understand the passage, they now close their bibles, when he proceed to make a solemn improvement of the whole in a short address. The first part of the exe cise was directed to the intellect of the child, the last part to the affections: the first pa trains him up in the *understanding* of the truth, the last brings him to the *experience* of it: t first is the chastity of the head, and has for *its* object *its* improvement; the last is an appe to the heart, and has for its object *its* regeneration. Now it is the establishment of such i stitutions as this, we wish; and it is the formation of such that is wanted at the present da The catechetical method is one of tried utility; it can boast of the venerable and profoun philosophic minds of a Socrates and a Plato in ancient times, and some of the first men i the anatomical and other schools of science in our own day, as its friends and warmest su porters. I readily allow it requires men of no common intellect to pursue it with succes But why should such men be backward to engage in it? An object which employed th attention of a Locke and a Watts; an object for which the King of Israel involved himsel yea, an object hallowed and endeared to us by the honoured example of our adored Lor himself. Such an object can well employ, in its vast variety of necessities, the noblest inte

ect and profoundest judgement; and where is the man, however great, if good, would not hink himself highly honoured, in being instrumental in training up a young immortal to onour, and happiness, and eternal life. It is a cause which seriously demands the atten- on of every Minister of Christ, and of every christian church; by the latter it is too much verlooked. The members of our churches are too tenacious of their three services; two are uite sufficient. There is no congregation in England but will profit as much by twice as y three times preaching on the Sabbath; if this were the case, then our Ministers could ttend to the children *one* part of the day; for if the cause of religious education ever suc- eed, *they must take the subject in hand*, and make it a distinct service; for we hold that re- gious instruction can never be pursued with success, unless separated entirely from the echanical part of education. But if our Ministers have not the time nor the inclination, t us have a warm hearted man, around whom our children will naturally flock and fawn, id in whose eye they shall *see* the expression of tenderness; and from whose lip they shall ear, in strains soft and sweet, the tale of a Saviour's love: a man who cannot look without smile on the rosy countenance of the infant, whose very head and limb, in every action all wear an endearing and inviting aspect; a man who lives, as if but to breathe, around m the element of love, and whose warm affections long to embrace, in sacred union, a nsomed world. Give us, we say, such a man, whose intellectual capacity shall not rise uch above mediocrity, let him embark, heart and soul, in this good work, and he shall not bour in vain. To such a man we recommend

The careful study of the human mind. Let him not say he has no books upon the bject, God has placed a volume upon his own shoulders, to which every day and every ur he has access; let him look back on his own history, chronicled up on the tablets of s own memory; let him try and recollect what were his own dispositions and feelings in ly life, and what the things which most excited, and what most struck his attention in e early experience of his youth; and as face answers to face in a glass, so will *these* to the tle auditors that now surround him. Let him look to his children, every one of them is ook of nature's own production, containing stores of information, upon the right under- nding and treatment of which, his future usefulness, in a great measure is founded. stract subjects should not be taught until the children have for two or three years been ining into the simpler elements. Train up a child,—*observe the language*,—I engraft upon a e—this is teaching: I rear up its own branches—this is training. Teaching is more e business of the head; training applies more particularly to the heart, wherein we ize upon the affections, and direct them the way they should go. Having embraced the ections of the child, then make your way to its intellect, and here you will find the first ulty that's fit for exercise is the imagination. Stop here, arrest this power by the pic- esque and narrative parts of scripture, illustrating by a picture the subject, or any picture awn by yourself: the imagination arrested, make your way now to the understanding of child, to which every question is an appeal. The imagination arrested, the understand- ; informed, the heart warmed powerfully, or next to an immediate subjection to the Lord sus Christ. There is nothing extraordinary in a child being able to repeat from memory ong string of chapters and verses: we were tormented in our school with one boy who uld repeat to us a host of hymns; we at last gave in to him, when he ran over 27 Psalms l Hymns without a stop—he was gravely told never to do the like again, as we had no e to lose by a thing of this kind; that boys properly understanding one sentence of the le, was worth all his repeating. Never let the child be burdened; it must delight in the

School if it is to be profited by it. The School must be to it a place of *entertainment*, as well as instruction; a place for which it longs on the week-day, and to which with pleasure it goes when the hour returns: in fact, the Teacher must be to it like a Father, and the child must hail his fellows as children of one little family; for all must be affection, kindness, and love. For this purpose let the Teacher study

All simplicity. Let him deprecate every thing that appears pedantic and consequential, let him banish from him all priestly dignity, let his gait and his manner be simple, otherwise the child will spurn him as a puppy, and all he says, say it however well, will be pointless and without effect. We have often been disgusted wtih the bustling consequence of men of this description, who all the while forgot that they they could take no better plan to display their want of sense. Let him not only be simple in his manner among the children, but let simplicity run through all he does; let his prayers be simple and *always* short; let that his address and his questions may be simple, let him always take care that he thoroughly understands his subject; or, unless he himself sees clearly the ideas he means to communicate, he never can deliver them in such a way as to be understood. He must learn to *break down* the loaf; to break open the nut; to peel the orange. When I feed a Lion I may throw his food in the *lump*, not so if I want to train a lamb, As is the capacities of children, so should be the simplicity of our addresses and questions. The teachers will easily distinguish when he is not simple enough, if not, his little audience will go to sleep. So soon as this is seen, let him remember, that he has probably more need to awaken *himself* than his children.

To the Editor of the Moral Reformer.

SIR,

As your work professes to be a Protestor against Corruption and Abuse, I need make no apology for requesting you to insert the following questions, with a view to obtain some information as to the Origin of certain practices, and the uses thereof to the Community at large:—first, What is the reason that our Law Church forbids people being married during Lent, unless they pay Double Dues?—second, How is it that persons paying a sum of money for what is called a License, can be married at any place, and scarcely without any notice; whilst others, that do not choose to pay so much, must consent to have their names read on three several Sundays in one of the Churches, situated in the Parish where they reside, and, if required, must make Oath to that effect. Trusting you will insert the above in your April Number, with a view to call forth the Opinions of some of your intelligent Correspondents,

I remain, Yours, &c.

AN EDIFIED READER OF THE MORAL REFORMER.

Manchester, 10th March, 1832.

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THE DIVORCE.

It is almost unnecessary to tell my readers that the present connection betwixt Church and State is an *adulterous* one; that the power belonging to Christ as the Head of the Church is assumed by the Kings of the earth; and that human laws are made to subvert and supplant the laws of the kingdom of heaven. This is the power, under whatever shape, which is called Antichrist; and which has for a series of generations been systematically developed in the union of "Church and State." The pages of history groan beneath the load of evils entailed upon society by this illicit connection; and the loud cry of Christendom now is—let them be divided. And I now feel most happy in being able to lay before the public, earlier than was expected, an outline of the projected Divorce. The preliminary *dialogue*, as well as the *conclusion*, no doubt, will be read with deep interest.

State—Well, my dear spouse, after a connection of so many years, mantained for mutual interest, if not for general good, constantly assailed by envious opposers, it becomes at last my painful duty to state that in reference to the *permanency* of our union, there is at present the greatest cause of alarm——

Church—Alarm! my sweet paramour, you must be mistaken. What need of alarm? From poverty we have grown to the possession of immense wealth; from weakness to almost universal power; and from the contempt of the world to the admiration of kings and the nations of the earth. Alarm! No: the foundations are too deeply laid; the superstructure too firmly built; whilst the Swords of the Potentates of Europe are pledged to defend the sacred fabric; as well might the solid rocks be alarmed at the droppings of the evening dew! Many, no doubt, envy my enjoyments; and would gladly reduce me to the poverty and reproach of my primitive state; but I am secure from their wrath, and the thousand times pledged fidelity of yourself will not suffer me to fear. I sit a Queen, and ever since my name was joined to yours, the greatest men of the earth have considered it an honor to be permitted to sit at my feet. I was once but a stranger in the world; but tired with the strict discipline and reproach of him to whom I was first,

betrothed, and allured by your presents and flattering entreaties, I placed myself beneath your fostering care; and so prosperous has been the result, that there cannot, I am sure, be any cause of alarm. Alarm! my dear head, why is it that fears so ungrounded, so unusual, so foolish, should disturb your mind? What evil spirit have you permitted to intrude upon your peace? Cease such ridiculous forebodings, resume your wonted composure; and after so many years of prosperous enjoyment, do not disturb my feelings by the unwelcome sound of—alarm.

S. I feel the force of your remarks; I know your confidence, and only lament that it mixes with it so little modesty. Grieved to hear the deceptive assurance which you pronounce, I readily confess, that the cause of much of the blame is with myself. But for your hasty interruption I would have anticipated all your conjectures as to the existing causes of alarm. No angel was more pure than you in your youth, and your first and successive departures from virtue are chargeable upon none but me; I tempted you from the best of Lord's, whose pains and sufferings on your account no language can describe, and whose fidelity and love always remain the same. But you was mean in your circumstances, and despised by the world; and partly for my own sake and partly for yours, I laid a successful temptation—"the glory of the world." I raised you to rank and dignity; honored you with a splendid and numerous retinue; and gave you a name at which the world has been made to tremble. Kings have been proud to kneel before you, and princes to do homage in your presence; and those who dared to despise your authority I visited them with condign punishment. Though I look back with feelings of exhultation at the spread of our conquests, and at the extent of our authority, yet of late, I must confess, such changes have arisen as almost to cause me to tremble. My soul cleaves to you with pure affection, and I have already made great sacrifices for your safety; still the restless spirits of the age, having raised a clamour against us, declare openly that their hostility shall never cease till a separation take place and till you be cleansed of your defilements. I tremble at the storm which seems to be gathering on every side, and to speak the truth, if suitable steps are not taken, both you and I will have——

C. Will have—yes: I see how it is. You old——, you have been listening to some dolt of liberalism; that spirit that seeks my ruin and extirpation wherever it is found. What! is it come to this that *you* who have never swerved from the orthodox faith of "Church and King" should now become the very preacher of the "damnable doctrine" of *dividing Church and State!* Much as you profess to have done on my account, you ought to know that you have received more in return. I have presided over the destinies of empires. I have consolodated your power, and by my agents and emissaries, have taught the world to believe that "legiti-

macy " was divine. I have said to quarrelsome princes be still, and though you have retained the name of governor, it was my influence that made the people to obey. And as to wealth, your treasury has been enriched at my bidding, and no sacrifices were ever too great, if I told the people to make them. I have taken care to reward all my faithful allies, and to share amongst the clergy the fruits of the earth ; to them therefore I look for defence; and despite of your perfidy, I will still hold at your defiance all the property to which I have a legal claim. Turn me out if you please ; I shall still retain the alleigance of my friends, whilst without me to hide your crimes, and to assist in your oppressions, you must either change the genius of your government or it will be scattered to the winds. You have led a long course of profligacy and crime, and but for *my* influence vengeance would have come upon you long since.

S. Most sincerely do I regret thus to have wounded your feelings, and though much that you allege is certainly true, yet after receiving so many indulgences I think the coarseness of your language ill becomes the importance of the subject. I cannot controul events; and if such are successively occurring as to render this painful step unavoidable, why should I be calumniated for merely mentioning it—a duty which I was compelled to perform. My dear old dame, just consider a moment, how much in point of appearance, you have changed of late.—(C. Ah! its always the case when we get into years.) The scarlet fever, under the bad management of Doctor HENRY left you much debilitated, and the successive paralytic strokes in America and France, account for the ill health and deformed appearance, which you now exhibit; and it is not improbable (though you are not likely to acknowledge it) that your consciousness of the change is the real ground of your irritation. Notwithstanding I still think it my duty to " nourish and cherish you," and shall do so as long as I am able; though I might as well be candid, and tell you plainly that of late I have been so embarrassed on *your* account that if the connection was not formed it *never* should be. You may pretend to brave the dangers with which we are surrounded, but it is nothing less than the hardihood of ignorance and folly, What do you say of your influence in Ireland? Will the Sons of Erin continue to sacrifice at your shrine? Instead of yielding to their prejudices, and receiving their obedience in the same form as their forefathers gave it, we have attempted to force upon them a system which they abhor, and which is likely to produce a revolt against both regal and spiritual authority. Painful as is the alternative, I must either part with you, or loose Ireland.

C. Oh! I have survived all your " strokes," and am ready to meet as many more; if you would do *your duty* nothing would need to be feared; it is *your perfidy* alone that can prove fatal. Timorous old creature! you have not nerve for the times; read the history of past ages and you will find that concession has always been the cause of clamour. Let the

disaffected be put down, and give me leave but this once, and I will bind the rebels to the stake; and terminate the cause of all your fears. It is true that our joint authority is not acknowledged in America or in France, but I rejoice to say that the laws and maxims which I have spread over the earth, and which are received under the sanction of the Name of my first Husband, are adopted and acted upon even where my "ascendancy" is denied. And as for the Irish, their objections are not so much against our constitution, as the mode in which we have demanded their obedience. But though I believe that if the tythes were appropriated as of old, no objection would be raised against "Church and State," yet I would not shew them that pleasure: I would put them down with the sword. You have already excited their lust for power by listening to the agitation of lawyers and demagogues. Concession must follow concession, and unless you strike soon the power of doing so will be taken out of your hands. Do you mean to abandon "the church" to please a band of disaffected ruffians?

S. Stay, stay—this is a spirit that will not answer for the present times. There was a time when we could have cut the matter short, when the martyr's stake, the victim's flame, or even the note of excommunication would have brought down nations at our feet, but it is now gone by; and though we flounder and menace against "public opinion," we cannot controul it: it has a thousand ways of expressing itself, and commanding attention, and, right or wrong, we have now no chance of opposing it with success. Our course, of late, has been through troubled waters, and surrounded with the infirmities of age, and annoyed with reiterated attacks upon you, I feel exceedingly anxious, if the matter can be acommodated, that a change should take place. And to be plain—for the fierceness of your replies compels me to be so—the *haughty* spirit which you have evinced at this interview shews a great want of that reverence and respect for me which I had a right to expect; it also awakens my suspicions that you have held out the "golden bowl" to others. You boast of your laws and maxims being observed in kingdoms where I have no power, and in the event of a separation of an "allegiance" still to be maintained, which to me are plain indications of a disposition to go astray; and the lady that rejected her first, and—I am ready to acknowledge—her best husband, is not beyond the reach of a second temptation. She may not get crowned again with an Imperial diadem, but she may become the prostitute of several petty princes.

C. The whole matter is now out.—High in the estimation of all who are renowned, I can no longer endure the insinuations and insults of so gross a Tyrant. If there be guilt *you* are guilty too: I care not for the breach: I swear by heaven, be it for better or worse, *this day we part.* Give me the portion which belongs to me, and I leave you for ever.

S. Your portion! Let it not be named. You had nothing when I

took you;—you have wallowed in wealth and luxury ever since, and knowing this to be the cause of your sins, why raise a question about "a portion." You was fairest when poorest, and most useful when uncorrupted with wealth, and it will be doing you a kindness in this respect to remove you from all dangers. In your resolution I concur, but as this cannot legally be carried into effect without "A Divorce" by the legislature, I will immediately apply for it, and the question of property shall be left in their hands. I hope it will meet with the approbation of "My Lords and Gentlemen," and will be ready as soon possible.

C. Get it forward; but mind one thing, after serving you so long, securing the stability of your throne, extending your dominions and enriching your treasury, I am not going to be trodden under foot; if the terms of the Divorce are not liberal; if my dignity, my property, and the permanency of my power, are not secured, after all I'll spurn your Divorce; and satisfied that legions only wait my beck, I am determined to defend my own cause. The insult offered to *me* is but a shadow, compared to the cruelty, the injustice, and bad faith, intended to my numerous offspring the clergy. By my separation, you disinherit all these, whether belonging to the jurisdiction of Rome, or to Protestant Kingdoms; wherever our conjoint authority has been acknowledged, there with the cruelty of a monster, you turn your back upon those you have sworn to protect; and all to please a few fanatics, who will never be satisfied till they take the crown from your head, and with republican audacity, assume the reins of government themselves. You have raised a temple to the honour of God, in which the wise, the good, and the contented have always delighted to dwell, and now with an unaccountable infatuation, you are determined to pluck it down with your own hands. Verily, if it be not in my own power to get redress, heaven's vengeance shall not cease to be invoked to destroy both you and your advisers.

S. Enough, my dear; spare your ire till a more fitting occasion. A draught of the Divorce is in preparation; it shall be speedily submitted to the deliberation of my court; and the result shall be before you as soon as possible. Excuse me at present; I cannot posibly say more.

SOCIETIES.

THE character, the necessity, and the object of so many new "Societies" is a subject well worthy of attention. Some persons may not be aware of their number, and casual observers may be inattentive to their operations, yet it is a fact that the rage for their formation, and their actual increase is beyond all precedent. The professed object being uniformly to accomplish some good, benevolent persons are easily persuaded to

join them, and thus sanctioned by the names of good men, every feeling o hostility is disarmed. However, to a reflecting mind, it will appear an thing but satisfactory, that the advancement of poverty and vice has bee coeval with the multiplication of societies; and that if no part can be trace to them as a *cause*, it is clear that they have not operated as a *cure*. I some instances the means are evidently not adapted to the end; in other the attention of the public mind has been constantly *diverted* from the pro per course by the constant introduction of societies as a panacea for all ou ills. Man is a social being, and his readiness to join to further associa tions, having for their object the general good, is creditable to his feelings but he is not always equally prudent in the choice of his means. Th English are easily beguiled; and fond of splendid achievements, the easily become enamoured of projects attempted upon a magnificent scale Allured in many instances by the representations of others, confident c success, they are led on in the buoyancy of their hopes to a miserable dis appointment.

The object of this paper is not to censure societies and institutions ge nerally; but rather to point out some of their abuses, and to develop th principles as to when it is, and when it is not, desirable to establish societie

Societies are of various casts; charitable, friendly, sporting. mercan tile, literary, scientific, political, &c. and their professed object is to accom plish something which could not be done so well by individual effort. Whe the accomplishment of an object is beyond the means of *individuals*, tw or more unite in *partnership* for the purpose, and where this is suppose to be incompetent, *associations* of greater numbers are formed, out of whic a few are selected, called a "committee," into whose hands are placed th executive part of the business. Now the question is, on what occasion and for what purposes, is it most advisable to have recourse to the estab lishment of societies; and where it does appear desirable, what principle and arrangements are the best to be adopted.

No society should ever be attempted where the work can be accom plished by simpler means. Like miracles they ought not to be had re course to except where ordinary means are totally incompetent. The ma chinery of many societies is heavy and expensive, they are formal in thei operations, and cramped in their exertions by fixed rules, too often, afte the velocity of the first impulse, depending on the co-operation of number produce no permanent effects proportioned to the vastness of the mean engaged. In many cases, individual or partnership labour, though les noisy and ostentatious, would be more efficient. Mighty undertakings re quire a proportionate agency, and many of these would be impracticabl but by the formation of "companies." To establish a reservoir and t supply the whole town with water may require a society, but dealin out the smaller quantities afforded from the neighbouring wells, can b

managed much better by individuals. To light the town with gas requires a company, but the distribution of candle light can be effected best by individual tradesmen. The production of bibles at a cheap rate and to an immense extent requires a unity of skill and capital, but the instructing of the ignorant does not require the same extent of machinery, and it is much better to be attempted by individual and personal labour. But here, it is proper to observe, we come again to the great and *general absence of personal and moral* excellency. Indeed the contemplation of all our splendid charities and benevolent societies, impress upon my mind, more deeply than ever, the low tone of moral feeling, and the great absence of eminently christian virtues. So few individuals being willing to give their attention, their time, or their money, an association is suggested; whilst all that is sought to be accomplished might easily be effected by the exertions of two or three active individuals, emulous of doing their Master's will. For even laudable objects the contemptible *guinea* is subscribed with grumbling, by flaming professors of religion, who with "plenty laid up for many years" might bear the whole with ease themselves. If something seems desirable to be done to accomplish any object "we have no time—we have no time" is the constant reply from persons who ought to take the lead in every good work. And I am ashamed to say, that the ministers of religion, whose labours, had they been properly directed, would have prevented the necessity of new societies, are the first to make excuses. Instead of *individual* liberality and exertion, proportioned to the ability which God has bestowed, and to the urgency of the cases which transpire; all is now done through "committees" and "subscriptions." Most of our charitable societies may be regarded as the *strugglings* of benevolence, amid the wide spreading blasts of avarice and selfishness. It were easy to name twenty existing societies, the objects of which might be much better accomplished by individual liberality and exertion. In London, they actually swarm; and the dinners (yes the dinners!) and anniversaries of them are so numerous that their advertisements are almost in every day's paper, and sometimes to the number of ten or a dozen in one day. If sabbath profanation is to be put down, it is to be accomplished by a society; if vice is to be suppressed it is by the same; if chimney sweeps are to be protected—factory children improved—prostitutes reclaimed—orphans provided for—cruelty to animals prevented—the neglected parts of great towns instructed—and a hundred other such objects, (good in themselves) all, have to be accomplished by "a society." And so accustomed are we to this mode of proceeding, that if we can succeed in securing a nice arrangement of names upon paper, we are apt to admire that, more than the real, though unostentatious accomplishment of much good. A "President" of rank, a number of "Vice's," "Treasurer, Secretary, and Committee;" followed by resolution upon resolution, all minutely recorded; all these and

many think the work is going on prosperously. I do not question the *motives* of many who are zealous in this way, but I do think on many occasions they do not adopt the best line of proceeding; and I believe, ephemeral as are the lives of many of these societies, in such places as Dublin and London few would ever get into operation, if it were not for needy adventurers. A society, an office, a *paid* secretary, and many other *paid* things go together, and in the event of approaching maturity, every practicable species of *jobbing* creeps in; and in old age the funds become like a carcass for the devouring eagles. Have we not heard of the abuses in "the society for promoting the gospel in foreign parts?" And is there not reason to believe similar ones exist under many other names? In this country we have a great number of Missionary Societies, and certainly if the conversion of souls had to be estimated by the amount of money collected, reasonable men would be apt to think, that the work by this time ought to be complete; but as many of them are "foreign," in the absence of better evidence, we can only judge of their success by comparison. The "reports" of these societies are uniformly "gratifying;" and it is constantly affirmed that "the Lord is with them, giving success to their labours." Now the self same things are said in reference to the operations and success of our societies at "home." Attend what meeting we may, Bible, Missionary or Tract, read all their "Reports," and really one would be led to suppose that we were almost in Paradise again; but alas! alas! when we turn into the world how we appear to have been deceived; the mite which, in the magnifying eloquence of our stage divines, appeared like an *elephant*, is but a *mite* still. Judging from facts in reference to the statements of "home" proceedings, it is not unfair to make the same deduction in reference to the statements which relate to "foreign" operations.

We have also a great number of "home Missionaries," and other people's impressions are not different to mine, a "Missionary" should be a man who leaves his friends, his home, his prospects in the world, makes great sacrifices, goes in the face of suffering, braves all dangers, labours and toils incessantly; like Paul, is engaged "night and day," and willing to "spend and be spent" in the service of Christ; and it is doubtless this impression that induces many to subscribe their money. We have had many of this class in Preston, but so far as observers are able to judge, they take the world and the world takes them, quite easy. Paul talks of "perils of robbers, in perils of his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; of weariness and painfulness, in watchings often, in cold and nakedness."—"Of the Jews, five times," says he, "I received forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep." This was the great Gentile Missionary, who received his mis-

ion, not from man, but from the mouth of Christ himself; and who con-antly sets himself as an example to others. It is true persecution sleeps; ut let our "home Missionaries" leave their velvet cushions, lay aside eir sacredotal robes, adopt the same course as Paul and his companions, nd begin "to turn the world upside down," and like them, they will be eated by many as "the filth of the earth, and as the offscouring of all ings." But hirelings paid out of the funds of societies are not likely thus expose themselves.

In endeavouring to shew the inefficiency of many societies, I ap-eal to the recollection of my readers, as to the great number of political, iendly, benevolent, and other societies which have become extinct, upon hich immense sums have been expended, which have resulted in disap-ointment, and too often in malice and contention, and I think they will agree ith me that it would have been better to have sought the accomplishment of e objects by other and simpler means. Like machinery without wind, or ater, these societies frequently stand still for want of an adaptation of suita-e power, or, over worked at the commencement, they arrive at a prema-re death. Surely if the people would think of the "pennies," the shil-ngs and the pounds, which they have been induced to subscribe, and of hich there is not a vestage remaining, they would at least begin to doubt hether they have not been incautiously led into error.

Excepting where interest prompts, what a lack of real life and vigour the operations of many societies! Many praise them, but few set their oulders to the work. The anniversaries are crowded by thousands, pecially by well dressed ladies, all concurring in the resolutions, passing otions, and voting away "thanks" by a simultaneous show of hands, om which unthinking people would infer that a proportionate degree of al and exertion is carried into all the laborious and retreatful operations. ie pomp and puffings of societies, especially at their anniversaries, like e list of "Patrons," give them an imposing, though a delusive, charac-, and succeed in gaining the "name" and the "money" from many who ve no heart in the work. Whilst all our popular societies swell exceed-gly in reports, and carry with them a fair face before the world, a know-dge of their operations, and the policy they adopt, make it most evident, at there exists generally a great *want of disinterested labor* and of *real erality*. How are their funds replenished? by voluntary gifts? No! luntary, they may be called, because people are not *compelled*, as in the se of a *tax*; but if not compelled they are first *induced contrary to their n choice*, and secondly, *allured* by the promise or prospect of *something r themselves* as an equivalent for their money. Who has not had to en-unter the importunity of religious beggars? Who has not been amused all the little contrivances which are invented to support a cause? Who is not been ashamed in the presence of the men of the world to think how

contrary to the spirit and practice of the first christians, matters are no
conducted? Not being able to depend upon private and individual libe
ality, every school must have a "charity sermon," and instead of the m
nister of the place preaching it, who must know best the merits and nece
sities of the institution, and the people coming to hear and give for t
school's sake, a "*popular* preacher" is usually sent for; and however offe
sive the term may be, he is, and can only be regarded in the character
"a performer." Unless the gratification of hearing the MAN were supe
added to the claims of the school, the collection would be a failure. Na
so far is the idea of "a performance" carried on, that in some instance
there is not only a *charge* for "enterance," but direct notice posted th
this is to be "Silver." To those who pay more deference to systems th
the Word of God I have nothing to say, but to others I appeal, if ever
the whole course of corrupt christianity, they heard of any practice mo
deserving to be ranked with the doings of Antichrist than this? I am to
that "the attraction is so great (and this in favor of the "silver" is th
only remark I ever heard worth calling an argument) that unless silv
was required, the seats would be filled with rabble, and that those wh
came to give could not be accommodated." Is it come to this, then, th
though people will not come to support an institution upon its own merit
yet it is right for this purpose to offer the talents of the messengers
heaven for sale? Because some men appointed to teach their fellow si
ners the way to heaven, are possessed of shining talents, are they to be se
upon the itinerancy of exhibiting these talents to swell the amount of th
collection? If it be right to support our charities in this way; *if it be rig*
to send for some great man to attract to the chapel for the purpose of ge
ting their money, persons who would not otherwise come, if this be co
sistent with the spirit of christianity, then I submit, that the demand f
"silver" is but the necessary sequel of a laudable arrangement. But th
minister has not the exclusive honor, of being a performer on these occ
sions; singers, musicians, and choral societies lend their "assistance," whic
gives an *eclat* to the occasion; and who would not go a mile or two, especiall
on a summer's Sunday, and give a shilling to hear and see all this? To music
performances, and to the exhibition of eloquence, I have no objection; an
would never grudge to pay to witness either, but my objection is to the
being *mixed up with religion*, and imposed upon the world as part and pa
cel of it; and as these glaring inconsistences are every where upon the in
crease, and as the season for bringing these forth is just at hand, I hav
pursued this point much beyond what I first intended, and thus I hav
raised my humble protest against this most glaring perversion of sacre
things. If the chapel is occasionally to be a theatre, let the prayers and th
praises, and the Name of Jesus, and all the talk about heavenly mindedness
the pomps and vanities of the world, the spirituality of Christ's kingdom

the purity of the worshipers, and especially the sanctity of the Sabbath—be laid aside; let it be called by its own name, "a performance for the Sunday School;" and if Paganini or any other exhibiter be at hand, let him be called in, and then, to say the least, the whole would be *consistent!* In all these remarks, however, I intend not indiscriminate censure; amongst gross corruptions much good remains, and I am hopeful that many who are clad with the livery of Antichrist are still in heart the servants of God. It is bad systems that make bad ministers, and whilst "the people love to have it so" we cannot expect any material improvement.

But the necessity of *any performances* for the support of a laudable charity, is a reflection either upon the real liberality of the age, or upon the merit of existing societies. Small as the sum usually given as a subscription is, we know how difficult it is to raise the requisite amount, and hence Balls, Assemblies, Bazaars, Grand Festivals, and Dinners, are had recourse to, to replenish the funds. Whilst these are certainly exempt from the objection which applies to the "grand days" of religious parties, they still tend to neutralize a really liberal disposition. They are invented, like the supplementary sheet of some of the poorer newspapers, to secure purchasers, and are apt to lead customers to think that they should continue to have something extra for their money. Thousands who have no taste for doing good, will contribute, for their *own* gratification, and by this plan, added to the patronage of long and noble names, many an institution, in the true spirit of pauperism, is just able to drag on. I noticed the other day "a charity ball" for the benefit of the "Liverpool Orphan House," under the patronage of the Duke of Sussex, Duchess of Kent, Duke of Norfolk, and fifty-nine, Noblemen, M. P.'s, and Gentlemen of note; and it is well known that this *modern* mode of supporting our "charities" is becoming exceedingly common. The truth is that in this country, instead of individuals coming forward voluntarily to assist in any undertaking, from a sense of its necessity and utility, and from a sense of duty, what little is done, is generally accomplished by policy; instead of exercising our own judgements we have so long depended upon the *patronage office*, that mental and moral pauperism is spreading in every direction. Nothing will take, unless sanctioned by great names, and nothing is scarcely too absurd not to succeed if it get this sanction, The nobility are frequently accused of being idle and useless, but the fact is, if we look at the immense number of societies, to which they have given birth, and which live and move and have their being in them, they act with an effect and with an omnipresence almost incredible. In this way the names of the King, the Queen, and especially the Duke of Sussex, do wonders. Surely, if these high personages as men and women, were but occasionally to read the reports and announcements of societies, and to notice how this sociable world is governed by the vowels and consonants

composing their names, they would be no little amused. Some individu
als, however, are eccentric, and I happen to be one of those who alway
like to judge for myself; if a project be good, though introduced by Lazarus,
would support it; if in my own judgement it appeared doubtful, althou
like " Smith and Dolier's Inventions " it were " patronized by their M
jesties, " I should hesitate. Still, if men will not act till they are led b
the example and bidding of " great folks," it is perhaps better to allow the
the merit of " obedient children " even in this way, than to loose their servi
altogether. Public subscriptions are just the same; get a few *great* name
and decent sums attached to them, and you are sure of success; beg
without these, however worthy the object, and in nine cases out of ten y
fail. There seems so little public mind, so little independency of thoug
and above all so little public intrepid virtue, that men in general, in refe
ence to the exercises of charity, have consented to become automatons. Th
real duty of a christian is to give *where it is wanted*, and to give *accordi
to his ability*, irrespective either of the example or persuasion of othe
The publications of names and amount of subscriptions, while it may fe
the vanity of some, serves as a spur to push on the slow and penurious
it operates as a threat to publish the names of defaulters; by this plan th
object is gained, but by means that are very questionable. Oh! that w
had but a *reasoning* population; a people given to *reflection;* who wou
support any good object *because it is good*, and who when duty calls wou
come forward either with, or without, the sanction of great names. It
not to please men that we should live, but to please God, and to do H
will.

The causes which have led to the *necessity* of so many societies a
public institutions, in my opinion have been but imperfectly examined.
this point had been duly attended to, instead of seeking a *mitigation*
evils, the removal of the *cause* would have been attempted. If, for instan
I happen to have a pond in my garden, from which there is danger of t
children being drowned; instead of forming a " society for the recovery
children apparently drowned " would it not be better either to fill it up
to inclose it by a railing? Most of our charitable institutions have aris
from the existence of *poverty* and *vice*; and before steps had been tak
merely to render the condition of the people tolerable, would it not ha
been better to have gone honestly and determinately to the removal of t
cause. If the men who have taken the lead in forwarding many of our ch
ritable institutions, instead of being guided by the fashion of the day, h
generally done this, one effort might have removed that, which years of l
borious operation can only mitigate. Instead of seeing an industrious f
mily depending upon *alms*, the husband at the Overseer's bench craving f
half-a-crown a week, the wife at the Dispensary waiting for a supply of su
scription medicine, and the children at some charity school institution,

case so common as now to cease to attract attention,) ought not every philanthropist to set about enquiring the *cause*, and instead of spending his money upon objects which recognize the *continuance* of the evil, to be determined to probe it to the bottom and remove it if possible. Let but a reflecting man sit at the board of the Select Vestry, as I have done the last year, and he will find it impossible to come to any other conclusion. Again, as to *vice* and *crime*, instead of merely pairing the nails of the monster, why not try to stab him to the heart? Instead of the religious people of this country allowing their attention to be absorbed with the feeble efforts now making in shape of "societies," let them stand still, and ask themselves, whence this overflowing of wickedness, in conjunction with the unmeasured expence, and everlasting din of all parties, can possibly have arisen? And if they come to the conclusion, as I think they necessarily must, that a *wrong order of men* has been employed; that a *wrong method of instruction* has been pursued; and that the *primitive counteracting power* has been overlooked; instead of countenancing the perpetuation of evils by new societies let them try at once to effect the removal of the cause. A father who neglects his children; who never instructs them *himself*, may be dependant upon the turnkey and the jailor, but he that does his duty can dispense with their services; and anomalous societies may be thought useful for a population, the greatest part of whose ears never hear religious instruction, (although so much is paid for it) but they would be uncalled for if our teachers knew their duty and would perform it. Many of our efforts are *prospective*, nearly all our labor in Sunday and other Charity Schools is of this description; may our calculations not deceive us! I have lived to observe the conduct of many after leaving school, and the effect has often been what I dreaded. Indeed, what can we expect from the few hours instruction of a child, who all the week is not only positively never taught by its parents, but exposed morning, noon, and night to their bad example, and all the rest of the day to the contaminating influence of the work room and the street. I bear the greatest good will to the promoters of these schools, and the teachers of them I regard as the excellent of the earth, but faithfulness compels me to say, that unless the *parents* themselves be taught, the greatest part of the work is labor lost. "If the root be holy," says the Apostle, "so will the branches;" and until our ministers engage to bring the parents under a system of instruction, (whose *whole* time is allotted for the purpose) it is most unreasonable to expect these teachers to devote their intervals on a Sunday to an unattainable object. Let us have *home* teaching, joined to *school* teaching, and incalculable good may be expected. Whilst some from fastidious delicacy, others through fear of man, others through fear of their money, and others from various causes, seem to be indifferent and will not come out fairly to investigate the real state of society and to apply a remedy, things may remain as they are, and the only remaining

means to prevent bad from getting worse is the feeble operations of our societies.

Had my limits permitted, I intended to say something in reference to trading, friendly, literary, and political societies. In reference to societies for the protection of trade, for the relief of the sick, and the interment of the dead, I scarcely need to tell my readers, (for their own experience must have told them long since) when after mature deliberation it appears desirable to establish such, that they ought to be exceedingly cautious as to the *persons*, they entrust with offices, and as to the *places* wherein they meet. The greatest villians have often an imposing, address, and whilst they flatter the people with assurances of success, are actually picking their pockets. Let working men know well to *whom* they entrust their confidence and their money. Small as is their earnings, scanty as is their pittance, why should they suffer themselves to be gulled, as they have been scores of times, out of their hard gotten money? I have frequently tried to trace the evils connected with trading and friendly societies, which has always lead me to charge many of them to the practice of meeting at public-houses. I speak not of "smoking clubs" and "beefstake societies," for these belong to Corporations, to Dandies, and such like, who are above receiving instruction from me, but of those societies that have a *good* object, the members of which have incautiously been led to hold all their meetings at public-houses. Every advantage they gain is purchased at a dear rate. The head quarters being fixed at a certain house, it becomes in a great measure, not only a point of union, but a place of frequent attraction. To many members it becomes *their house*, and there they pay their constant visits, independently of the club business. It is well known that every member, whether he attend or not, is obliged to pay at the monthly or quarterly meetings, 3d. or 4d. for liquor. The portion paid for by the absent, is drunk by those that are present, and there is always a party to whom such a service is very acceptable. To many individuals it is not unfrequently the beginning of a *fuddle;* and many can date their career of dissipation, from being led when young to the public-house on the club night, What a pity that those who are generally industrious and careful, amongst the most respectable of the working class, should thus be forced into temptation. Are there not a few public spirited individuals in each society, who would come forward to wrest their societies from this indelible disgrace? If there be difficulties in the way, let them be discussed, but never let it be said that Burial and Friendly Societies are handmaids to drunkenness.

Unions for protecting trade, and relieving the unemployed, are also fixed at the same places; and this of itself is a sufficient reason why so many clever men, so many shopmates, and classes of workpeople, are always noted for drinking. And I here beg to repeat, that it is most important for Temperance Societies to provide suitable accommodations for these

various societies, independent of public-houses. When the " National Union for the protection of labor " was in the zenith of its power, I was fearful of its fall for no other reason, than its various meetings at Manchester, and through all the districts being advertised to be held at public-houses. I would never trust any man with any office, especially that of Collector or Treasurer, who is determined to make these places the head quarters.

Societies placed under the direction of a number of individuals, are not easily reformed; and for the same reason plans of a superior character which to individuals might be satisfactory and practicable, will not often be adopted where committees and a number of subscribers have to be consulted, We have, it is well known, a popular and useful " society for the diffusion of useful knowledge, " which perhaps ought to be called " A bookselling society for the circulation of choice works. " By the patronage of great names, by immense expense and labor in advertising, and I ought to add by a choice selection of excellent publications, they are doing a great extent of business. And notwithstanding this they are uttering the old complaint of " want of funds." I am assured that the committee *give* their time, and I believe are really desirous of doing much good. But instead of keeping simply one object in view; and adopting the means most likely to accomplish it in the most extensive degree, the publication and sale of their works have been put into the hands of the booksellers; the consequence is that the knowledge diffused has been at so *high a price*, that few beyond the class who previously were purchasers of books, have been induced to obtain these publications. To diffuse knowledge extensively by books requires that they be made as cheap as possible; but this is impossible if it is to be done simply by the trade. Who must pay for the advertisements which are constantly appearing both in the London and Provincial Journals? No doubt while the subscribers *give their money*, and the public pay full price for the books, the publisher is quite content. He charges no less a sum than *six guineas* for a page advertisement on the cover. It is the *poorer class* that ought to have been benefited by this " diffusion of knowledge, " and I strongly suspect that the committee now begin to see their error. They now send out a " Penny Magazine, " a " cheap publication," the sale of which I have no doubt will soon convince them of their previous mistake. If every number of " The Library " charged sixpence, had been sold at threepence, and circulated through a proper agency, they would have sold ten thousand where they have sold ten hundred; and I should never wish an easier task than that of demonstrating that this might have been done without any difficulty. The committee may have no ground of complaint as to the amount of circulation, but I assure them, from my own knowledge and extensive observation, that the sale is very limited among that class which stands the most in need of such works. Ask those who visit

the fire sides of the poorer classes whether they ever meet with these publications; and every attempt to diffuse knowledge which does not contain in its arrangements a provision for these is imperfect.

Upon the whole, I come to this conclusion that, in the first place, where in the nature of things, objects can be accomplished as well or better by individual effort, or by the joint labor of two or three, societies should never be attempted; and secondly, where the establishment of a society presupposes the continuance of an evil upon which it is based, and which ought and can be removed, such an attempt ought not to be made; and thirdly, where societies *are* clearly called for, where their utility is *obvious*, let men of *character* be appointed to official situations; and let more reliance be placed upon the *active* machinery than on the emblazonment of great names. Let no jobbing be suffered, nor sacrifice the object to be attained to the interest of any party connected with it; beware both of men and places, and never let the fame of a good society be tarnished with the horrid sin of drunkenness.

I cannot finish this article without repeating my testimony, that if christian individuals excelled in *liberality*, and *activity* as they did once, many societies would never have been thought of; and that an increase of *moral excellence* would be their extinction. We have many monuments of schools, hospitals, and charities, in this country, to the individual liberality of our predecessors, such as will not exist the next generation in praise of this. We should do all the good we can while we live; and if we are possessed of property, instead of hoarding it up all our days, and at the last moment giving orders to some lawyer to divide it after we are gone, we should enjoy the pleasure of dividing it ourselves, and seeing that it is dispersed in the best possible way for benefiting mankind. Excellent as may be many of our arrangements, it is an increase in the number of really active, liberal, self denied, disinterested individuals that is wanting, and to whom we must still look as the means for regenerating the world.

J. L.

"LOVE YOUR ENEMIES."

NOTHING can be more important in these unsettled times, where social, religious, and political conflicts are carried on with so much personal animosity, than to inculcate the christian duties of loving our enemies and forgiving those who offend us. Surveying the manifest dispositions, disputes, and general conduct of mankind, and contrasting them with the frequent injunction of the Saviour to mutual love and forgiveness, which we acknowledge to be of supreme authority, we are apt to stagger at the inconsistency of man. When we advert attentively to the teaching and the conduct of Jesus, the contrast betwixt these and the world is so great, that

e are ready to wonder how it can be that though we have a christian soil, e plants of the most congenial nature never seem to flourish. But so rone is the human mind to wrath, malice, and all uncharitableness, that in ming to "save his people from their sins," it was to be expected, that e duties of loving our enemies and forgiving each other would be striking- enforced; and that we should, as dear children, be constantly command- l to be "followers" of our heavenly Father, who is kind to the unthank- l and to the unholy, and whose tender mercies are over all his works.

Jesus takes an early occasion (Matt. v.) to caution his disciples against e Jewish maxim, "to love their neighbours and to hate their enemies;" id says "Love your enemies, bless them that curse you, do good to them at hate you, and pray for them which despitefully use and persecute you, at you may be the children of your Father who is heaven." In deliver- g the prayer (Matt. vi.) which is called the "Lord's prayer," the only etition upon which he makes a comment is that for the forgiveness of our espasses. "If *ye*," says he, "forgive men their trespasses your heavenly ather will also forgive *yours;* but if ye forgive *not* men their trespasses either will your heavenly Father forgive *you*." In answer to Peter's inquiry how often shall my brother trespass against me, and I forgive him? till even times?" Jesus, to shew the illimitable extent of forgiveness says Matt. xviii.) "I say, not until seven times, but until seventy times seven; id delivering a most striking parable to shew that we "should have compas- on" one of another, he denounces against us the displeasure of God, if we *rom our hearts* do not forgive every one his brother his trespasses. In re- rence to his own sufferings it is said that, "like as a lamb before her hearers is dumb, so he opened not his mouth;" that "when he as reviled he reviled not again, but committed his cause to him who dgeth righteously;" and so strong was his love even in death, that in he midst of the greatest agony he interceded for his murderers: Father forgive them for they know not what they do!" Whether reference to these, or to sinners of every class, we see a glorious isplay of that "love which passeth knowledge." Did *he* ever even coun- nance the least disposition to resentment in his followers? No. To ames and John who would have called fire down from heaven to nsume the unbelievers, he says "ye know not what manner of spirit e are of—the Son of Man came not to destroy men's lives but to save hem." The conduct of Peter in cutting off the ear of the servant he re- uked by "put up thy sword into its sheath, for all that take the sword hall perish with the sword," and by making the servant's ear whole s the other. Did he after his resurrection insinuate that his sufferings nd death ought to be revenged? No. The very place and people whence is sufferings had proceeded were the first to be visited by the message of hercy: repentance and remission of sins were to be preached to all na-

tions, beginning at Jerusalem. No disposition was more necessary for the Apostles to possess than that of patience under insults, and the love of their enemies; for if this heavenly feeling had not pervaded their breasts, how could they have borne up under all the persecution which they had to endure? They imbibed the spirit of their Master, and hence in the first martyr we have a striking display of love to enemies. Stephen's last words upon his knees, were, "Lord, lay not this sin to their charge!" A duty requiring so much self denial, and being so decidedly at variance with the maxims of the world, would be very liable to be forgotten or opposed, and hence the Apostles repeatedly press it upon the attention of the believer. "Bless them which persecute you; bless and curse not." "Recompence to no man evil for evil; avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him drink—be not overcome of evil, but overcome evil with good." (Rom. xii.) Here then are principles which belong to no kingdom, but the kingdom of heaven. here are rules which every one who claims the name of a christian should uniformly obey; and here is a test by which we know whether we have learned of him who was "meek and lowly in heart," or whether we are actuated by the spirit of the world.

At the same time, while we are bound to love all mankind, even our enemies, those with whom we have walked in unity and christian friendship, and who may have "trespassed against us," can only be restored to the *same state*, by repentance and confession. Practical forgiveness can only be enjoyed by those who seek for it, and can never be appreciated but upon repentance. "If thy brother trespass against thee, rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying I repent, thou shalt forgive him. (Luke xvii.)

How important constantly to remember the injunctions of Jesus! and how difficult to reconcile them with the practices of many who call him the Lord! Kindness to our enemies is a lesson which we should never cease to cultivate; it smooths the path of life; gives peace and serenity to the soul; and assimilates our character to our compassionate Father.

In the midst of my opposition to the vices of the age, connected as they are with the agents who commit them, it is difficult to condemn one without appearing to indulge the feeling of resentment towards the other; and no man needs to be more watchful respecting this evil than myself, lest in opposing sin I should seem to indulge in that hostility which is called *personal*.

Speaking evil of others; indulging a railing disposition; designedly injuring men in their character or circumstances; exaggerating in necessary statements of existing evils; or withholding from individuals any service

which duty calls us to perform, all, too often spring from an unforgiving heart, and may exist where a malignant and revengeful disposition is not ostensibly displayed.

I beg, in conclusion, to impress upon the minds of all, masters, servants, husbands, wives, governors and governed, merchants, manufacturers, shopkeepers, artizans, rich, poor, clergy, laity,—whatever be your profession or your station—that if their be truth in the Bible it is this, that *unless* you forgive men their trespasses *neither will your heavenly Father forgive your trespasses.* "Let all bitterness," therefore, "and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven us."

J. L.

AGRICULTURE.

All parties seem to agree that our surplus population might be well and profitably employed upon the land. But the unemployed are generally poor, and have neither implements nor capital. A society, allotting small portions of land has been formed called "The Laborer's Friend Society," with the "King and Queen's most excellent Majesty" as Patrons; 13 Noblemen and Bishops as Vice-Presidents, and all in this respect as usual. A bill also has been passed, to authorize Overseers to rent large plots of land, to let off to the poor; another bill, more extensive in its operation, for providing employment, has been thrown out; and I have seen a sketch of a short bill which has just been brought in, the object of which is to quarter, in agricultural districts, laborers upon every individual who is supposed competent to find them employment. All these measures shew an anxiety upon the subject; and whilst we have so much uncultivated land in many instances adjoining large towns, as is the case with Preston; and while so many labouring men are out of employ, or working as paupers for a shilling a day, how exceedingly desirable it is that this land should be made to yield its increase, and to find employment for the poor. The first step to this is to convince capitalists, both large and small, of their *interest* and *duty* to do this. Till this be effected, neither acts of parliament nor societies will do much good. But here, as in many other useful undertakings, we are reduced to this strait—*where* is there a sufficient number of well qualified persons to *attempt* this change? Eating, and drinking, and pleasure-pursuing country gentlemen never think of condescending to a course of humble benevolence like this; and most of the clergy, alas! except in their clamour for tithes, upon every scheme of rational improvement, are dumb as dogs. Whatever view I take of society, I always arrive at this melancholy result, that nearly all

our poverty, misery, and crime; that all our jarrings and contentions, arise from the want of the diffusion of moral principles—from avarice and sensuality. Every individual, instead of living for himself, should employ his gifts for the good of others, especially for the good of the poor; and all whose means are above their own necessities, should be devising every improvement to add to the comfort of, and to find *employment* for, others. I have noticed of late, in some districts, exertions for the improvement of land; and it is worthy of remark, that whenever an individual has set the example of improving his estate, his neighbours have very often followed in the same course; and if either pride, profit, or public spirit, would lead men of moderate incomes to turn their attention to agricultural improvements, the effects would soon be felt in society.

But I know the objection which starts itself whenever this is urged; and I wish I were able to point to its speedy removal. "The burdens—the burdens," cry the agriculturist, "which the land is doomed to bear, are so intolerable, that until they are removed it is impossible to effect any extensive improvement." And who, or what, has imposed these burdens? That something called "the church." Here is the pinching point, and while with every attempt to improve the land and extend cultivation, one reverend divine comes and marks the corn as his own, without ever raising a sod or sowing a seed,—and another claims a tithe upon "all descriptions of hay, first and second crops, turnips, potatoes, peas, beans, clover, cinquefoil, vetches, rapeseed, fern, heath, furze, broom, wool, underwood, branches of timber wood, all wood cut under twenty years of age, hops, apples, garden plants, and herbs, honey and wax; milk or cheese, lambs, calves, kids, colts, pigs, hens, geese, ducks, swans, turkeys, profits of corn mills, and of fish, copper, tin, coal, iron, and lead mines,"—who can expect agriculture ever to raise its head, or the people to benefit by its improvements? And the following extract from the Agricultural Magazine will shew how unrelenting these spiritual tax-gatherers are, and how oppressive and vexatious is the system of tithe. "I am," says the writer, "in possession of a dairy farm. Four months, in the spring of the year, i. e. while my grass is growing, my cows are depastured in another parish, and a gistment tithe is paid for them. No sooner is my hay in a fit state to be put into the rick, than my vicar lays his hand upon one-tenth of it. My cows now return home; but instead of setting the after-grass against the spring pasture, which I am obliged to purchase elsewhere, according to Mr. Bearlock, I am to pay my vicar yet £1. 10s. 9d. per load for this after-grass. As soon as the winter closes in, I begin to pass the nine-tenths of my hay which remains, through the stomachs of my cows. What is the consequence? Why as soon as I have converted it into milk, the vicar comes forward again, and takes a second tenth of it away. Ere long my cows calve, and forthwith my vicar comes, and tears away a third

enth of my hay and grass, under the modification of calves. And, to crown the whole, when my sows farrow, after having been fed with the self same hay, under the form of skimmed milk and whey, he comes and bears away a fourth tenth under the form of a tithe pig." Then follow church rates, oblations and offerings, surplice fees, and exactions in various shapes, added to an enormous poors' rate, which ought to be paid out of the estates and property of the church, all crushing, like so many millstones, the energies of the agriculturist. These imposts are an intolerable burden both in England and Ireland, and no man is a friend to his country who does not summon all his strength for their destruction. I am decidedly in favour of the repeal of the corn laws, the effect of which ultimately, I doubt not, would be to the advantage both of farmers and labouring men; but if tithe, and "compositions for tithe," are demanded; and if the draw net of these spiritual fishermen is constantly to be dragged over every field, and garden, and farm yard; if all the poor, who are actually robbed of their patrimony by an insatiable priesthood, unnoticed by the clergy, who both by law and gospel are their proper guardians, are to be quartered upon the land,—every change that brings down the price of produce must be severely felt by the cultivators of the soil. And as parsons and landowners, like boroughmongers and bishops, are nearly allied, no change, unless demanded by the people, is likely to take place. Let England attend; if ever there were a time for casting off the yoke of spiritual thraldom, it is *now!* If ever there were a time when farmers were called from the slumbers of their fire sides, and from the honourable and retreatful occupations in the field, to the discussion of their grievances, it is *now!* They feel severely, and in every company we find the parson, the church, and the tithes, denounced as an incubus upon the land, too intolerable to be borne. And in many districts, the services rendered, at best, are merely a nominal repetition of prayers and sermons by a proxy: the man that fleeces them never attends but at the season of shearing; and in fact, instead of promoting piety to God, and peace and good will among men, this "law established" church is the very spring of infidelity, hypocrisy, strife and contention. In Ireland the case is dreadful; and the pertinacity of the present government to defend this monstrous establishment against the wishes of so large a majority of the people, argues not well for the removal of religious burdens generally. The following is a short specimen of the Irish church fashions:

In one of these united parishes (Dromin) there is neither Protestant church nor Protestant inhabitant! In the latter (Athlacca) there are but two Protestant families (and even the females of one of these are Catholics.) For the cure of souls of this family and a half, the incumbent holds, in Dromin, 24 acres of glebe land, and in Athlacca 12. The tithes of the united parishes, which he has been enjoying in *otium cum dignitate*, amount to about 300*l.* sterling per annum!

Without pursuing the subject further,—however I may disapprove o the means the Irish have recourse to, I think the opposition to tithes, and t the injustice and oppression of being compelled to support the friends an dependents of the aristocracy (for the name "church" is a mere covering is a laudable opposition, and ought to be adopted by every man, an especially every agriculturist, in this country.

J. L.

PRESTON CHURCH TAX.—So partial has been the collection of thi tax, and so dissatisfactory is the constitution of the vestry and its pro ceedings, that the parishioners have at length come to the determinatio to have the matter settled by a legal decision. Though judgment wa pronounced by the borough magistrates against a number of persons wh refused to pay, by an appeal to the quarter sessions, this has been se aside. The question, therefore, now remains to be tried in the ecclesias tical court, whether, I understand, the parishioners are ready to make thei appeal. If, contrary to what is probable, from the circumstances whic have transpired, the decision of the court pronounce the demand legal all whose objections do not, like the Friends, arise from conscience, will then submit to pay. But though it may decide this question, it will stimulate the public to get a repeal of all these obnoxious laws. I often think, what a pity it is to deprive the Church folks of the honour and pleasure of supporting their own religion; and what a dreadful clamour they would raise, if the Methodists for the "love feasts," or the Catholics for the worship of the virgin, should demand a share of the expences from all who use the common prayer book. As to that part of the tax which is demanded for the "burial ground," I fancy no objection would be made to it if *four* things had been attended to:—first, if the *parishioners* had been *consulted* as to the necessity and propriety of purchasing the ground; secondly, if no greater sum had been expended than was absolutely neces sary; thirdly, if the money already collected for the payment had not been applied to other purposes; and fourthly, if, after the purchase and payment were completed, it would have been considered the property of the parishioners, and that any benefit arising from it should come into their funds. These are all reasonable objections, which neither sophistry nor prescription can remove.—As the church rates in many places are incor porated with the poors' rates, it may not be improper to mention that at East Bourne, Hailsham, it was decided by the magistrates "that *overseers* are not authorised to collect church rates, and that such duty should be performed by the churchwardens *personally*, they not having power to vest such authority in any other person."

THE FOURTH ESTATE.—So has the press of this country been desig nated. This of course means as to order; for as to influence and power

forming and leading the public mind, which is sure to rule, it would be vidently below the mark to place it in the rear. Whether has the press r the peers of England at this moment the greatest hold of the judgment nd affections of the people? It is amazing what paper and ink can effect, nder the direction of this mighty machine. The sale of one daily paper, ne *Times*, in six days less than a year, amounted to 4,303,000 copies. Vhat then must be the circulation of all the daily, weekly, monthly, and uarterly newspapers, periodicals, and publications, which issue from the ress! Every man is now either a reader, or a hearer of something read, nd therefore while we find an increasing disposition to follow the press, ow desirable that it should be under the control of men who would lead the right way. Whilst the poor cannot purchase weekly beyond the alue of "a cheap publication," how fatal must be the tendency of the resent law, which, by taxing every sheet which is published weekly con-ining news, leaves the poor without a guide, except what are called incendiary publications."

GOOD FRIDAY, like most other holidays in this country, is scarcely egarded. The factories are all at work, and business is going on much s usual. To be sure, the light is admitted to the counters by displacing a *ingle* shutter, but the keepers of the shops are still glad to see their cus-omers, and to receive their money. The object for which Good Friday as set apart, like Easter Sunday and Christmas Day, has long since been isregarded; and it is no use retaining the form after the substance is one. Still, I like the people to have a few holidays: I often observe ith what pleasure my boys anticipate a holiday at school, and with what ratification they enjoy a rural excursion, especially if I go with them; nd in this respect, I believe, we are all children. The great evil is, that n these occasions, like Sundays, too many who are even closely confined rough the week, instead of seeking rational recreation, go and sot at the ublic house. Every holiday ought to be connected with events, suffi-ently defined, recent, interesting, and national, so as to connect, by the rinciple of association, improvement with pleasure. Easter Sunday, as sual, was distinguished by many proofs of the sad dissipated character of ur population. On Monday I was at Bolton and witnessed again such enes of drunkenness and brutality, particularly in the country people, I believe could be found in no other place. The public-houses were so ammed that in many places it were useless to attempt to get a seat, and the open streets the most shameful and obscene acts were committed. ut when left as sheep without a shepherd, no wonder they should "err nd stray from the right way." On these occasions the country minis-rs should also come, to witness the proceedings of those whose souls are ommitted to their charge.

TEMPERANCE CAUSE.—It appears from the quarterly returns of the revenue published last month, that with the exception of the duty on spirits, every other item of the excise duties was higher than those of the preceding year. The duty on spirits has fallen off in this one quarter £255,000, making a sum equal to more than *a million* for the year. This I conceive is an abundant proof of the effects whichhave resulted from Temperance Societies. I hope the members will not grow weary in well doing, but persevere in rooting out and opposing drunkenness in every shape. There are some good men who approve of the object, but disapprove of the means: with such I would not quarrel: if they will zealously *promote* the *cause* of temperance in their own way, I would wish them God speed. But if, with such a desirable object upon their lips, they take no decided step to accomplish it, I should consider their conduct inconsistent. I am glad to find that some individuals are excited to usefulness, who hitherto have been nothing but cumberers of the ground; and others to an enlarged measure of exertion, beyond what their religious sentiments and connections lead us to expect. Ministers of the Church of England, for instance, who would not be allowed to hold meetings, and give religious instruction in a canonical from, any where but in places regularly devoted to the purposes of public worship—who would be visited with the ecclesiastical censure due to religious gossipers, were they to hold meetings on a "mountain," on "the way side," or in the "house of Simon"—are now, under the impulse and shelter of the temperance cause, holding various meetings to address the people, and visiting large workshops in order to enlist the workmen in this good cause. In Bolton, where the society counts about 1500 members, the ministers of the Church are most indefatigable; and at Bury great exertions are made by persons of the same order, and to use the expressions of one of themselves, "by these exertions the cause is brought to every poor man's door." This is precisely what I have been constantly advocating, in reference, not to this species of instruction merely, but to every other. Members of the Society of Friends also, whose peculiar sentiments and retired habits seldom lead us to expect them to take the lead in speaking at meetings, make themselves useful in the temperance cause, and at the meetings, read extracts and deliver admonitions, which have an excellent effect. I maintain in reference to this, as most other societies, that it is not the patronage, the rules, or the committee, however necessary some of these may be, but the *meetings* and the *discussions* which are the means to be depended on for success. The Preston Society, though not numerous, is gradually making progress. The first district meeting was held on Good Friday, in a room in Lord-street; it was exceedingly interesting, and I should hope would lead the committee, in imitation of other towns, to hold these meetings weekly. The argument, I have said, is all on one

ide; and the constant discussion of the subject is sure to gain converts. fter all, a great deal remains to be done. From the returns just made, it ppears that the quantity of proof spirit consumed from January 5, 1831, January 5, 1832, was in England, 12,131,929 imperial gallons; in Scotnd, 5,866,135; in Ireland, 8,746,138; making a total of 26,744,202 allons.

MIGRATION OF WOMEN.—It will be recollected that the result of the st census, shews that we have in this country a majority of females above ales, and as they are much wanted in other parts of the world, it quite grees with my principles for a more *equal distribution* of every article that good, to learn that a part of the superfluous number are bent upon migrating. Two hundred and ten young women recently set sail from ne of our ports to Hobart Town, Van Dieman's Land; and no doubt aniated with the laudable wish of enjoying the happiness of matrimony, it said, they appeared in high spirits. It is a known evil for man to be alone;" and these young females, with a sympathy for which their sex distinguished, are leaving father and mother, and going to a distant land, remove it,

LONDON IN 1831.—The management of crime is becoming so systema-, and the returns so exact, that, bye and bye, I fear it will claim to be lded to the "Arts and Sciences." The following will shew its proession in our Metropolis :—

By an official return it appears, that from the 1st of January, 1831, to the 1st of nuary, 1832, the new police force has apprehended no less than 72,824 persons on difent charges,—viz. 45,607 males, and 26,917 females. Out of this number 2,955 were mmitted for trial; 21,843 were summarily convicted before the Magistrates; 24,239 were charged by the Magistrates; and 23,787 drunken characters were discharged by the suintendants of police at the Station-House, after they became sober. From the above urns the police have apprehended on an average about 199 per day.

SPRING.—This season of the year brings with it a return of enjoyents, recollections, and anticipations which are pleasing to the reflecting ind. The winter is past, the summer approaches, and prolific nature bens to invite the admiration and wonder of man. The weather, this year, s been unusually mild, and hence many articles of agricultural produce ve been much lower in price than was expected. The prospects of other harvest are flattering, and I trust the supplies of a kind Providence ill be sufficient to meet the wants of man and beast. How pleasant to el the warmth of the genial ray, to take one's walks in the fields, and to hale the pure and fragrant breeze of nature! When we survey the lds, the woods, the rivers, and every living thing, ought not the enquiry every mortal to be—who made all these things? and to whom shall we fer the sacrifice of praise for the portion allotted us? Alas! insane mor-l! who art thou that treadest the solid earth; that enjoyest the air and

light of heaven; that beholdest thy food springing before thy eyes, and with the power of vision canst view at thy pleasure the surrounding scenery of the creation—who art thou, after all, that never liftest thy eyes or lips to heaven; that never feelest a sacred glow of thanksgiving to the Creator and that never speakest of his glory to others? Infidel man! Thou admirest the beasts and birds, the flowers, and plants of the universe, but never admirest or adorest the hand that made them!—Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men!

Man.—"The proper study of mankind is *man*."—Amongst many other wonders is that of the disposition of our species to prefer almost every other subject of study to *themselves*. It seems as though we are ready to soar to the heavens, descend to the depths of the earth, traverse the endless track of the ocean, or analyze all nature, but are backward in the simple task of *knowing ourselves*. Man is fearfully and wonderfully made, and whether in reference to his body or his mind—to his physical, mental and moral capabilities—to his individual or social being—to his passions, prejudices, and pursuits—to his present state or future destiny, I conceive, he is the most interesting object in the world. I merely mention this to induce parents and teachers, in assigning the studies of youth, not to overlook the noblest of the works of God—man, made after his own image.

Reform Bill.—This all engrossing subject now draws near to a close; it has been sanctioned by *five* decisions, three in the Commons and two in the Lords; and will any person venture to fear that the next division will mutilate or destroy it? It cannot be. No one can believe in the *rejection* of the bill; and the fear of mutilation as to its principles are equally as groundless. The people will soon have a voice in electing the members of their own house, and I wish they may proceed to this with judgment and sobriety; choose men of patriotic principles, and unimpeachable character; and in the process of election, exhibit in themselves an example of those virtues, the want of which are so often lamented in Members of Parliament.

The Easter Due's Bell.—In courtesy, I cannot do less than pay my respects to this holy, hallowed, heavenly, and acceptable invitation, presented by our kind Vicar. His affection for the Church and his wish to promote the harmony, peace, and good will of his parishioners, are so conspicuous; and the demand itself accords so well with all our notions of justice, religion, and propriety, that to refuse to pay would be almost to commit the sin which will never be forgiven. There is, moreover, much condescension in waiting day after day at the vestry; in going even to meet the devout offerers to the extremes of the parish; and so much

ildness and civility in the *gleaners*, that all hostility, which has for some me been gradually subsiding, is now likely to be done away! How leasing it must be to the pastor, to see the devout and free-will offerings f his flock, pour in such abundance! So accordant is it with my views of ristianity, and so anxious am I to act consistently, as an example, that expect, instead of paying my dues in the vestry, I shall be honored with ne opportunity of making a public offering! Malignity, however, has no ounds, and to gain their point, the opposite party has the audacity to af- rm that out of a population of forty thousand, not more than ninety-nine an be found who give "cheerfully." Though to be sure, a pint of le, given as a receipt, where the sum scarcely exceeds the value, is calcu- ated to mend the matter. Large profits, of course, admit of large dis- ounts.

J. L.

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n Address to the Proprietors of Cotton Mills, on the Moral and Domestic Condition of the Working Classes. Published at Bury.

I have been favoured with the perusal of a threepenny pamphlet from Bury, with the above title, and have read it with great pleasure. I should rish to see the plans of the author in full operation, and hope that suitable eans will be taken to put the pamphlet into the hands of those for hom it was written. The anonymous writer appears to be a man of the times; and it is only by such coming boldly forward, that the eforms, so much wanted, will have any chance of being carried into effect. he following extract from the introductory part of the pamphlet will serve s a specimen, and for a clear developement of the plan for bettering the ondition of the working class, I refer my readers to the work itself.

"The condition, particularly the moral condition, of the working clas- es must, to the thinking mind, be at all times an object of deep and serious oment; but it must be so in an especially high degree at a time like the resent, when the bands of society seem loosened, and the social compact ppears threatened with utter dissolution.

"In a district so densely populous as this neighbourhood, where the hysical strength of the working classes is incomparably greater than that f their superiors in rank; and where property is collected in immense asses, and capable of quick and easy destruction, it cannot be trifling, it annot be time lost, to consider upon, and suggest means which would nd much to improve the moral and domestic condition of our people, to iminish many of their miseries, to add to their comforts, and consequently o make them better men, better servants, better citizens."

Communications.

To the Editor of the Moral Reformer.

Sir,

The evils and remedy of Intemperance have already been discussed in the pages of the Moral Reformer. Its immorality and vast miseries you have repeatedly exposed. Two of your correspondents have defended the principles and machinery of Temperance Societies, which have afforded a formidable barrier against the devastating progress of this "demon of mischief." Though they have done much good, they are capable of effecting still more. To promote this grand design, I hope you will continue to advocate their cause in every possible way.

One of the fundamental principles of Temperance Societies is abstinence from distilled spirits, except in cases of medicine, and wherever they are formed, this must be considered the only sure basis on which their stability and success must rest. With this should ever be connected the steadiness and consistency of its members in the use of all other liquors. A member of the Temperance Society may drink wine and malt liquor moderately. But let not any person suppose because the interdict is only laid on the use of spirits, that wine and beer, though intoxicating liquors, are altogether harmless. Their utility as common beverages is, I am aware, scarcely ever questioned. Many of the friends of Temperance Societies are afraid of touching the question which affects the moderate use of wine and beer. Ardent spirits are more mischievous in their tendency than either, and on this account they are prohibited. Yet are there no reasons why we should abstain even from wine? Is there no danger even in the moderate use of beer? These are questions, which deserve the serious attention of every member of a Temperance Society. There may be strenuous advocates for abstinence from spirits who think they may daily drink a moderate quantity of wine with perfect safety. If there are any such, I ask their attentive perusal of the following facts. Let not any suppose that I am about to propose that Temperance Societies should make abstinence from wine a condition of membership. In the present state of things it would not be advisable. My object in bringing the subject forward, is to state a few things which may not be generally known.

"Alcohol," says Dr. John Pye Smith, "obtained in its most concentrated state by repeated distillation, if swallowed, would be rapidly fatal. But in brandy, rum, whiskey and other ardent spirits, *in wine* (especially the brandied wines sent to this country from Portugal and Spain,) *and in malt liquor*, it exists in intimate combination, or in looser mixture with different proportions of water and some minute vegetable particles, giving various odours and flavours. All these liquids are injurious to health, intellect, and happiness, in *proportion* to the quantity of alcohol which they respectively contain." How is alcohol formed? To this question the following extract from an excellent Essay on the Wines and strong Drinks of the ancient Hebrews, by Professor Stuart, of America, will be a sufficient answer, "Strictly speaking, alcohol is generated by fermentation, from almost any liquid

bstance which contains *saccharine* matter, such as the juices, fruits, sweet vegetables, ain, &c. It exists in a combined or compound state, in liquors obtained from these; and may be separated from this state, by *distillation*. The *original ingredients* from which it is erived, exist in grain, &c., in a condition entirely different from the alcoholic state. For xample; no assignable quantity of fruit or grain will produce intoxication. Nor will any uantity of liquor, newly pressed from grapes, apples, &c. produce intoxication. The rea- n of this is, that *alcohol*, as a separate substance of an intoxicating nature, is not yet form- d, or has no distinct existence. But ferment the liquors derived from fruits and grains, nd then the development of alcohol is distinct and perceptible." At page 13 of the Essay, n comparing the wines of Palestine and those of his own country, he observes, "What the mple wine of Palestine was, we have no reason to doubt. It was the mere juice of the rape, fermented and purified. This of itself could never have been a very strong liquor; at east scarcely any kind of grape will of itself make a strong liquor. In its highest state it omes far short of what we call ardent spirit. Indeed it cannot properly be ranked un- er the denomination of an intoxicating liquor, in the usual sense of this appellation." Were our wines of this kind there would be very little objection to their being moderately sed. How far this is the case, the "analysis of spirituous liqours and wines, by Mr, Brande, one of the most celebrated practical chemists in Europe," will shew: "It created reat surprise, even among chemists, to learn that Madeira, Port, and Currant wines, *ontain nearly one quarter part of alcohol*; i. e. that they are nearly one half as strong as brandy nd rum; and that Sherry, Lisbon, and Malaga wines, approach very near to the same tandard. Even Claret and Champaigne are about one quarter part as strong as brandy. he great difference then between the wine mentioned in Scripture and those sold in our ountry, is one reason why many friends and supporters of Temperance Societies who "in- ist on rigid abstinence from distilled spirits, earnestly desire that the same practice should e extended to the stronger class of wines." For an ample discussion of this deeply inter- sting question, I would refer the reader to the Essay itself, which has been re-published in his country with a Preface by Dr. Smith.

At page 348, vol. 1, of the Moral Reformer, there is an excellent letter on the design nd utility of Temperance Societies, by one who signs himself "A member of a Temperance ociety." The writer very judiciously thinks that "amongst the labouring classes in coun- y places, the prohibition of ardent spirits is only a partial remedy, as the great mass of runkards are produced by drinking *ale*." I perfectly agree with the writer of the letter, nd am more than ever convinced that wherever Temperance Societies are formed, in such laces, the fundamental of abstinence from spirits should be connected with a rigid adhe- ence to Temperance in the use of other liquors by its members. This might be done by ll the members agreeing never to enter a public-house or beer-shop except on business. One way to escape temptation is to avoid the public-house and public-house companions ltogether. I know that malt liquor is, by far the greatest part of the community, consider- d as useful, and even indispensably necessary for health and strength when a person has labour. If you call in question the correctness of this opinion, you are immediately told, that if you knew what hard work was, you would know that a working man could not et through his work without the assistance of ale or spirits." But this is not the way to ecide the question; we must appeal to facts and to the opinions of men who have studied and searched the subject.

I have known labouring men who have daily drunk four or even six and eight pints o ale a day, under the deluded notion that this quantity was necessary to enable them to per form their labour. It is the practice of moderate drinking, and the generally received opi nions of the strengthening qualities of beer, which have led many thousands into the sin o Intemperance. The latter cause may only, in many cases, be a mere pretext for the indul gence of a beastly appetite.

I am aware that it would be impossible to "confine mankind to one simple dish, an their drink to the clear water of the brook." And though my reasons for supposing thi "cursed beverage," as Franklin terms it, almost if not altogether useless as a daily drink may not be sufficient to convince every one, they may be the means of inducing some to la aside its too frequent use.

In your address to the working classes last year, you made what was to my mind th following pleasing declaration: "So shocked have I been with the effects of imtempe rance, and so convinced of the evil tendency of *moderate* drinking, that since the com mencement of 1831, I have never tasted ale, wine, or ardent spirits. I know others wh are pursuing the same resolution, and whose only regret is, that they did not adopt thi course twenty years since." Water has for some time been my only beverage. For per sons whose occupations are sedentary, I am fully convinced it is the best. The onl question then is, whether beer is needful for the working man or not? It is allowed b Dr. Fothergill, "that nature has pointed out that mild and insipid fluid, water, as the uni versal diluent, and therefore most admirably adapted for our daily beverage." Again, a all malt liquors contain alcohol, which, as we have seen, is the product of fermentation and as they are injurious, "*in proportion* to the quantity of alcohol which they respectivel contain," we ought not hastily to come to the conclusion that they are more wholesom than water. Indeed, we may fairly infer, malt liquor is unnecessary for a person in healtl I do not say, they afford to the system no nutrition; but it should be remembered that thi arises from other ingredients, and not from the alcohol which it contains. "Sugar is, says Dr. Drake, "the indispensable material out of which alcohol is formed; and it melancholy to reflect on the misapplication of art in converting one of the most pleasan harmless, and nourishing substances in nature, into a bewitching poison."

Dr. Willich, a writer on diet and regimen, says, "There is no instance on record any person having injured his health or endangered his life by *drinking water* with his meal but *wine, beer*, and spirits have generated a much greater number and diversity of patien than would fill all the hospitals in the world." Professor Edgar also says, "It is now b fore the world, as the result of a multitude of experiments, that the human constitution ca bear longer and more easily intense heat and cold, hard labour, and severe privation, wit water as the only drink; and farmers, mechanics, and shipowners who wholly discount nance the use of ardent spirits, have received satisfactory evidence of the excellence their plan." In support of this assertion he adduces the following fact: "An emine medical practitioner of this country says, 'Of more than a hundred men in a glass manufa tory, three drank nothing but water, and these three appeared to be of the proper age while the rest, with scarcely one exception, seemed ten or twelve years older than the proved to be." The following interesting statement, made by Dr. Franklin in the accou which he has left of his life, is exactly to the point. Whilst in London he obtained em ployment in the large printing house of Watts, near Lincoln's Inn Fields. He state: "On my entrance I worked at first as pressman, conceiving that I had need of bodily exe

ie, to which I had been accustomed in America, where the printers work alternately as mpositors and at the press. I drank nothing but water. The other workmen, to the mber of about fifty, were great drinkers of beer. I carried occasionally a large form of tters in each hand up and down stairs, while the rest employed both hands to carry one. ey were surprised to see, by this and many other examples, that the American Aquatic, they used to call me, was stronger than those who drank porter. The beer-boy had fficient employment during the whole day in serving this house alone. My fellow-esman drank, every day, a pint of beer before breakfast, one between breakfast and nner, one at dinner, one again about six o'clock in the afternoon, and another after he had ished his day's work. I endeavoured to convince him that the bodily strength furnished the beer could only be in proportion to the solid part of the barley dissolved in the ater of which the beer was composed; that there was a larger portion of flour in a penny af, and that consequently if he eat this loaf, and drank a pint of water with it, he would rive more strength from it than from a pint of beer. This reasoning, however, did not event him from drinking his accustomed quantity of beer, and paying every Saturday ght a score of four or five shillings a week for this cursed beverage; an expence from hich I was wholly exempt." His example, however, prevailed with several of them to nounce their practice of bread and cheese with beer. After a mature consider-ion of all these statements, I can come to no other conclusion than that beer is a xury, and wholly unnecessary as a common beverage. Against this conclusion it is pro-ble some may cite a passage of Scripture to sanction the moderate use of strong drink. Prov. xxxi. 6, after the writer had said, "It is not for kings to drink wine, nor for inces strong drink," he goes on to say, "Give strong drink to him that is ready to perish, d wine to those that be of a heavy heart." In other words, let strong drink be taken as medicine, not as a matter of luxury or pleasure.

I have already extended this article much further than I intended. I was doubtful hether the subject would suit your pages; as it is however decply connected with the eration of Temperance Societies, I thought the discussion of it might not be deemed compatible with the character of the work.

Yours respectfully,

March 27th, 1832. JUVENIS.

To the Editor of the Moral Reformer.

Sir,

I have been a reader of your magazine from the commencement of the work, d can assure you, that in your efforts to expose and correct the prevailing vices of the esent day, you have my most hearty concurrence. And were you to point out the im-oprieties of the denomination to which I belong, or even my personal faults, so far from ing offended at your boldness, I should deem it my duty to esteem the man who renders e any assistance in becoming more conformed to the true Christian character. Do not herefore suppose that any irritation of feeling induces me to notice a note that appears in e Moral Reformer for April, 1832, and thus to request that, in candour and justice, you ill admit a few remarks upon it.

The note to which I refer is one that alludes to an "ordination at Accrington," and I ar, from the manner in which it is expressed, that the impression may be made on your

readers, that the parties connected with the Dissenting Church at Accrington are still favourable to the practice which that note so justly condemns. Unless that ordination was about twenty years ago, it must have been that of my predecessor or my own. The latter I think it could not be, for I have no recollection of your being present, nor did any stranger (to my knowledge) pay for his own dinner. If it was the ordination of my predecessor, Mr. Jackson, you will, no doubt, rejoice in being reminded that he is now one of the most active agents of the Temperance Society.

The practice, now become common among Dissenters, of having public dinners at ordinations, and wines, spirits, &c. brought upon the table afterwards, and in some cases healths or toasts, or if not those, yet what is equally objectionable, trifling conversation and speeches, is a practice which I deeply deplore. And generally, on such occasions, I have run the hazard of being censured for my singularity by avoiding the public dinner because there is, at least, the appearance of evil about it, and truly I fear much more than the appearance. Whether the religious part of the services on such occasions are always conducted on the most scriptural principles, I will not now discuss; but certainly it is high time that the irreligious part should be laid aside by those who avow their attachment to primitive Christianity. One can scarcely resist the idea, that ordination days are divided between two Gods. The former part of the day, prayers and other services are offered to the God of heaven; but perhaps if Paul were to revisit the earth, and to be invited to the afternoon services, he would be ready to conclude that these are the service of them "whose god is their belly." Let my fathers and brethren pardon me, if I recommend that, on ordination days, the ministers present abstain from all regular dinners, much more from all sumptuous ones. Let a little coffee or tea, or at most a little beer with bread and butter, or cheese, or cold meat, suffice for refreshment, when refreshment is needed. I know one person that, during the interval of worship, not choosing to attend the public dinner on a similar occasion, nor to crowd the house of a friend, has walked half a mile out of the town, got a bowl of boiled milk, paid a few pence more than was demanded for it, left the good woman of the house pleased with her guest, and returned much better satisfied than if he had dined on turkey and plum pudding. I hope your ministerial readers will forgive me if I also suggest that it would be proper on all occasions for them, and especially on those superlatively solemn days on which persons are set apart for the service of God, to carefully abstain from levity and nonsense. Your remonstrance was answered by "a hearty laugh!!" I am sorry for it; but I can believe it, and can suppose the effect of such mistimed laughter. Ministers are often complaining of the little effect produced by their labors, and the prevalence of vice in spite of the thousands of sermons delivered; but the truth is becoming daily more obvious, that we must adopt the apostle's advice if we wish successfully to oppose iniquity: "Be thou an *example*—take heed to *thyself*." "THE SINS OF TEACHERS ARE THE TEACHERS OF SINS."

Yours truly,

J. H.

The ordination referred to was "about twenty years since;" and I am glad from the communication to learn that better practices have since been gaining ground.—EDIT.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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THE SUBSTITUTION OF KINDNESS AND REWARDS FOR SEVERITY AND PUNISHMENTS.

THOUGH in many instances man is a creature of habit, yet it must be allowed that he frequently acts from motives; and when we attempt to supply these, how desirable it is that they be of the right kind. With the liberty of finding fault should be coupled the suggestions of a honest mind, and the actual application of the best means of reformation. Discarding those severe means which have long been tried in vain—at which the human mind constantly revolts—let motives of a new character be supplied, in order to gain the object. Let gentleness, kindness, and rewards be substituted for passion, severity, and punishments. Let the pleasures of hope take the place of the terror of suffering.

I am not intending, in this paper, to advert to the high motives supplied by religion to influence the actions of men, but more particularly to mark those which are in constant operation in civil society, and which, so far as morality is concerned, may produce important results, either good or bad.

However diversified the motives of men may be, those upon which we work may clearly be ranged under two heads — hope and fear. Promises and threatenings, in their various forms, are the parents of these; and it is to the excessive use of the one, and the comparative neglect of the other, that I wish to draw the attention of the public. It is true, there is a class, though very limited in number, who, independently of allurements or threats, of persuasion or dissuasion, may be acted upon by a simple statement of duty, and who seem to take a pleasure in doing good for its own sake. However, taking society at large, hope and fear are the general springs of action; and even where reason is most matured, these motives are not entirely unnecessary.

I have carefully watched the means usually adopted to induce others to do their duty, and I am sorry to say, that where a superiority of power exists, that of menace and punishment is usually adopted. In almost every department, there are threats, but no promises; punishments, but no enjoyments; fines, but no rewards. The voice of vengeance

sounds in every circle, and is the prevailing force by which men are impelled to do their duty. Satisfied that a bare definition of duty will not generally secure its performance, whether is it better to leave men to their own choice, beset, as they are, with enticements to evil, and then to punish them for doing wrong, or to offer such attractive rewards as will lead to duty, emulation, and effort? In all cases where an object is to be gained, we should use the likeliest means; and that of severity, terror, and coercion having obviously proved ineffectual, I think we shall do well to adopt a milder course.

Children, of all others, on account of their age, have to be stimulated to their duty: but what are the means usually adopted? From the moment the child is capable of distinguishing the indication of gesture, or the tone of the mother's voice, threats and furious protestations are the means made use of; and long before this, if the poor infant be restless and troublesome, although the effect of sickness or pain, how often are these monsters like mothers seen shaking the child, throwing it down on the bed, and beating it severely! Towards those who can run in the streets, and are capable of mischief, "Oh! I'll give it thee, thou bad thing"—"If thou *does* not come in, I'll warm thee"—are threats which constantly meet our ears; and it is really distressing to know, that scarcely anything but threats and punishment are adopted to induce children to do right. The constancy of these threats, their being uttered in a passion, and on every occasion of irregularity, and frequently not put into execution, tend to neutralize their effect. Without the influence of either persuasion or rewards such conduct tends to beget a servile or dissembled obedience, and a secret hostility to parental authority.

The same spirit is acted upon, generally, by masters towards their servants; and hence the want of cordiality, the selfishness, and opposition which so generally prevail. A kind and generous master is sure to produce an obedient and faithful work people; but tyranny and oppression are sure to lead to perfidy and resistance. Whilst servants are exhorted "to be obedient to their masters," and to serve them "not with eye service, as men pleasers," masters are also commanded "to forbear *threatening*, knowing that they have a master in heaven, and that there is no respect of persons with God." In most of the mills and workshops, a system of "fines" is adopted; but against this there is no system of "rewards." The same may be said in reference to weavers: for bad work they are "bated," and I don't say improperly; but they are not "rewarded" by an extra payment when their work exceeds the standard.

In the articles of all our clubs and societies the same spirit is extensively diffused. "He shall be fined"—"he shall be fined" so much—if he does this, or does not do that, occurs almost in every page. Now though the object of the framers of these rules is good,—to secure regularity and obe-

lience,—yet is it not lamentable, that the prevailing character of men hould be such as to render them unmanageable but by the fear of fines, nd that no attempt has ever been made to govern a society by the nobler rinciples of a consciousness of duty or the hope of reward? This circumtance alone stamps our characters as the *lovers of money* more than any hing else; for it seems nothing can stimulate us to duty but depriving us f our idol. Instead of having to drive men, like mere animals, to their uty, how pleasing it would be to see them rise above the influence of fear. nd though selfishness might be enlisted by the offer of pecuniary rewards, would still be selfishness in a more pleasing garb. Though the expense the same, who does not prefer the fire that burns cheerfully of itself to iat which requires to be forced by the constant operation of the bellows?

Why is it that many children dread to go to school, and view the approach of a holiday like a deliverance from prison? Because severity and unishments are the ruling principles of its management. Is it likely the ildren will love the person who governs them by stern rebukes, imperious rders, and repeated stripes? By such usage their minds become depressed id contracted, their hearts callous, and their demeanour that of fury and olence. With a tyrant for an example, the children also become tyrants their turn, and, in the absence of the master, thrash and coerce the unger scholars who offend them. "If you don't silence I'll rattle your des," is the edict of the country schoolmaster, and after brawling out riously with a mere momentary effect, he takes the cane and "warms eir jackets." Even amongst the refined teachers of our large towns, ere is not only a sullenness of manner, which is discouraging to children, it a regular system of punishments, without any corresponding invention rewards. I am not sure whether correction could on all occasions be spensed with, for on this point all depends on the temper and qualificaons of the teacher; but I do happen to know one or two schools where e rod is never seen, and where the threat of corporeal punishment is ver heard. In these schools, a kind, conciliating disposition is evinced the teachers, and the happiness of the children is evidently the happiss of themselves. Every improvement is promoted by means which ord the greatest pleasure to the child, and every instance of merit is folwed by a corresponding reward. The family hearth and the school are e places where the minds of the children are first formed, and it is of the st importance that the discipline of both should tend to the development every kind, and generous, and amiable disposition. Let parents "forar threatening," and let teachers allure by their manner, encourage by ir promises, and secure the affection and good conduct of the children suitable rewards, and a good foundation will be laid for a better race of ngs than that which is now governed by terror. If I use a threat tords any of my children, I am never disregarded; yet the memory, I can

perceive, has no pleasure in retaining it: but if I promise one of my youngest boys an apple, if he be good, he scarcely ever forgets either the condition or the reward.

In the administration of the poor laws, where the sons and daughters of adversity, or the agents and victims of crime, come to solicit the compassion and relief of their more fortunate fellow beings, it is most revolting to one's feelings to notice the manner in which they are treated. The clergy were formerly the dispensers of the public charity to the poor; and though it directly comports with their office as Christian ministers, and is assumed by the law as their duty, yet they have relinquished the work to other hands. So unconcerned are they about the relief of the poor, that I have reason to believe that some in our town are ignorant of the place where the overseers' office is. The work, therefore, in many places, is either committed to paid servants, or to persons who seldom compassionate the distresses of the poor, or offer to them a word of consolation. The difficulties created, the impediments thrown in the way, and the abuse and severity used in connection with relieving the poor, are such as to produce the worst effects. In some country places, men are chosen for overseers who have no more feeling than a stone, and whose rudeness and vulgarity give them no claim to any class above the brutes of the field. Hence the seeds of terror and intolerance are liberally sown, and no wonder, considering the numbers of the poor, that a spirit of envy and revenge towards the higher classes should so generally prevail. I beg to say, distinctly, that it is the duty of every Christian man, who pays taxes for the relief of the poor, to see that the poor are relieved without being insulted.

The country has long been governed by the same evil spirit of oppression. Instead of the people being made happy; instead of their complaints being listened to, and their wrongs redressed; instead of securing their attachment to the laws by furnishing motives for obedience; instead of the government securing the affections of the people by distributing its favours among them,—the people have been goaded on to desperation by sanguinary laws, impoverished by partial enactments, and they now exhibit in their habits and deportment the dire effects of a coercive despotism. The people cannot be *driven* to obedience: let them be *enticed* by every rational motive; and let the poor man, as well as the rich, have a chance of distinction in his country. We do sometimes hear of honours being bestowed, of persons being knighted or created earls; but all these fall among the rich, and are seldom connected with a long course of the most useful service. The law to punish is made to reach every one; and could not an extension of favours, and marks of distinction of one sort or another, be brought within the reach of the working class? The government should ingratiate itself with all classes, and dispense its blessings among the great body of

e people. If a peerage is considered an appropriate mark of respect for me splendid deed, might not the emulation of humble individuals be ex- ted by the contrivance of some provincial honour? So little is there of is, that whether we turn to England or Ireland, it is obvious that a man's pularity is usually proportioned to the strength of his hostility to the easures of government.

Numerous as are the new acts of parliament which are passed every ssion, they are all evidently the emanations of the same compulsory spirit. Penalties" always form part of these bills, although "rewards" are never much as mentioned. The last bill which I had sent me was the reform ll, where I find, amongst other fines, the returning officer, wilfully dis- eying the provisions of the act, may be sued for "the penal sum of five ndred pounds." And any person personating another at an election, or ting twice, is liable to be fined "fifty pounds." I have just received a rm, requiring me to make a return of all the articles charged to the as- ssed tax, and I am threatened to this under no less a penalty than fifty unds; and it is not a little amusing, that if bachelors who send in their turns should omit to place the letter B against their name, they are also ble for this offence to be fined fifty pounds!

In the army and navy, though there is sometimes an advancement ac- rding to merit, the system adopted is that of punishment and terror. es it not give an appalling view of the discipline of violence, when man comes unmanageable by any milder means than the whip? Flogging, volting as it is, is but a strong exhibition of the spirit of the times.

Man, in a great measure, is the creature of circumstances, and hence, ile those with which we are surrounded are stamped with cruelty and rd heartedness, is it surprising that juvenile delinquency should so ceedingly prevail? As sure as the boy who hears English will speak glish, so sure will youth, unchecked by better influence, who are rrounded with the exhibitions of wrath, malice, and revenge, and who tness a ferocity of temper, and a recklessness of consequences, be led to itate them all. Does it not occur to the magistrates, the jury, and the ectators, at our quarter sessions, that if the youthful delinquents, who e so often before our courts of justice,—many of whom are sent beyond e seas before they reach the age of manhood,—had been early instructed, voured with a good example, and placed beneath some exciting arrange- nt of rewards for good conduct, that crime, in all probability, would not ve become their prevailing habit, and that cruelty and terror would not now ve claimed the prerogative of governing the age? Let any man make s observations as he goes along the street: if he pass a group of young en, their language is coarse, furious, and resentful: if they be boys aying at marbles or bounce ball, he will learn instantly by their nguage "what spirit they are of." There is a bitterness of tone,

and bluntness of accent, a ferocity of gesture, as well as a depravity o language, by which a great part of our working population are distin guished. And the women, when once excited, in whose bosoms all that i tender and kind ought to dwell, whose language should be soft and gentle and who are calculated by nature to heal the discords of society, are mor volatile in revenge, more copious in crimination, and more impatient o restraint, than our own sex. To be present at "a falling out" of two o these "spit fires" is to get a convincing specimen of the effects which th discipline of terror can produce.

Even the church has embraced the same principle. Instead of de pending on reason, persuasion, and the great benefits propounded in th gospel, compulsion has been the course pursued. At one time, the eye that could not see were put out, and the tongue that could not speak ortho doxy was condemned to silence. Sincerity, usefulness, and good conduct were no security to any one against the fires of persecution, if he could not swallow the faith which others had made for him. The same spirit yet reigns, and even in these days of discernment, more value is given to the *shade of an opinion*, received, perhaps, upon the authority of some divine, than to a whole life of sincere and active piety. Every heresy (so called) is denounced at our public meetings with a bitterness that ill comports with the charity of a Christian, and perdition is dealt out fluently against what at worst is only an error of judgment. "Let him be accursed," was the pious sentence of the church in olden time, which has been somewhat softened by the modern phrase, "let him be excommunicated." The liberal use of this threatening language is remarkable in the canons of the Church of England; and I am strongly inclined to think that the general want of a spirit of love and amity, and the prevalency of a morose temper, a threatening tone, and an intolerant demeanour, have sprung from the genius of religious persecution, which has so long prevailed among us. The following extracts will not only confirm the view which I have here given, but will serve to show by what sort of rules the Church of England is governed.

Whosoever shall hereafter affirm, that the Church of England, by law established under the king's majesty, is not a true and apostolical church, teaching and maintaining the doctrine of the apostles; *let him be excommunicated ipso facto*, and not restored, but only by the archbishop, after his repentance, and public revocation of this his wicked error.

Whosoever shall hereafter affirm, that the form of God's worship in the Church of England, established by law, and contained in the book of common prayer and administration of sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures, *let him be excommunicated ipso facto*, and not restored, but by the bishop of the place, or archbishop, after his repentance, and public revocation of such his wicked errors.

Whosoever shall hereafter affirm, that the rites and ceremonies of the Church of England, by law established, are wicked, antichristian, or superstitious, or such as, being com-

anded by lawful authority, men, who are zealously and godly affected, may not with any od conscience approve them, use them, or, as occasion requireth, subscribe unto them, *let m be excommunicated ipso facto*, and not restored until he repent, and publicly revoke such s wicked errors.

Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the apostles' rules, in the Church of England, and combine themselves together in new brotherhood, accounting the Christians who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be profane, and unmeet for them to in with in Christian profession, *let them be excommunicated ipso facto*, and not restored but the archbishop, after their repentance, and public revocation of such their wicked errors.

From the view which I have endeavoured to give of the character and roceedings of society, is it not most evident, keeping the attractions of eligion out of the question, that nearly all our social arrangements are alculated to excite those feelings which need to be subdued, and to leave ormant those dispositions which tend most to ennoble human nature, and o spread harmony and peace in the world. I would say, then, to parents, o teachers, to masters, to leaders in societies, to the government, to all— ake a general, an impartial view of the character and proceedings of ociety, and you will be satisfied that, instead of working upon the best elings of the human mind, and securing a free and cheerful obedience, e practice in this country, from first to last, is, to command, to threaten, d to punish. Let every one in his respective sphere, and especially toards those beneath him, be kind, and gentle, and forbearing; and in imulating to action, try to enlist all the better feelings of human nature.

As to the nature of the rewards which ought to be promised as stimunts to action, no difficulty will be experienced by those who are wishful act upon this system. They must be suited to the age, circumstances, tuation, and I may add, taste and temperament of the parties. If one esent does not succeed, let another be tried; and as invention has been full exercise to devise new modes of punishment, let the same assiduity applied to the discovery of new and successful modes of rewarding obeence. In all cases, the bestowment of a mark of respect upon one, if it possible, should not carry with it the degradation of any other. Emulaon may be encouraged; but when it is likely to depress the aspiring disosition, or to wound the feelings of others, its operations are injurious. is much better to induce boys to strive against time than against each her: to reward one for rising early in a morning, before a given hour, ill be found a better plan than to reward him for rising before his broers. A thoughtful father and a kind mother will easily find out rewards lculated to influence the minds of their children. In schools, an advancent in classes, a ticket of merit, small presents, an occasional holiday, or short jaunt of pleasure with the master,—any thing of this kind will do finitely better than the use of the cane or the strap. One of my boys atnds a school at which, as I hinted before, there is no severity, and it is

remarkable how happy he feels, what progress he makes, and how pleased he comes home when he has got a "ticket" or "a prime." Eight tickets make a prime, and a number of primes entitle the bearer to "a prize," all of which are distributed to the scholars at certain periods. Let a master give his good workmen, occasionally, a little over their wages, in consideration of good conduct, or show some decisive mark of approbation, and he will soon see the good effects. And, it has long been impressed upon my mind if the police, instead of employing men merely to pounce upon the lawless on the commission of crime, would act more upon the *preventive* system and devise a grade of honourable distinctions, founded entirely upon good conduct, they would succeed much better, and at a less expense, in securing the peace and good order of society. An old smoker, the other day, whom neither fine nor imprisonment, perhaps, would have induced to abandon his pipe, was promised, if he would give up the habit for a month, he should receive the present of a coat: he cheerfully accepted the offer, performed the condition, got his coat, and with it the great advantage of giving up the habit entirely. If every man who has either authority or influence would begin to substitute kindness for severity, and connect rewards with punishments, the character of society, at least for sobriety, civility, and proper decorum would soon be changed.

Though I have not treated this subject as a religious question, yet I beg to say that the *principle* is preeminently conspicuous in every part of the Bible; and no one can read that book without perceiving, that though punishment is denounced against the incorrigibly impenitent, it is the "goodness, and forbearance, and long-suffering of God that leadeth to repentance." The same authority which says to Israel, "If ye refuse and rebel, ye shall be devoured with the sword," first says, "If ye be willing and obedient, ye shall eat the good of the land." "Whosoever shall confess me before men, him will I confess before my Father who is in heaven," takes the lead of "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." "He that believeth shall be saved," is the promise; "He that believeth not shall be damned," is the threatening; and in no case do we find the one without the other either expressed or implied. God is not unrighteous to forget the work and labour of love of his people, and hence we should "not be weary in well doing, for in due season we shall reap if we faint not." These remarks intended to urge the adoption of a principle which ought to enter into the arrangements of almost every individual, I sincerely hope will be acted upon by every reader of the Reformer.

Let me just add, that after the example of our heavenly Father, if the wicked turn away from his wickedness, like the prodigal in the parable, he ought to be welcomely received. I say this in reference to the conduct of many in society, because I have often been led to notice, that if persons

men or women, happen to have lost their characters, all the world—many of whom in other respects no better than themselves—are ready to turn their backs upon them; and feeling that all hope of regaining the esteem of mankind is gone, these unfortunate individuals often abandon themselves to the unrestrained commission of vice. Let the pitiful tale of the juvenile delinquent, the emaciated frame and heart broken sighs of the habitual drunkard, the penitential tears of the victim of seduction, not only excite in our breasts a feeling of compassion, but lead us not to be ashamed of their company, or to refrain from those expressions of friendship which may be the means of securing their complete reformation. Never should we forget the tears of him who, remembering its wickedness, wept over Jerusalem, and who came "not to call the righteous, but *sinners* to repentance."

CLERICAL PRESENTS.

My opinions as to the public conduct of many persons who profess to be ministers of the gospel are well known; yet I cannot resist the opportunity which the recent appearance of certain paragraphs in the papers affords, of drawing particular attention to a practice which seems to be gaining ground—that of making splendid and public presents to ministers of "purses of gold," "silver cups," "massive pieces of silver plate," &c. upon the ground of "respect for their private character, and the satisfactory manner in which they have performed their religious duties." I think the New Testament will bear me out in asserting, that a minister of Christ ought neither to desire nor receive, in consideration of his services, either wealth or worldly honours. Christianity is the most extensive system of benevolence that ever was made known, and every agent in carrying forward its objects is supposed to be disinterested, and looking only for that reward which is promised in heaven. Attend to the example of Jesus; look at his apostles, and notice their uniform rejection of worldly honours, although their cause (could it have admitted such auxiliaries) would have been much more likely to prosper by the admission. Religion (modified to suit the purpose) has now become the plaything of the opulent classes, and what can they do less than reward, in a suitable manner, those who please them? If teachers *laboured* like the apostles, who are compared to ploughers, thrashers, shepherds, soldiers, and labouring men, as a matter of necessity they must be maintained; but there is a vast difference betwixt this and making their office a pecuniary speculation, or defacing its spirituality by clothing it with the honours of the world.

Religious teachers, from their professed connection with another world, and from the solemn subjects upon which they are forced to dwell, gain an ascendancy over men's minds which no other class of persons can

command. Religious instruction, given by an active, a zealous, a consistent teacher, seldom fails to draw forth the respect and admiration of the hearers. Reason approves of this, but superstition makes a bad use of it. The history of the church abundantly displays the unlimited confidence which has been placed in the clergy, and the unbounded liberality exercised towards them. And who is there, judging from every day facts, that will not say that this confidence has not been misplaced, and this liberality badly applied; and that, in general, the infusion of wealth has been the means of retarding and corrupting religion? Money, however, is yet the everlasting cry of ministers and their friends, though it is obvious, from Scripture and from facts, that the *no money* preachers have been the instruments of doing the most good. If religion consisted in giving to young men a liberal education and the accomplishments of a gentleman,—in building splendid places of worship, and ornamenting them after the fashion of the world,—in arranging, numbering, and letting off the pews, like cottage houses,—in affording a good seat for the rich, and the poor a seat behind the door,—in providing a fine-toned organ, and sweet musical instruments, animate and inanimate,—a dashing preacher, with gown and bands, a well dressed head, and the display of a gold ring upon one of his fingers,—in his seclusion from the bustling and busy scenes of life, and the mere performance of his Sunday duties, and a few visits through the week to his friends,—in draining all the money that can possibly be raised for the chapel and the minister, to the neglect of the poor—if religion consist in these things, then what we see passing before our eyes is in character and those who are most zealous in supporting them—those who want a ministry equally as respectable as any of their rival sects, do well to give a good finish to their merits by presenting the man of their choice with "a purse of sovereigns." For many years I have had an opportunity of reading the Evangelical Magazine; and if all the letters, essays, and paragraphs which have appeared in that work, intended to stimulate the people to be more liberal, to *increase* their *giving* to ministers, were collected, I wonder how many volumes they would make. Like "foreign intelligence" in a newspaper, though without a title, it seems to be a standing article, and for which, no doubt, the publishers receive the gratitude and best wishes of their clerical readers.

The following are a selection of clerical presents. I do not suppose they are extraordinary instances, but are those which I have just happened to note down, three of them within a week.

The parishioners of Aldingham, near Ulverston, have presented a splendid silver cup to the Rev. J. Sonard, D. D., rector, as a token of respect for his unwearied exertions in his religious duties, and his munificent charity to the poor and needy.

A purse, containing a hundred sovereigns, was presented to the Rev. Herbert Allkin, one of the curates of the parish church of Ashton-under-Lyne, as a token of the esteem an

respect for his private character, and the satisfactory manner in which he has performed his religious duties.

We have been much gratified by inspecting, at the shop of Messrs. Ollivants, a massy piece of silver plate, which has been prepared for presentation to the Rev. R. A. Rawsthorne, A. M., Rector of Warrington, as a token of the respect and esteem in which that gentleman is held by his parishioners. It consists of a richly chased candelabria, nearly three feet high, which, by a most ingenious contrivance, may be converted at pleasure into an epergne, or may be so arranged as to answer the double purpose of epergne and candelabria at the same time, without affecting the beauty of either. The base of this splendid piece of plate is triangular, and in one compartment are engraved the arms of the reverend gentleman, with the motto, "*Fortiter et Fideciter*," while the other two bear an inscription, of which the following is a copy:

"Presented to the Rev. Robert Atherton Rawsthorne, A.M., by his parishioners and friends, in testimony of their high respect and esteem for his public character and conduct, as well as his private worth, evinced in a benevolent and conscientious discharge of his clerical duties, and in an uniformly kind and conciliating deportment to all classes, during the twenty-four years he has filled the office of Rector of Warrington.—January, 1832."

Each of these compartments is surmounted by a female figure, of classical design and exquisite finish, bearing a wreath which surrounds the pedestal, and adds to the beauty of the whole. The value of this elegant present is about £180. We understand that a public dinner will be held on the day of the presentation, but we have not heard where the ceremony is to take place.—*Manchester Courier.*

The Rev. Robert Jack, D. D., minister of the chapel in Manchester connected with the Secession Church of Scotland, has been presented (October, 1825) by his congregation and others with the sum of *six hundred guineas*, as a testimony of their respect for his character, and of their gratitude for his long and able ministrations among them.

A piece of plate, for which £228 was subscribed by the church of the Rev. John Clayton, was presented on new year's day (1827) by the Lord Mayor, of which the following is a description:—It consists of a vase, and two waiters. The vase is of silver, richly gilt in dead and burnished gold, 21 inches high, and weighs 223 ounces. The cover is surmounted with the Acanthus leaf, upon which stand the three characteristic virtues, Faith, Hope, and Charity. Beneath is a wreath of palm leaves, and at the edge a bold border of flowers and scrolls. The body occupied on one side by a bas-relief copy from Raphael's cartoon of Paul preaching at Athens, and on the reverse is the following inscription, in various styles of writing:

"To the Rev. John Clayton, who for forty-eight years sustained, with distinguished acceptance, fidelity, and usefulness, the interesting and responsible office of pastor of the church and congregation assembling for divine worship at the Weigh-house meeting, Little Eastcheap, this tribute of affectionate regard was, on his retirement, presented by the people of his charge, in testimony of their love for his person, of their veneration for his character, and of their gratitude for the many advantages, intellectual, moral and spiritual, which, by his instrumentality, were conferred upon them by the great Head of the Church. A. D. 1826."

The *reward* which ministers ought to look for, like the work which they ought to perform, seems to be grievously mistaken. In the infidelity of our hearts, we are apt to take the same view of religious teaching as we do of the duties of any other profession, and that it is to be rewarded with *money*.

This notion prevails extensively, and is one amongst many other infidel notions acted upon by religious people. If there *be* a heaven, and if ministers are to be rewarded there, why should it be anticipated by the substitution of the very thing which, more that any other, tends to lead our minds from this "exceeding great reward?" "For me," says Paul, "there is laid up a crown of righteousness, which the Lord, the righteous judge, shall give at that day;" and Peter, to stimulate the pastors of the flock, tells them that "when the chief Shepherd shall appear, they should receive a crown of glory that fadeth not away." It is enjoined that those who are appointed over us in the Lord should be "highly esteemed for their work's sake;" but really the presentation of "purses of gold," and massive "pieces of plate," as well as the attending "ceremony," are quite out of character with that kingdom which is not of this world.

Is it not to be feared that pride, ostentation, and worldly honour have more to do with these offerings than real religion? If but a few influential men, who in consequence of their riches are generally leaders in a cause, begin a subscription for a minister whom they delight to honour, others are induced to join them for decency's sake; and many a poor, honest-hearted Christian sits silently by, though he heartily disapproves of the practice. Such services as the above not only divert the attention of professors from the interests of the poor, but absorb the means by which they ought to be relieved. God has repeatedly commanded us to remember the poor—to visit the fatherless and widows in their distresses, but never to spend our means in rewarding that which he himself has promised to reward in heaven. It is not only a wrong application of our money, by which the poor are likely to be neglected, but it is a practice which is likely to minister to the pride and vanity of the ministers themselves. But the fact is (and this I mention last that it may not be forgotten) that there are so few ministers moving in a high sphere, who are distinguished for their merit and their usefulness, that when an exception is met with, the people cannot repress their admiration of his character and services: such men are so rare, that a person of comparative merit becomes almost adored. As to the poor mechanic parson, who, like the fishermen apostles, is labouring hard, unnoticed by the wealthy, the people with whom he associates have no plate, "richly gilt in dead and burnished gold," to spare; nor has he so low a view of the value of spiritual blessings, and the rewards of a faithful minister of Christ as to acknowledge any connection betwixt his labours and the perishable honours and riches of the world.

SELLING THE CHURCH.

It is astonishing how long a nation may have made up its mind upon certain points in dispute before circumstances afford a favourable opportu

nity for testing its decision, so as to give general satisfaction that it ought to be acted upon. Such an opportunity has recently occurred as to reform, and could the question as to the "separation of church and state" be as fairly tried, I should be confident of the same result. An ascendant church, maintained by compulsory demands upon those who hate it, is an outrage upon public opinion, and, like the feudal system, was sure to give way before the march of reason. Indeed, the public mind is so made up on this subject, that one feels almost ashamed to attempt to reason upon it: the force of facts which have recently occurred has completely decided the dispute. The following anecdote shows, that if there be any difference of opinion, it must be among the immoveables—the old women who never see the light. It was told me by a humourous friend of mine in Manchester, whose word is a voucher for its truth. "On a journey some time ago," says he, "I had occasion to stay at an inn where there was a number of commercial gentlemen. I was rather late for tea, and entering just after they had begun, I appeared as if I were in a bustle. 'What is the matter?' cried one of the party. 'I have some very important business in hand,' said I, 'and which I am obliged to push on with all possible speed.' 'Pray what *is* the matter?' 'Why, Sir, I am going to sell the church.' 'Sell the church!' replied the inquirer, when a profound quiet came over the tea table, every one being anxious to hear the explanation. 'Yes: I will give you the plan. I am not instructed to interfere with the faith, formularies, or offices of the establishment; but I am commissioned to dispose of every thing in the shape of *church property*, and apply the proceeds towards the liquidation of the national debt, with only this reserve, that I am to secure the life interest of every man now in office. In the first place, I take all the BUILDINGS, and dispose of them to the highest bidder. The TITHES are next to be offered to the landowners at a reasonable price, and where an agreement cannot be come to, such other arrangements to be made as will prevent the invasion of the corn fields for tithe, and secure the value of it to the state. Then I proceed to sell the ECCLESIASTICAL ESTATES and GLEBE LANDS, and shall sell them also, and apply the proceeds to the same purpose. Whilst I shall thus be able to relieve the burdens of the country, and ease it of a considerable amount of debt, I shall also be doing one of the best services to the cause of pure religion.' Profound silence was kept while I made this statement, and at the close, the whole company agreed, without a single dissentient, that the plan was excellent. Finding my notions received so much beyond my expectations, I thought I would try it again. On the railway, I gave out the same statement, when I met with the same *unanimous* support. Travelling with the coach some time after, I made the same experiment, and with the exception of one person, who after some little debate gave in, the passengers all concurred in my proposition. I was astonished at the result, for though I was aware that great dissatisfaction existed as to the church,

I did not calculate that so bold a proposition would be so generally approved of."

The present parliament is too near its close, and, in fact, liberal as it is, cannot be expected to do justice to the subject. But I earnestly entreat the people of Preston, Blackburn, Rochdale, Bolton, Bury, Wigan, Ashton, Oldham, Stockport, Manchester, Liverpool, Lancaster, Kendal, Leeds, and Birmingham (in all of which places the Moral Reformer is circulated) to make the separation of church and state a distinct condition of giving their support to any person who offers himself as a candidate for their suffrages at the next election, and also to publish their determination to do so to the whole kingdom. I am actuated by no feeling of hostility to the church party, but simply from a desire to remove a great cause of oppression, vice, and hypocrisy. May peace and prosperity attend the devout churchman, but may he never be a party to deprive his neighbour of the same blessings!

INCIDENTAL TEACHING.

No method of teaching children is so pleasing and profitable as that which is connected with passing events. Abstract reasoning requires too great a stretch of the mind to be interesting to children: they delight in facts and incidents, and upon these, as they occur, much useful instruction may be conveyed. The following, being substantially what occurred in my own hearing, may serve as an illustration. The father and six children were seated together to receive the morning lesson. On these occasions their little complaints are laid before him, for it is his request, if they cannot adjust their differences peaceably among themselves, they are to bring them to him. "Our John," said the youngest girl, about three years old, "stole Peter's whip." "And what name do you give to such an act?" inquired the father. "Robbery," answered an elder boy; "but I don't think he meant to steal it: they were only playing." "I hope not," resumed the father, "but you ought to know that to steal a whip is not less robbery than to steal things of greater value. We should be content with our own things, and never covet nor desire what belongs to any other person. God has said, 'Thou shalt not steal,' and we must always mind what he commands. But are there no other things that we may be said to steal?" "Yes, time," answered one. "Very true; it is money, or something convertible into money, for which thieves generally break through and steal; but it is a great mistake to suppose that stealing is confined to property, or that property is the most valuable article which can be stolen. When you remain at your play half an hour longer at dinner time than what you are allowed, you are certainly taking the time which does not belong to you; and you ought to appropriate this as faithfully as any other trust placed in

our hands"——"They put a thief into their mouths," said James, rather bruptly. "And what is that thief?" He answered immediately, 'Drink." "Yes," continued the father, "and it steals away their brains. his is the greatest robber that ever infested society; locks and bars are o defence against its depredations; it steals from the poor and the rich; t robs mankind of health, happiness, and every blessing; and I hope you vill always continue to watch against it, and never let it rob any of you. here is also another sort of theft which I am anxious to caution you gainst: it is stealing or taking away the good name and reputation of thers. Now, there is nothing that most men value more than their charac-er, and many persons would think less at losing their property than losing his. You know, you never like persons to speak evil of *you*, and even hen you have done something wrong, you do not like any of your brothers o make a talk of it. Mind, then, never to defame any man's character, ever misrepresent or impeach his motives, and instead of revealing his aults, try to cover them. In this respect, do as you would be done by: alebearing and backbiting are too common; and if children are not cau-ioned, they easily fall into the same practice." The children sat still, istened attentively, and evidently understood all that was said to them.

I hold it to be the indispensable duty of every father to instruct his hildren, and I know no method so interesting and so well adapted to their oung minds as this *conversational* plan. A sermon, or systematic instruc-ion generally, is not adapted to profit young children, and even reading to hem, unless it be broken up into mutual conversation, and made to embody acts, fails to secure attention. It is difficult to gain the ear of children or any length of time, and I have noticed that the bare reading of the criptures in families does by no means secure their attention, nor ead to that improvement which is desirable. Let me exhort parents not o depend upon what children may learn at the Sunday school, or at the hurch or chapel, but to make their own fire side the place of regular and onstant instruction. This, though of more importance to the happiness of amilies and to society than almost every other duty, I believe is generally eglected. Well may fathers and mothers have to weep over the vices of heir children, exposed all their lives to the corrupting example of their ssociates, when they never so much as try to implant in their minds the eeds of virtue.

PETITIONS TO PARLIAMENT.

The present mode of getting up petitions to parliament is not only ague and irregular, but is an opportunity of practising many dishonourable anœuvres, which, though passed over unnoticed by excited parties, can ever be reconciled to the strict principles of morality. The opportunity f sending petitions is a valuable right, the importance of which should

never be destroyed by the growing irregularities attending it. As it is the only channel through which the people can, on an emergency, express their sentiments to the legislature, how desirable it is that all impediments should be removed that tend to produce a false impression. Objections are frequently made on the presentation of petitions, and that upon the most substantial grounds, but which, by the adoption of certain rules, might easily be prevented. To name some of the irregularities—boys and old men, as well as many others, sign petitions, who have no knowledge of the purport of the prayer to which they subscribe their names—the same persons sign in different places, and upon different sheets—country people, and persons residing at a distance, sign petitions professing to be from the towns, with which they have no connection—the names of many are signed in their absence—sheets full of names, obtained for one petition, are appended to, and sent off with another,—these and other irregularities are known to exist, and though the parties concerned may see no breach of moral principle in these acts, it is clear that so far as they are intended to produce a false impression, they must be wrong, and are also calculated to familiarize the minds of those concerned to dishonourable manœuvres and stratagems to gain an object.

To judge impartially of the merit of a petition, and how far it expresses the sense of the place whence it professes to proceed, two things are necessary: first, to know the *bona fide* number and character of the petitioners; and, secondly, the *exciting cause* by which a petition has been got up. Both these are important. It is well known that any individual with a little public spirit and money may excite a whole county, and be the means of calling into existence scores of petitions upon some favourite topic; and hence districts, quite as zealous for the same object, without leaders, may send no petition, and perhaps may be supposed to be unconcerned. Blank forms for petitions are frequently circulated through the country by the London societies for certain objects, and it is often by this influence that numerous petitions are got up.

As a remedy, I would suggest that no person below a certain age, say eighteen, should sign; that every person's trade and residence should appear on the petition; that all the sheets, when complete, should lie for a day previously to their being forwarded at some public place for inspection, and that the town clerk, or some competent person, should always report upon the same, as to the real number of signatures, and as to its being a fair petition. This I conceive to be necessary, not less for the prevention of imposition, than to meet the calumnies groundlessly raised in the House of Commons. Like the elections of members of parliament, petitioning has been left to itself, and has become subject to all the irregularities of the times; but it will not be deemed, I hope, a subject unworthy the notice of a reformed parliament.

EMIGRATION.

The past month has been the time for "flittings," and you never see a cart load of furniture, with the family following after, but you come to this conclusion, that they are dissatisfied with the house which they are leaving, and that some other has gained the preference. This is just the case in reference to emigration: dissatisfied, and unable to gain a livelihood in old England, multitudes are bidding a final farewell to the land of their fathers, and openly proclaim in our ears, "We have found a better country." In spite of nature and of art, through sheer mismanagement of our resources, we are obliged to send away thousands of our clever countrymen as paupers to a foreign country. There are nine several burdens pressing upon us, which, in reference to emigrants, may fitly be termed a cat o' nine tails, driving them away:—The debt tax; the government tax; the clerical tax; the aristocratical tax; the monopolist's tax; the poor's tax; and the taxes imposed by the avarice, pride, and sensuality of the people themselves. Let but five and twenty per cent. be taken off each of these, and the flittings to America and Van Dieman's Land would soon cease to be fashionable. For a large portion of our neighbours who are accustomed to nothing but the cultivation of land, why rage for it beyond the seas? We have plenty uncultivated at home, and if the government do not facilitate its inclosure and cultivation for the purpose of finding employment, it cannot be said to be doing its duty to its own subjects. What parent is there that can endure to see his children forced from home through want? and what paternal government can feel satisfied to see thousands of its own people preferring other shores to their own? This subject has been well handled by Mr. Atkinson, from whose lectures on home colonization I extract the following:—"One nobleman, who has no need of it, enjoys crown land, for which he pays £500 per annum, which might be made to pay £30,000 per annum, and give comfort to 20,000 persons more than it now does. Sherwood and Windsor Forests each contains 100,000 acres of waste, which, in a few years, might be made to pay £200,000 a year rent, and diffuse plenty and contentment to a million of human beings, who now cry for food. The Forest of Dean comprises 300,000 acres, which might increase the revenue by as many pounds annually, and feed and clothe 150,000 of our fellow creatures. New Forest, in Hampshire, would in like manner produce £50,000 a year to the exigences of the state, and provide in comfort for from 40 to 50,000 persons. Besides, there are hundreds of thousands, perhaps millions of acres of crown land capable of being used in that manner; and why should not the proprietors of those wastes be compelled either to sell them at a fair value, or put them in cultivation themselves? Salisbury Plain, I believe, covers 350,000 acres, which would provide for *a million and a half* of people; yet the impious cry of 'redundant population' sounds through the land, and natives of our country have been

severed from their connections and expatriated by act of parliament. Misery and crime have been extended, whilst, if the means were made use of, plenty, peace, and contentment would be diffused throughout the realm, —vice and immorality would be supplanted by morality, pastoral simplicity, and good will,— mendicity and pauperism would be destroyed, and crime be banished from the kingdom."

CHOLERA.

However sceptical some men may be as to allowing this disease to be considered a divine chastisement, they are perhaps not so unbelieving as to its direful effects, and the propriety of providing against it. But no man who takes a comprehensive view of nature, and believes in nature's God, can deny that the cholera, and indeed every other disease, are appointed of him. He made our frames susceptible of sickness and disease, and every malady springing from the composition of nature must have been foreseen and fore-appointed. And the salutary benefits resulting to mankind, like the effects of a thunder-storm, though frightful in its operation, mark clearly not only the wisdom but the goodness of God. If selfish man will not watch over his brother who is suffering from poverty or crime, from a sense of duty, he must be compelled to do it, from motives of self-interest.

The following humourous WARNING upon this serious subject may, perhaps, do more actual good than advice in a more serious garb :—

"Sir—For some time I resided on the shores of the Baltic, and having paid my visits respectively to the metropolises of England, Scotland, and France, I have received a commission to visit some of the provinces of this country, and especially, if not interrupted in my course, the densely populated towns of Lancashire. I have thought it best to send beforehand through your columns a slight sketch of my history and proceedings. I was born and bred in India. My father, who is a well-known old serpent, named me cholera, by way of signifying my sympathy and regard for the gross and choleric portion of mankind. I am particularly attached to everything my parent has a hand in, consorting always, whatever country I inhabit, with the promoters of any kind of evil and iniquity. The profligate, the drunkards, the gluttons, the lazy, the dirty, the quarrelsome, may be sure I shall find out their abode. And I never fail to fix on those constitutions that have been enfeebled by debauchery, or undermined by the infallible poisons under the name of quack medicines. I prefer lodging always in narrow courts, and in cellars under ground, in chambers where no windows will open, in the neighbourhood of gasometers, ponds, or the purlieus of public-houses redolent of bad beer, and among effluvia of punch, whiskey, and blue ruin. But this I must observe, that if a man be industrious, sober, and temperate, I shall have nothing to say to him. If he rise early, open wide

his windows, wash himself from head to foot, whitewash often his house, take his meals with his family, and keep himself always in good humour with his neighbours—such a one I cannot abide. He may live in health, and die in good old age, for all I can do to the contrary. I pass by his cheerful hearth and heart, to revel in the rotten liver of the drunkard, and to stir about the boiling bile of the sulky, the discontented, and the litigious. For the information of artificers I beg to add, that I am very fond of kissing faces well grimed with soot and dirt, and that I revel in those stomachs which are stuffed one half of the week and starved the other.

"I am, Sir, yours truly,

"CHOLERA MORBUS."

TEMPERANCE CAUSE.

I now see clearly that it is in the power of the friends of temperance to put down the excessive use of ardent spirits, if not to banish them altogether. Not that the effects are so visible on the surface of society as they will be by and by; but every accurate observer knows that among the higher and middling classes in society there is already a great deal less drinking. The Temperance Societies can also point to numerous instances of reformed drunkards among the working classes, instances which more than repay all the labour that has yet been taken. Men now begin to see that drinking intoxicating liquor has resulted from the influence of *habit*; that the human frame, in a healthy state, does not require it; and it is known to every body, that it has been the cause of more poverty, crime, and disease, than any other practice. The establishment of Temperance Societies has been a fortunate event for England: sunk almost to the brink of ruin by this deadly sin, the hope of deliverance begins to beam upon us; and amidst the scoffs of enemies, and the doubtings of professed friends, the friends of the people, by expelling the demon of intoxication, are laying the firmest foundation for every social improvement.

The Preston Temperance Society holds its meetings every Tuesday night; the attendance continues to increase; and the benefits already resulting from several instances of reformed drunkards, as stated in the meetings, are most gratifying; and I have no doubt that great numbers of "little drop men"—of moderate drinkers—have been saved when just upon passing the line of what is called moderation. Indeed, in politics, when men talk of "moderate" reform, we resent the misapplication of the term, and say that men might as well talk of moderate *chastity*; and is it not equally ridiculous for men to advocate the regular use of a moderate quantity of poison? Pure spirit is, by chemists, ranked with poisons, and the reason why so many survive the use of it is, that being diluted to so great an

extent by the distiller, the merchant, the retailer, and the consumer, its effects become in some measure neutralized; and on this account I always place the landladies who frequently put an extra can full of water into their gin cask, as among the benefactresses of mankind. Our cry now is, *all hands to work?* England's greatest enemy is discovered; war is proclaimed; his extirpation is determined upon; the first blow has been struck with splendid results; and the true friends of the people will not lay down their arms till they see the vanquished monster prostrate at their feet.

PARLIAMENTARY REFORM.

Possessed of no inclination, and claiming no qualifications for meddling with politics, I certainly have not, during the past month—along with almost every reflecting man in the kingdom—been able to repress my feelings, or to deny myself the opportunity of giving vent to them, in reference to the all-absorbing subject of reform, in such a way as was most likely to promote the peace and welfare of the country. Events more important in their results never occurred in my time—marked by an intensity of public feeling scarcely ever before known. Two parties have been struggling for the ascendancy—the country and its oppressors: the success of the former is tranquillity and peace; the success of the latter, in all probability, would have been universal confusion. In such an emergency, it becomes every man to be at his post, and to identify himself with the progress of principles whose tendency is, the greatest happiness to the greatest number. It is not the working people only of this county that have been degraded as bondmen—though they have felt the main pressure of the evil—but the right of representation has been withheld from most of the populous towns which are the seats of manufacture, by whose productive skill and labour the greater part of the burdens of taxation has been borne. The Manchester and Birmingham people have always been told, it was for them to obey the laws, not to assist in making them. But, as by a miracle, the people are delivered from their Egyptian taxmasters, and though still in the wilderness, they have before them the land of promise—a land which they hope will flow with milk and honey.

Big with the pride of having governed—or rather *mis*-governed—this country so long—in which I believe there has been more poverty and suffering, considering the extent of industry, than in any other civilized nation—the tories madly determined to put their strength to the test. It has ended in the most decisive defeat—not to say annihilation—of this party. They can never rally again; the sun of toryism is set for ever. And who can help exulting? This system has been the father and mother of every thing that was wicked and oppressive; war and bloodshed, slavery and pauperism, debt and taxation, misery and crime, and the completest prostration

of holy things to unholy purposes, have been the bitter fruits of this boundless system of tyranny. We have done with the tories; and if there be any left among us, let us respect them as citizens and for their private worth, but let them never be trusted with office.

But the great good resulting from this fall, does not consist so much in the restoration of the whig party to power, as in the consciousness of their own strength which the people have acquired; and if the exercise of it has been kept in abeyance by the direction of patriotic leaders, under such an unusual excitement, is there any danger that the people will direct their moral force to any objects but those which are good? Slender as was the thread on which the destinies of the country hung for several days, thanks to a kind Providence, the result has been the most fortunate; and I sincerely trust that the main impediment to our national prosperity is now removed.

The country is more radical now than ever it was in the memory of man, and unless the inspiration of the people enter into the present government, it will not retain its popularity long. With the doings of so irresponsible a body as the House of Lords before his eyes, Earl Grey, it is to be hoped, will no longer talk about his "order," but do justice, ample justice, to those who have been ready to sacrifice themselves to his cause. We must have reforms, but no patchwork; and though our confidence will be principally in a newly constituted House of Commons, yet it is desirable that it should be led on by ministers who are sincere in their determinations to relieve the country.

It must not be forgotten that under the new bill the people cannot choose whom they please; the candidates must not only be men of considerable property, but this property must be in the shape of *land*; and hence arises the great difficulty, that though the franchise will be bestowed upon towns, in most instances they will not be able to select a single individual among themselves whom they might wish to prefer to the important trust of representing them in parliament. The consequence will be, in many places, that either a man of no qualifications must be selected, or the electors will have to go a hunting all over England for a candidate to represent them. To mention this is enough to expose its absurdity. The qualification is higher now than ever it was; it remains at the same amount as when land was high, although it will take nearly as much land again to raise a three hundred a-year qualification. This regulation operates against the interests of trade; the man whose property is in land, will naturally incline to protect it, and to favour those laws which, by maintaining its price, keep up the price of bread. Why a man that has £300 a-year in factories should not be qualified, I can't tell; and why the country should be deprived of the services of men possessing the superior qualifications of intellect, character, and public spirit, is a question which is worthy of discussion.

It is a fact that most of the towns have no choice but either second-rate men or strangers. Here, then, the power first given to the people is either neutralized or thrown away; and with all my satisfaction in the result of recent events, I am afraid, that with a House of hereditary Lords, an aristocratical government, and a landed property qualified Commons, the people will have to exercise, in the hope of national improvements, more patience than they are aware of. I would support the whigs against the tories, but I would not deceive myself by expecting too much at their hands. The poor houses want clearing, and the badge of pauperism removing from the front of our labourers—the jails want discharging—clerical oppression putting down—the church restored to its proper use—the destruction of monopolies, and especially that which taxes enormously every poor man's bread,—all this and more wants accomplishing: and unless there be an infusion of more liberal men into the ministry—unless the unbounded influence of such men as Hume and O'Connell be incorporated with the government, the popularity of the whigs may be as transient as that of our patriot king.

J. L.

COMMUNICATIONS.

CHURCH RATES.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—It has for some time been my intention to address you on the subject of church rates, and I hope the following remarks will prove acceptable, being satisfied I could not embrace a more favourable opportunity than the present.

I have long been convinced of the dislike the great body of dissenters have had to the payment of church rates, not only on account of the amount of money which they have been from time to time called upon to pay—not only on account of the manner in which that money has been expended—but they have considered it improper and unjust that they should have been obliged to contribute to the support of an establishment, to which many of them, at least, were decidedly opposed on conscientious grounds. The dissenters have, it is but too true, long and quietly submitted to be taxed for the support of an overgrown establishment, and, to their shame be it said, submitted, when they ought to have resisted by every means in their power; and I am perfectly convinced, if they had been governed by correct and religious principles, and guided by consistency, we should have had numerous instances of dissenters having acted the part they ought to have done. In my judgment, dissenters are not only inconsistent, but criminal, who pay church rates without opposing, in the most decided manner, such an unjust and unchristian demand. The laws now in force may compel, in some instances, dissenters to pay for the necessary repairs of parish churches, but those laws will not compel them to pay for the eating and drinking of churchwardens, and for many other highly improper and illegal purposes, to which church rates are applied, but to enumerate which would occupy too much space. I feel assured that if the matter were looked into, there are few church rates in the kingdom but what are applied to purposes which are illegal, and which

cannot be too severely exposed and deprecated. Reason, religion, and justice call loudly for a repeal of those laws which burden dissenters with the support of an establishment more than rich enough in itself, if the funds were properly applied.

I would ask, why are dissenters not allowed the same privileges as churchmen? Why are they called upon from time to time to support what they object to so strongly, and from such proper motives? Why are their feelings outraged from time to time, by their being obliged to submit to what is so diametrically opposite to all that is right and just? Is it because they are not as loyal and faithful to their king and their country? Is it because they are more irreligious or immoral? Is it because they are less intellectual? Is it because they are not as virtuous and temperate in their habits, or as fit to discharge the many duties of social and domestic life? Is it because they are not as honest and exact in their dealings with the world? No: I will venture to say, and without fear of contradiction, that as to loyalty, religion, morality, intellect, virtue, temperance, honesty, and the discharge of all the social and domestic duties, they are quite on an equality with the members of the established church; and being equal to them in every qualification which makes a good man and a good subject, who will have the audacity to say that those statutes are not unjust and oppressive, and contrary to the laws of God and reason, which make such a distinction between man and his fellow man on account of the religious opinions he may hold? Many dissenters, no doubt, pay church rates for the sake of peace, many for policy, many because they will not take the trouble to inquire into the justice or legality of the demand; many because they are accustomed to pay every demand presented to them in the form of a tax or a rate, as a matter of course; and many because they imagine that they have not time to inquire into the merits of the claim. I would say to them, Will you, as dissenters, for the consideration of worldly peace, of policy, trouble, inattention, or want of time, sacrifice principle, be inconsistent—nay, be criminal, be wanting in your duty to society? Reflect on the conduct you have hitherto pursued, and do your duty to yourselves, to society, to the sacred cause of religion. Unite, and resist, by all legal and constitutional means, the payment of ecclesiastical impositions. Fellow dissenters, make a simultaneous effort for your rights and privileges, and depend upon it, the present time is most favourable, if you have the inclination and the courage to act as men, and men of principle.

I am yours respectfully,

Redvales, near Bury, 12th May, 1832. THOMAS GRUNDY.

MARRIAGE FEES.

TO THE EDITOR OF THE MORAL REFORMER.

SIR,—As no one has come forward to answer the queries of "An edified reader of the Moral Reformer," I submit the following. First question: What is the reason our law church forbids people to be married during Lent, unless they pay double dues? The practice owes its birth to the same hands which invented the sale of indulgences, of which this is a branch; and the reason why this is retained in our law church is fully answered by the remark of a celebrated writer, who says that "our clergy are wonderfully afraid of anything that savours of popish superstitions, unless it be the *money superstition*, and then they stickle with a pertinacity almost unexampled." His second question may be as briefly answered, as it is a further indulgence for such as can afford to pay for licenses; and while there are persons in the

world vain enough to give the clergy such sums for such sham honour and indulgences, no doubt there will be parsons honourable enough to lighten their pockets when it is offered to them. But among the reforms that are expected to take place, I should like the affairs of marriage to be performed by the *civil* authorities, as far as regards making it a legal marriage and putting it under the protection of the law of the land; and then those who consider that there is something of a *religious* nature in the contract, may attend at their respective places of worship, and perform what services they think proper. This arrangement, I think, would give general satisfaction, except to that portion who would lose something by it, and who when that is the case, can imitate so well the notes of the screech owl.—Yours,

Blackburn, 8th May, 1832. A HATER OF CHURCH ABUSES.

MERCANTILE SELFISHNESS.

TO THE EDITOR OF THE MORAL REFORMER.

SIR,—Permit me to make a few remarks on the *extreme keenness of men in business.* In a great number of instances this evil is, no doubt, the consequence of sheer covetousness: in others, perhaps, it is, in a great measure, produced by the force of circumstances. Competition is such as may seem to render it necessary. This plea, however, should be admitted with great caution, as our own self complacency is, at all times, striving to deceive us.

It would be rather difficult to enter into the details of the evils of extreme keenness in business. They are numerous, and frequently resulting from each other, and so united that it would require no ordinary tact to bring each distinctly and separately into notice, so as to cause the deformity to be sufficiently apparent.

It is a fact, painful to be mentioned, that *lying*, in the way of business and for the sake of gain, is so common, and deemed so necessary, that to reprove or remonstrate would, in general, produce nothing more than a contemptuous smile, or some expression of pity for our sanctimonious scrupulosity. The prevalence of this vice, when practised as the means of effecting a good bargain, in many instances corrects itself. The manufacturer and the merchant seldom believe each other, so that, after all, they are very rarely deceived by these efforts to deceive. The evils, however, resulting from this abuse of speech are by no means inconsiderable, nor is the guilt of it in any measure decreased by the circumstances thus alluded to.

Oppression is almost a necessary consequence of extreme keenness in business. In order to bring down the price of goods to the desired scale, every circumstance of embarrassment, or want of information, is taken advantage of, without, apparently, the slightest degree of compunction, or sense of impropriety. Hence it is that the working classes, in many cases, are reduced almost to the lowest state of want in which life can be preserved; and the honest and industrious tradesman, of small capital, unless some favouring circumstances should occur in his history, is borne downward as by an irresistible torrent.

Censures, as well as rules, in most cases, require us to make exceptions—sometimes to a considerable extent. I wish to be regarded as doing so when I remark that professors of religion are very frequently not a whit behind the keenest of their fellow tradesmen. Of course they will plead the necessity of impelling circumstances; but though this might constitute a good reason for receding from a particular line of business, it can form no justification of practices which are clearly at variance with the word of God. Even splendid acts of benef

sence, occasionally performed, though they may benefit the cause of humanity and religion, will seldom screen, under these circumstances, from the scorn of the more thinking part of our fellow men; and can never be accepted, even in union with a correct system of belief, of that God who is of purer eyes than to behold iniquity, but with the utmost abhorrence.

However seldom these things may be noticed in the pulpit, there are no heavier denouncements recorded in the sacred writings than those which are levelled against the oppressor, the covetous, and "whosoever loveth and maketh a lie." But why are these things so seldom mentioned, and solemnly and powerfully denounced from the pulpit? Where are our Latimers of the present age? Are there, in reality, none remaining? Are these evils so widely spread, has the torrent acquired a force so impetuous, so overwhelming, that all effort to stop, or even to retard, its progress must be utterly hopeless? Have oppression, and exaction, and overreaching acquired so firm a footing, even amongst our church members, that to denounce them, even in the very language of Scripture, would be the breaking up of our religious associations, or at least the ejection of that portion of our church members to whom we mainly look for pecuniary support, and the direction of our benevolent insitutions?

The baneful effects of that avaricious mode of doing business which prevails to a very great extent in this part of the kingdom, not merely in the large transactions, but even with regard to the most trifling jobs, are observable far beyond those detestable efforts at deception already mentioned. Why is there such a distance observed, even among persons connected in the same religious society? Is it not because many of these persons who are thus united seem to be actuated by a spirit just the reverse of the kind, liberal spirit of the gospel? and so be influenced solely by feelings of sheer selfishness, even where benevolence and justice, morally considered, would demand a very different mode of conduct? How is it possible, with such feelings, that brotherly kindness, and amiable dispositions, and exemplary conduct towards each other, which so much distinguished the members of the first Christian churches, should be maintained and cherished? There is no proposition of the truth of which the writer of this paper is more confident, than that the keen commercial spirit, which prevails very extensively, even among professors of religion, in this district, is calculated to destroy the genuine spirit of Christianity. If we could suppose that the religion of Jesus Christ consisted of a correct system of belief, united by exemption from the grosser immoralities of the openly profane, then we might reconcile ourselves to that profession which is made to consist with every thing that is cold, and keen, and selfish in attention to our secular concerns,—that religion which has nothing to do whatever with any of our mercantile transactions,—that religion which we assume and put aside with our prayer books and our hymn books, in the different places of public worship in which we usually attend on one day in the week.

ALIQUIS.

SUNDAY SCHOOLS.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—I beg to call your attention to the practice of taking very young children, as Sunday scholars, to our places of public worship. It appears to me that this practice is carried much too far. I cannot see the advantage of taking to public worship, in considerable numbers,

children who can scarcely understand a word of the services: and that a great majority of t younger children brought by Sunday school teachers to public worship derive no benefit fro their attendance, is evident from their behaviour whilst there. One is sleeping; anoth gazes around the place with vacant mind, or curious eye; whilst a third amuses himself tickling the ear of the slumberer, polishing between his finger and thumb his "Sunday ha penny," admiring the beauties of a favourite marble, or some other equally profitless occup tion. They are, moreover, often sources of disturbance and annoyance to the congregatio by making noises which distract their attention. In small places of worship, where it is n cessary to put the scholars in the aisles (as in the chapel which I attend), this is more pec liarly the case. It is needless to say much on this subject, as the evil must have be frequently experienced by most of your readers.

The impropriety of the practice will also be evident from the consideration that the tin so far as the children are concerned, might be far better employed. It will not be denied th young children are incapable of understanding, and far less capable of deriving profit fro the general services of our public worship, whether conducted "as by law established" in o churches, or in the simpler and plainer method used by the dissenters: so that the benef derived to the children are simply their being kept, during the hours of worship, from m chief and evil practices, and the possibility of their *contracting a habit* of attending divi service.

Now it appears to me that a system might be adopted, and easily carried on, whi would afford with these, other and greater advantages. I would have the school open duri the hours of worship, and such of the children as were too young, either in years or in kno ledge, to derive advantage from the services of the minister, should remain in the scho where moral and religious exercises should be carried on, and addresses delivered, suitable the understanding of every scholar. They would thus reap benefit which they could not p sibly derive from hearing services they could not understand, and worship in which th could not join. Attendance on public worship ought not to be, even in children, compulso *Make it a privilege*, to be obtained only by diligence and attention at the school, and by go conduct both in the school and abroad. By thus investing it with the favour of a privile (and it certainly is a high and a precious privilege,) you will enhance its value in their teem; they will begin to covet it, and you will lay the foundation of a deep and sincere lo of devotional exercises, a thousand times more influential on the conduct, and therefore p portionately more valuable, than mere *habit*;—you will employ a means likely to create real and sincere piety, instead of a mere conformity to custom,—a true and deep-rooted re gion of the soul, instead of a mere observance of rites and ceremonies.

I have hitherto proceeded on the assumption, that the practice I condemn *will* lead t habit of attending public worship; I, however, very much doubt that it *will* do so. Whe child is taken to church or chapel, and kept there two hours, wholly uninterested, compell to be present at the performance of services entirely beyond his comprehension, and which not engage his attention, excite his imagination, or in any way exercise or keep alive faculties, he becomes listless, and wearied, and dissatisfied. A constant and *compulsory* rep tition tends to increase his dissatisfaction, and probably ends in absolute dislike and disgu not merely at the attendance on worship, but at religion itself, of which he is taught to b lieve that attendance forms an important and essential part. Then, so soon as he is of an a to throw off parental control, and to keep away from the Sunday school, he does so; a having thus freed himself from the authority which dictated the attendance, he also casts aw

attendance itself, becomes consequently loose and disorderly in his habits, and ultimately wns all with an utter neglect of every moral and religious obligation.

Far be it from me to undervalue the importance of creating an inclination in the young attend the stated public services of religion. I would have the inclination created; but it uld rest on something more solid and pure than mere habit: yet I cannot but think that y benefits which are derived from the attendance of young children at church or chapel are ch more than counterbalanced by the disturbance and annoyance they give to the congre- ion, the non-improvement of the time spent in it, and the danger of creating in them a like to public worship, and consequently to religion itself.

I am, Sir, yours respectfully,

Bury, April 13th, 1832. Z.

SOCIETIES.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—I think that the work you are so zealously editing and publishing is, and will be means of doing much good; and, with this conviction, I beg to lend a helping hand to prove, as far as I am able, the moral condition of the class to which I belong,—I mean the rking class. Hitherto the sick clubs, which are generally composed of labourers, under all various names of Masons, Odd-fellows, Orange-men, Druids, Foresters, Philanthropists, . have invariably held their meetings at public houses, perhaps not always from an inclina- n, but in general from necessity, there being very few places accessible that are large ugh, particularly in small towns and country places; and then, again, being fashionable, good and the sober of such societies never once thought of holding their meetings any ere else. Where no better accommodation can be found, I would suggest that these socie- s, formed for such laudable purposes, should consult the proprietors or trustees of Sunday ools, to know if for a reasonable remuneration the school rooms could not be had for this rpose. Every one, upon little reflection, must see that the money expended at public ses, directly and indirectly, amounts to a very considerable sum. Every new society ding its meetings at public houses, although the sick have not begun to be relieved, it is ar, from calculation, that by the time the funds have reached one hundred pounds, the lection of that sum has cost in expences, directly and indirectly, not less than another fifty. d the money expended by the old and worn out societies, which have existed thirty or forty rs, is incalculable. Many young men, on their entrance into life, have no business what- r that calls them to an alehouse but that of attending their clubs; and what a pity that ir first business in society, while young and inexperienced, should call them for such a rthy purpose to a public house. But if a number of these societies were to unite, the ney they foolishly, and I may say, wickedly expend, would very soon build a Hall or a mple, that would serve for every convenient purpose.—I subscribe myself

Yours, very truly,

Bury, March 26th, 1832. R. G.

CRUELTY TO ANIMALS.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—It is justly observed by Dr. Chalmers, "Man is the direct agent of a wide ar continual distress to the lower animals." Instead of exercising a benevolent sway over t inferior world, his rule has too often been that of a cruel and remorseless tyrant. For th reason, it may be said, in the language of Scripture, "The whole creation groaneth and tr vaileth in pain together until now." To satisfy the cravings of his luxurious appetite, or o of mere curiosity and amusement, man has never ceased to inflict torture and misery upon t beasts of the field. It has been remarked by several writers, that though the existence of t inferior animals is upon the whole more pleasurable than painful, yet that the sufferin which they do endure are chiefly inflicted by man. "The whole creation labours and is violence because of his cruelties; and from the amphitheatre of sentient nature there sound in fancy's ear, the bleat of one wide and universal suffering,—a dreadful homage to the pow of nature's constituted lord."

Many of the amusements of civilized society are characterized by a brutality and mali nity unsurpassed by the most savage and barbarous nations. What are our bull and badg baitings, our dog fights, lion fights, and cock fights, but the relics of a barbarous age, utterl unworthy of being permitted by a people calling themselves civilized. They ought to be th subject of "unmixed reprobation." A Christian and humanized society should lift up i voice against practices so barbarous in their character and so demoralizing in their tendency

It will be unnecessary for me to enter into any particular detail on the irrationality wickedness, and cruelty of the various amusements already referred to. On one of the mo common of them, cock fighting, Dr. Dick says, "What an appropriate exhibition for ration and immortal beings do the scenes of a *cock-pit* display! to behold a motley group of *biped* of all sorts and sizes, from the peer to the chimney sweep, and from the man of hoary hair to the lisping infant, betting, blustering, swearing, and feasting their eyes with savage deligh on the sufferings of their fellow bipeds, whom they have taught to wound, to torment, and t destroy each other! There is scarcely anything appears so congenial to the spirit which per vades the infernal regions as the attempt to inspire the lower animals with the same malignan dispositions which characterize the most degraded of the human species. That such a crue and disgusting practice still prevails in England, and that it formed, till lately, a part of th amusements of almost all the schools in Scotland, is a reproach to the civilization, the hu manity, and the Christianity of our own country." "And what shall we think of the amuse ments of one half of our gentry, country squires, gentlemen farmers, and the whole tribe o the sporting community, who derive more exquisite enjoyment in maiming a hare, a partridge or a moor fowl, than in relieving the wants of the friendless poor, in meliorating the condition of their dependents, or in patronising the diffusion of useful knowledge."

> "I would not enter on my list of friends
> (Though graced with polished manners and fine sense,
> Yet wanting sensibility) the man
> Who needlessly sets foot upon a worm.
> An inadvertent step may crush the snail
> That crawls at evening in the public path;
> But he that has humanity, forewarned,
> Will tread aside, and let the reptile live."

This is a subject of the greatest importance to every parent and teacher of youth. If ese flagrant enormities were confined to the mere desperadoes and barbarians of our land, ey would speedily grow into disrepute, until they fell into disuse. But so long as these ational and cruel exhibitions of animal prowess are sanctioned and supported by the no- lity and gentry, they will continue in some measure to be popular. "They are indications a barbarian spirit, which can only be eradicated by knowledge and true religion." The ject of every teacher of youth should be to excite an abhorrence and detestation of every ing like cruelty to inferior animals. A feeling and benevolent regard to them should be rly implanted in the youthful breast. This will appear very necessary, when we consider e propensity of youth to torture insects. Whence arises this disposition? Not, I am dis- sed to think, from a hardness of heart, but from a thoughtless indifference, partly arising m an ignorance of their possession of the same feelings and of the same instincts. The eatest assiduity should be employed to prevent the development of a feeling distinguished such a heedlessness of pain. If not timely checked, it may ripen into inhumanity to man- d as well as cruelty to animals. Nero, that monster in human shape, is said to have taken light in torturing insects whilst a child. Often have I viewed, with indignation and pain, lf a score or a dozen boys, armed with goads, and sticks, and whips, beating and lacerating unoffending ass, made stupid by such savage and brutal treatment. At other times, these oughtless youths are seen wandering in the fields in search of birds' nests which they may). By many, these things may be considered trifling and unimportant. Nothing, how- r, affecting the morals and welfare of the people is beneath our attention. But whilst we demn the more open and daring exhibitions of cruelty displayed in our disgusting amuse- nts, and by the vulgar rabble in our streets, those refinements in cruelty practised by the erers of a base and selfish epicurism should also be the subject of unqalified censure and robation. There ought to be the least possible expense of suffering to the victims of a essary slaughter. The time, it is to be hoped, will come when a Christian public will call r a business of utmost horror being also a business of utmost despatch."

On this subject much might be said on the influence of a tender regard to the brute crea- n in producing a corresponding feeling towards man. They mutually act upon each other. ere there exists an unfeeling regard to the sufferings of inferior creatures, there will be a entable want of benevolence to, and sympathy in, the miseries of mankind.

Yours respectfully,

March 27th, 1832. JUVENIS.

SHOEMAKERS' MONDAYS.

TO THE EDITOR OF THE MORAL REFORMER.

DEAR SIR,—As I perceive it is the plan of your well-conducted work to point out vice t exists in all classes, I beg to call your attention to a practice which is prevalent amongst merous body of young men called "journeymen shoemakers." What I allude to is, their om, if ever, commencing their week's labour till Tuesday or Wednesday. In this town, I believe most others in the country, the whole of Monday, and often Tuesday, are de- d to drinking and idling by this class. Indeed, some would almost think it a sin to

"buckle to" on a Monday. Surely much does not require to be said here on the impro dence of this custom, and its consequent evils; but I have often thought that if the *ti* which is wasted, and the *money* necessarily spent by them during their play days, were tak to account, they amount would be full as much as their present weekly earnings. Besid by abandoning this practice, their moral state would be ameliorated, they would become m respectable members of society, and their constitutions would not be liable to the inroads tendant upon a dissipated course. In fine, if these misguided beings would adopt the cou which every sensible man would recommend, I am confident they would at once feel the ma benefits resulting from it. Should this paper meet the eye of any of those to whom it is rected, and have the effect of turning them from the path which their fellow workmen daily pursuing, a good end will be answered.

Yours respectfully,

Chorley, May 2, 1832. SPECTATOR.

GRATITUDE.

"How lost to genuine joy, how base and blind,
Whose hearts the ties of gratitude disclaim!"

TO THE EDITOR OF THE MORAL REFORMER.

SIR,—Since human laws command only where they have the power to compel, they c sequently omit many duties, which, though lying beyond the borders of their operation authority, are indispensably necessary to the welfare of society. Amongst these duties be found *gratitude* to benefactors.

Ingratitude affects not merely individuals, but is a foe to the welfare of the community large. When it presides in the bosom of one individual, it is apt to check voluntary bene lence, by inspiring the minds of his benefactors with distrust; but when it infuses its poi into the entrails of a great people—when they erase from their minds the remembranc blessings conferred upon them by their political administrators—or when those administra cease to remember the favours received from the people, and repay them only with insole and oppression,—the consequence is generally a diminution of power, accompanied with the horrors of civil dissension.

Whilst success attended the arms of Hannibal, whilst he added power to the flourish empire of the Carthagenians, and embellished their city with the spoils of his enemies, he the favourite of his country. His intrepidity and perseverance surmounted the lofty barr of Italy: his bravery and fertility in expedients enabled him, for seventeen years, to cont for the palm of victory with the bravest troops in the world. When deserted by his coun whilst in the very centre of his enemies, his determined fortitude never for a moment fors him; and when recalled by his superiors in office from the sanguinary conflict, his ard love for his country would not suffer his abilities to lie dormant. Instead of throwing h self into the lap of indolence, satisfied with the laurels he had acquired, he endeavoure obtain an equal distribution of justice among the people, and created himself additional e mies by undertaking a reformation in the management of the public revenues. Such devo

dly entitled this great man to the eternal gratitude of his countrymen. But how did they ay him? Jealous of his abilities, they would have betrayed him into the hands of his ene-s, and sacrificed the greatest ornament of their country upon the altars of perfidy and ratitude. To avoid the designs of his enemies, he fled from the country to which he was uched; the legislature of Carthage was weakened by the absence of his virtues; and when rs again sounded the trumpet of defiance from the gates of Rome, the scourge of Italy had ot the sleep of death, and no man was found to supply his place. The rival of Rome, ich had stood for seven hundred years one of the most powerful empires in the world, at gth fell by the wisdom of Scipio, and amply atoned for the injuries she had so ungene-sly heaped upon one of the bravest generals time ever produced.

The mind that is never touched by the kindness of a benefactor must be a "barren waste which no salutary plant takes root, and no verdure quickens"—whose unproductive sands ak up the springs of virtue, and bury its waters in oblivion. But the mind in which gra-de is fostered cannot avoid being affected by the goodness of our *Divine Benefactor;* and is one of the chief causes which ought to induce us to cultivate a disposition which con-ers it no disparagement freely to acknowledge obligations, and as liberally to remunerate ours.

The tender thread of our existence is in the hands of our Creator: he might snap it in instant, and sever us at once from all we hold dear on earth. All our gratifications and oyments proceed from the same source; and the same Being has the power to withhold m, and launch us at once into the dark abyss of deprivation and misery. Still we exist; sure hovers around us; and the objects of gratification are unremoved. But our gratitude emanded; and how can we refuse it? or why should we shrink from the payment, when, discharging the debt, we only partake of additional happiness by performing an act of the est and most exalted virtue?

When Panthea, the wife of Abradates, king of Lusiana, was brought a prisoner unto us, at the commencement of the Babylonian war, the generous conqueror, instead of treat-her according to the custom of the age, acted towards her with the greatest clemency and passion; and in return, she persuaded her husband to enlist under his standard. When urrived in the camp of Cyrus, he was immediately conducted to the tent of Panthea, who, n tears of gratitude, informed him of the kind treatment she had experienced from the ng prince of Persia. "And how," said Abradates, "shall I be able to acknowledge so ortant a service?" "*By behaving towards him,*" replied Panthea, "*as he has towards* " Abradates felt the justice of her answer: he was impatient to acknowledge his obliga-s to so great a benefactor, and immediately waited upon Cyrus. "You see," said he, e tenderest friend, the most devoted servant, and the faithfullest ally you ever had; who being able otherwise to acknowledge your favours, cames and devotes himself entirely to r service." Such devotion to a benefactor in a pagan prince, and such generosity in a erful conqueror, reflects a brilliancy upon their characters which would not disgrace, but additional lustre to, some of the most *elevated* teachers of Christianity, who (in these days) n to delight more in polemic discussions, and in pursuing the empty shadows of popularity, in diffusing around them examples of virtue, and delivering to their several attendants lessons of true morality and religion.

Gratitude is not merely a necessary duty in society, but a conspicuous ornament to every by whom it is cultivated. If our hearts are elated by the kindness of men, they must ate at the recollection of the many favours we have received from our Creator.

But however great may be the claims of a benefactor, or however ardent may be our d sires to comply with his wishes, the beams of gratitude can never dispel the infamy attach to guilty actions perpetrated by his desire, or for his accommodation. Thus, had Abrada unjustly deprived an individual of life at the instigation of Cyrus, it would have been no e cuse for him to allege that Cyrus had restored Panthea to his arms, or that gratitude compel him to comply with the wishes of his benefactor. Allowing the supposition that Cyrus h requested Abradates to do an act which he could not reconcile to any apprehensions of duty, it would have been no ingratitude to refuse complying with the request; but when m *pretend* this cause merely to evade complying with the wishes of a benefactor, they act only with the highest ingratitude, but with hypocrisy.—I am, Sir,

Yours sincerely,

CAIUS TORANIUS.

CONSISTENCY AT WATERING PLACES.

TO THE EDITOR OF THE MORAL REFORMER.

SIR,—The gloominess of winter being past, and enlivening spring having come "to r the varied year," creation, moved by the change, begins to wear a new aspect; flowers decorating the fields, and foliage the woods; whilst the melodious warblings of the feathe tribe impart joy and gladness around. Numbers of individuals, tired with the same "round" of home, or enervated by affliction, or perplexed with the cares of business, shortly begin to repair to fashionable watering places, to seek from the invigorating breezes relief for the body, and from a change of scenes amusement for the mind. If th were the only reasons for so doing, no one would be disposed to condemn the practi But I think, if we must judge from appearances, there are other and less justifiable moti from the influence of which if all professors of religion could claim exemption, I should ne have taken up my pen to write the present communication. It has, more than once, come my knowledge, that persons who have been seen at these places of resort have not, at f sight, been known by their neighbours. And why? Because they who, when at home, professors of "godliness," were accustomed to adorn themselves as "becometh the gosp were here seen attired in all the gaudiness of fashion, and the flippancy of vanity. Nor this been all. They have been seen to indulge in amusements, and to mix with compa of which, in their own domestic circle, they would have been ashamed. Such conduct neit does credit to the heart nor the judgment of those who are guilty of it; for beside being stumbling block to others, it brings their own principles into disrepute, and causes their *cerity* to be questioned. And to say that such dissimulation can be pleasing to God, is effect to say that hypocrites shall enter the kingdom of heaven.

Trusting that the above *hint* will not be without its good effect, I subscribe myself

Yours,

Bolton, April 16, 1832. JUVENIS.

J. Livesey, Printer, Preston.

THE

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CONFIRMATION.

WITHIN a few days the Bishop of Chester will be in Preston to administer the rite of confirmation, and as I conceive all unscriptural rites and ceremonies like this tend to divert the attention, both of parents and children, from *practical* religion, I deem it my duty to oppose it. I know well that most people submit to this ceremony from *custom* merely, and that few regard it as either scriptural or useful. Like every other service, it ought to be open for discussion, and if, after the publication of this paper, any clergyman should conceive the arguments vulnerable, I shall be glad to admit his reply, or to listen to his objections wherever he may appoint.

Ever since the age of sixteen, I have paid particular attention to the periodical ceremony of confirmation, and constantly feel a strong inclination to raise my protest against it. Along with a number of others, I had publicly answered in the church to such questions in the catechism as the minister was pleased to ask, and, being considered as prepared for *confirmation*, I was about to be brought before the bishop for that purpose. I knew nothing of its meaning, and had paid no attention to the authority by which it is practised. I supposed it to be a duty, and looked to the day rather as a pastime than any thing else. Circumstances, however, arose which led me to examine the subject, and, though pressed by friends, I refused to submit to a ceremony which I then thought, and do still think, to be unscriptural and dangerous.

Children easily fall in with the prevailing error of substituting professions for principles, and forms of worship for sincere and practical piety. Too many of their parents are examples of it themselves, and pay no attention to their religious education, except that of obliging them to attend to the various forms of the church to which they belong. Contented with antiquated forms, suited only to the age in which they were devised, and deterred by unlimited submission to clerical power, many persons, distinguished in every other respect, shut their eyes to an incongruous and absurd

mass of worse than useless ceremonies in religion, by which real, spiritual, active piety has long been borne down; and of those who have seen the evil in all its enormity, but few have had the courage and consistency to raise their voice against it. Ministers of religion, in general, have always been friendly to the continuation of a splendid ritual service: it attracts the attention and support of the rich, gives a plausibility to their office, and, in the absence of real useful labour, affords a pretext for the enormous sums of money which they take from the people.

Confirmation is a part of this ceremonial system, and, in one of the canons of the church, is described as "a solemn, ancient, and laudable custom in the church of God, continued from the apostles' times," in which it is enjoined "that all bishops should lay their hands upon children baptized and instructed in the catechism, praying over them and blessing them; and that this holy action hath been accustomed in the church in former ages, to be performed in the bishop's visitation every third year." And in the prayer book it is noticed as follows: "So soon as children are come to a competent age, and can say, in their mother tongue, the creed, the Lord's prayer, and the ten commandments, and also can answer to other questions of this short catechism, they shall be brought to the bishop; and every one shall have a godfather or a godmother, as a witness of their confirmation."

In the Church of Rome there are *seven sacraments: confirmation* is one of them, and belongs, by right, to no other system but that of the Catholics. Connected with *their* sentiments, it has a meaning, and, at least, a plausibility in the importance attached to it; but in a Protestant system it is an obvious inconsistency, a medley of contradiction, and, in every case, is alike unsupported by Scripture or common sense. If the reformers had not found confirmation as one of the ceremonies of the church to which they belonged, it is impossible that either the Scriptures or reason could ever have suggested such a ceremony. They found it there, as the growth of ages, and, as in many other things, instead of rejecting it altogether, they deprived it of what they considered its most objectionable features, and gave it a place in their reformed system.* Such it remains; and being but of rare occurrence, and involving no direct oppression upon the people, unlike the mis-application of church property, it has excited but little opposition. In my opinion, however, it is not only anti-scriptural,

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* In the Church of England this ceremony is shorn of some of its material parts. As in the case of baptism, among the Catholics the sign of the cross is retained with several other ceremonies. After praying for the children, the Catholic bishop, we are told, makes the sign of the cross, with holy chrism, upon the forehead of each one of those that are to be confirmed, saying, "I sign thee with the sign of the cross; I confirm thee with the chrism of salvation; in the name of the Father, Son, and Holy Ghost. Amen." After which he gives the person confirmed a little blow on the cheek, saying, "Pax tecum," that is, peace be with thee.

unreasonable, and inconsistent, but is decidedly *dangerous*. And if I succeed in making this clear, it will be a sufficient apology for what some will consider an attack upon "our venerable church."

Real religion, such as is connected with "regeneration," and the possession of the Holy Ghost (said to be communicated in confirmation) does not consist in forms and ceremonies, in making thoughtless vows which we never regard, or in engagements for others which we neither intend nor are able to perform, but in a knowledge of God, a reverence for his name, and a love to his commands, a voluntary serving of him in spirit and in truth, a love to Christ, and a zealous regard for his authority in all that we do, in spirituality of mind, in a pure and sincere heart, in a consistency of deportment, and in a universal love of mankind.

The superstitious are always fond of ceremonies, and worldly-minded professors trust in their efficacy for salvation. The person that gets "regenerated," "made a member of Christ, a child of God, aud an inheritor of the kingdom of heavon," at his baptism; and, at his confirmation, is "assured of the Holy Ghost," and the "forgiveness of his sins," is not likely to be solicitous about greater enjoyments, or any progress beyond what he has already made. And though many regard these things as matters of course, numbers are lulled asleep in their impenitence, and sent to the grave with a lie in their right hand.

Confirmation is the result of baptism, and stands intimately connected with it. On the part of the children it is said to be a "ratifying and confirming the promises and vows made by their godfathers and godmothers in their baptism." With the dispute about infant and adult baptism I mean not to meddle, but supposing infant baptism of itself to be either scriptural or advantageous, it is, as practised in the Church of England, und as acted upon in confirmation, totally at variance with the spirit of Christianity. If any persons are required to engage for the Christian education of children, who are the most likely? The parents surely. But, according to the canon, "no parent shall be urged to be present, nor be admitted to answer as godfather for his own child." Instruction and advice to the parents how to bring up their children in the fear of God, one would suppose, would be the most rational mode of proceeding. Instead of this, *vows* are required, and as the child is necessarily unable to make them itself, "sponsors" are appointed to make them on its account. *Compulsory vows*, either in baptism or confirmation, I regard as a temptation to irreverence and hypocrisy. If an individual, of himself, from conviction and a sense of duty, make a vow to God to serve him, it is well; but the vows which are required on these occasions are often made as matters of course, without premeditation, even without a knowledge of their meaning, and without any intention of fulfilling them.

But the regenerated infant must engage for its faith, self-denial, and obedience; it must promise and vow three things. And here, strange as it may seem, persons called godfathers and godmothers (strange names) are brought forward to engage on the part of the child. The whole is really so strange, that no wonder that infidels should laugh and blaspheme. Thus the minister says, addressing the sponsors, "*This infant must* faithfully for *his* part promise by you who are his sureties (until he come of age to take it upon himself) that *he will* renounce the devil and all his works, and constantly believe God's holy word and obediently keep his commandments. I demand, therefore, dost *thou*, in the name of *this child*, renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?—Answer: I renounce them all.

"Dost thou believe in God the Father, &c. &c.?—Answer: All this I steadfastly believe.

"Wilt thou be baptized in this faith?—Answer: That is my desire.

"Wilt thou, then, obediently keep God's will and commandments, and walk in the same all the days of thy life?—Answer: I will."

The idea of godparents vowing in reference to the faith and obedience of an unconscious infant, and becoming *sureties* in reference to what few either understand themselves or have any power or intention of performing, is preposterous beyond all analogy. Indeed many of the sponsors are unconscious of what they are doing; they wish to perform a neighbourly part; their answers are *prepared*, and, in some places, printed on a label which they hold in their hands, the clerk being ready to tell them what to say, so that whilst they make thoughtless and impracticable vows, many of them have no higher view of the affair than merely as a season for eating and drinking. The parties go from church to the public house, and celebrate the initiation of the young Christian with plentiful libations at the altar of Bacchus.

It is almost needless to say that such a service was unknown to the first churches of Christ. In vain do we examine the New Testament for any mention of persons in the character of godfathers and godmothers. Primitive Christianity had little to do with rites and ceremonies, much less with those that are calculated to foster a spirit of formality, and to lessen the obligations of personal religion. It was not until men were led to prefer external pomp and pageantry in religion to the simplicity of Christ, scholastic disputes to rational belief, and outward forms to the power of godliness, that services so foreign to the genius of Christ's religion could obtain any footing in the church. And now, after having been practised for ages, it is astonishing what notions some people have of the value of baptism.

ey think little at getting drunk over "a christening," but they would be rrified at the idea of a child dying unbaptized; and the poor simple wo-en are sometimes running at midnight for the parson to save the child.

Though the sureties engage for them to believe all the articles of the ristian faith, to renounce the devil and all his works, and to keep God's ly will and commandments, generally speaking, it is all a matter of form. ith the exception of a few temporal favours, they pay, as might be ex-cted from the manner and circumstances of their vows, little or no atten-n to the children, or to the duties which a real concern for the children uld impose.

So soon as the children can *say* the creed, the Lord's prayer, and the commandments, and are instructed in the church catechism, they are to brought to the bishop to be confirmed. In this they are required to re-w the promises made by their sponsors, and openly *to vow* to do the same ngs which had been promised on their account in their baptism. The shop herein blesses them, and, by laying on of hands, "certifies them of od's favour and gracious goodness towards them." And in one of the ayers connected with the service he says, "Almighty and everlasting God, o has vouchsafed to *regenerate* these thy servants by water and the Holy host, and has *given unto them forgiveness of all their sins*," &c. &c. *If* this true, I can fully enter into the spirit of the exclamation made by a cler-man—"What a solemn period, then, is this! What an awful work in ich you are engaged! There is no event of greater moment to young ople than that of confirmation!" Does any serious churchman believe in e truth of these declarations, that the youths are all *regenerated*, have eir *sins forgiven*, and an *assurance of God's favour and goodness?* Those o read the Scriptures will find no such doctrine, and the course of life ich many who are brought before the bishop continue to lead gives a ect denial to it. Why, then, practise forms which are mixed with false-od, and which are likely to afford a false security to immortal souls?

The observations I made on the *vows* of the sponsors are equally appli-ble to those who come to be confirmed. I have never yet learned that y particular inquiry is made as to the character and conduct of the can-dates, nor any refused confirmation although ever so immoral. The nisters prepare them to come before the bishop; but instead of this for-l service, it would be much better to teach them constantly their Chris-n duties, and as constantly enforce the same upon their parents. Like "weekly preparation" for the Lord's supper, the idea of *preparing* for nfirmation shows a superstitious belief of the wonderful influence it is posed to possess; and that of doing it by *saying* prayers, creeds, &c. gives a poor example of Christian attainment. Being little more than an ex-ise of memory, it is such a preparation as any thoughtless boy of half a zen years of age may possess. It conveys also the idea that men need

only be *serious at seasons.* Instead of enforcing the necessity of being *alwa prepared,* by *personal holiness,* for any part of the service of Christ, an for his second coming to judgment!

As to the ceremony of confirmation itself, I hesitate not to say th *there is not a single syllable in the whole of the Bible that has any reference such a service.* I make this assertion, and am ready to come forward defend it whenever and wherever I may be required. We read of t apostles (Acts xiv. 22.) "confirming the souls of the disciples;" but th bears no similarity excepting in name. In the case referred to, the *occ sion* of it was the *persecutions* which they endured; and the apostles exhort them to stedfastness in the faith, assuring them that it was "throug much tribulation they must enter the kingdom." The individuals were n children, but Christian brethren generally of all ages, who were joined t gether in love. It was no periodical ceremony, but an attempt to forti their minds against the fear of persecution. It was confirming their *soul* or, in other words, increasing their faith, exciting their hopes, and pe suading them to patience. The apostles preached the gospel, and, whe numbers believed, they united them together: persecution was raise against them, and, in the absence of their first instructors, they were oft ready to go back. On the visits of the apostles, therefore, or any of the assistants, *strengthening* them in the faith would be considered an importa duty; and this they did, not by any external ceremony, but by recalling t their minds the evidences and importance of the gospel, and raising the hopes with the blessed promises it contains.

The laying on of the hands of the apostles (Acts viii. 17, 18, xix. 6 has been referred to for the purpose of defending the rite of confirmatio On this I would only remark, no two cases can be more dissimilar. I the apostles' case, it was connected with the first publication of the gospe and the effect which followed afforded the strongest confirmation of i truth. It was no ceremony. It actually conferred the extraordinary gif of the Spirit, was not a common privilege, but confined to a few, frequentl to one or two. The effects of these communications could be *seen* an *heard;* the persons prophesied, and spoke with tongues, or different lan guages which they had never learned. Are any effects like these produce now by the laying on of the hands of the bishop? Such signs of divin power are not now necessary. Miraculous powers were given to convinc the world of the truth of Christianity, but to look for them now, is to ro it of its maturity, and to bring it back to its infant state. And to continu to use the sign, without the thing signified, and in connection with circum stances which can have no similarity, like many other inconsistencies, is onl calculated to harden the unbeliever, and bring religion into contempt. In deed if there be one thing more than another which has promoted the caus of infidelity, it is that support which the irrational systems of Christianit

ve received throughout Europe, coupled with the ambition and avarice priests.

But supposing confirmation was useful, why should not the ordinary inister who baptizes be qualified to confirm? And why not administer it individuals when they are thought to be fitting, without calling for a nultaneous movement throughout a whole parish? Unless it be assumed at the bishop *can* convey the Holy Ghost, and that the children do really ceive this influence from *his* hands, it cannot be doubted but that the me minister who officiates at baptisms, marriages, funerals, and even at e Lord's supper, is competent to administer the rite of confirmation. It indeed, the part of a system which will not abide investigation, and the ore it is examined, the more unscriptural and inconsistent it appears.

Though baptism and confirmation are linked together, in one respect ere is a material difference. To die without baptism would be viewed as dreadful calamity, (and hence the under clergy are often importuned to e even at midnight to baptize children who are in a dangerous state) but e deferring of confirmation for a twelvemonth does not seem to create y alarm. If the bishop's duties should be interrupted by the offer of a her see, as has been the case in this diocese, the blessings of confirmaon can be suspended, and we hear of no complaint. To the children it akes little difference. There may be some that may endeavour to culti-te a solemn feeling at the time, but many regard it as a sort of pastime, d sometimes finish the day with riot and disorder. I fear, also, that ing performed without much judgment on the part of the children, and ntaining in itself *false* assurances, it is likely to sear the conscience and nd the understanding as to the necessity of personal religion. If I ght be permitted to offer a word of advice to his lordship, the bishop, ho is coming to confirm in this district, it would be, before he permits y more boys and girls solemnly to promise that they will "renounce the vil and all his works, the pomps and vanities of this wicked world, &c.," make *diligent enquiry what number of those who were confirmed last time ve done this*. This I take to be his imperative duty; and I have no doubt e result would be, if he would be faithful to his conscience, a strong con-tion of the impropriety of assembling thousands of children to take part the solemn farce of confirmation.

I have just seen "A Letter to the Bishop of Salisbury, by the Rev. . Tiptaft," of *Sutton Courtney Vicarage*, who, from conscientious motives, signs his living, and gives various reasons, amounting to fourteen or ore, for his resignation. Among others he refers to baptism and con-mation in the following terms:—"I object to the baptism of infants, pecially according to the form used in the Church of England, as it is ntrary to the word of God: for sponsors are required to promise and

vow three things in the name of the infant brought to be baptized: 1. That it shall renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.—2. That it shall believe *all* the articles of the Christian faith.—And, 3. That it shall keep God's holy will and commandments, and walk in the same *all the days of its life*.—Now there is no authority in Scripture for persons to come forward to make these promises and vows in the name of an infant, and our own experience fully proves the absurdity of them. Moreover, the word of God declares all to be 'by nature the children of wrath,' and dead 'in trespasses and sins,' till quickened by the Holy Spirit to serve God in newness of life. I also object to the following expressions in the service: 'We call upon thee for this infant, that he coming to thy holy baptism may receive remission of his sins by spiritual regeneration.' Again, 'Sanctify this water to the mystical washing away of sin.' Again, the cross upon the child's forehead. Again, 'Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church.' Again, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church.' Again, in the private baptismal service, 'Seeing now, dearly beloved brethren, that this child is by baptism regenerate, and grafted into the body of Christ's Church.' Now there is no authority in Scripture to return thanks to God for such benefits as the baptism of an infant, as God has never promised them during such a service any more than at any other time. Suppose an uncommon case, that the minister and sponsors be all spiritual persons; they are not warranted to ask of God what he has never promised, viz. regeneration of baptism. And I can assure you, that I scarcely know any one enlightened by the Holy Spirit, who dares to make such promises and vows for an infant as are required. Wherefore the sponsors are generally all carnal persons, and the service being unscriptural, it must be painful for a minister of Christ to take part in such a ceremony; nor do I know a spiritual brother in the ministry of the Church of England, who does not desire a material alteration in the service.—I object to the catechism, as being grounded upon the baptismal service; especially to the second, third, and fourth answers; consequently, I cannot teach it, nor even sanction it, in the Sunday schools in my parish.—I object to the order of confirmation, as a person cannot, according to the word of God, renew the promises and vows made in his name at his baptism; and, moreover, those spiritually taught will not submit to the order; and the unconverted cannot, by any authority whatever, be addressed by the bishop in the following words 'Almighty and ever-living God, who has vouchsafed to regenerate these thy servants by water and the Holy Ghost, and has given unto them for

giveness of all their sins, strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gift of grace.'"

There are many who see the subject sufficiently clear, who yet countenance the continuance of this ceremony by their conduct. The chief reason of my hostility is, the substitution of these outward, automaton observences in the place of experimental and practical religion. The bishop's hands, I know, are harmless, and the assembling of lads and lasses in crowds from the country,—with the exception of the unavoidable consequences of youthful pranks, — may be harmless too: but if the declarations of the bishop are at *variance with truth*, if *impracticable vows* are forced upon the lips of the children, and if they foster a *delusion* as to their *state* in the sight of God,—all which I maintain to be the case,—then, I declare, I consider it my duty to try to expose the evil of this *service*, and to persuade the people to abandon it. If it be either Scriptural or of a good tendency, it ought to be supported: if it be neither the one nor the other, but an antiquated custom, generated in the corruptest ages of the church, it is high time for us, as Protestants, to give it up. Mere forms and ceremonies might suit in darker ages, but the people are beginning to think for themselves; and however they may remain formally attached to a church, very few indeed are so ignorant as not to see the comparative unimportance of ceremonies. As a first transition from Popery, this system of ceremonial service might be acceptable to the people, but it by no means comports with the present progress of society. Instead of a round of bodily services, set off with many of the "pomps and vanities" of the world, the devotion of the heart, expressed in a simple and Scriptural manner, is what the people wish. A change is wanted; the people are prepared for it; but the clergy are opposed to it. By the influence of wealth, fashion, and the patronage of the state, the church continues to have a *name*, but it has evidently *lost the affections of the people*, and the course of favourable circumstances which have recently taken place are likely, ere long, to lead to important changes.

J. L.

JERRY SHOPS.

So much close and cogent reasoning, under other articles in the present number, will be found against drunkenness in general, that it is unnecessary for me to make any additional observations. But the necessity of applying to parliament to put down or to regulate the jerry shops being frequently urged, I wish just to state that the law as it stands at present is as expressive against the excesses of these places as any person could wish;

and if the proper authorities will not enforce it, what is the use of applying for other enactments? Hitherto the convictions and fines have been for selling at the hours prohibited in the act, but I consider this quite venal compared with the evil of *drunkenness* and *disorder* constantly carried on in many of these places without restraint. The "Act to permit the general sale of beer and cider by retail in England," passed 23d July, 1830, is most express. In the licence it is said they are to maintain "GOOD ORDER AND RULE" — they are not "wilfully or knowingly to permit any DRUNKENNESS or any VIOLENT, QUARRELSOME, or DISORDERLY conduct, nor permit nor suffer PERSONS OF NOTORIOUSLY BAD CHARACTER to meet or assemble in their houses." In cap. 13, it is enacted "That every seller of beer, ale, and porter by retail, having a licence under the provisions of this act, who shall permit any person or persons to be guilty of DRUNKENNESS or DISORDERLY CONDUCT in the house or premises mentioned in such licence, shall for every such offence forfeit the respective sums following: and every person who shall in any way transgress or neglect, or shall be a party in transgressing or neglecting, the conditions and provisions specified in such licence, or shall allow such conditions or provisions to be in any way transgressed or neglected, in the house or premises so licenced, shall be deemed guilty of disorderly conduct; and every person so licenced who shall PERMIT any such DISORDERLY CONDUCT, shall for the first offence forfeit any such sum, not less than *forty shillings* nor more than *five pounds*, as the justices before whom such retailer shall be convicted of such offence shall adjudge; and for the second such offence, any sum not less than *five pounds* nor more than *ten pounds*; and for the third such offence, any sum not less than *twenty pounds* nor more than *fifty pounds*." And in cap. 15, it is enacted "That all penalties may be recovered upon the information of ANY PERSON whomsoever before TWO JUSTICES acting in petty sessions; and that every such penalty shall be prosecuted and proceeded for within three calendar months next after the commission of the offence in respect of which such penalty shall be incurred." It is afterwards stated that the magistrates, if they think fit, may award one half of the penalty to the informer. No act of parliament can be more express against drunkenness and disorder than this; and, therefore, an additional appeal to the legislature is quite superfluous: the appeal should be to the magistrates, the constables, or to the public, to ascertain why provisions so salutary should remain a *dead letter*. However, the most merciful and yet the most effectual punishment both to jerry shops and public houses, is, to induce them to change their business by persuading their deluded victims to abandon the disgraceful, the ruinous practice of social drinking.

PAY TABLE.

This is one among the hundred schemes of publicans to secure the money of working men. Chorley, I understand, is notorious for its systematic adherence to this baneful custom. At printing shops, and other places, the men are paid in parties in one sum, and one of the men is chosen, called the "constable," to divide it. Each party has its "house," where the "pay table" is kept. All the men resort to this place, for the use of which, and the favour of a fortnight's credit, each man pays eightpence in liquor. Change is provided ready, and the payment proceeds. The "pays" are fortnightly, and the first operation upon the division of the money is, that the landlady brings in her bill for the drink which each has had during the fortnight; this, of course, includes all the little drops that their wives have had during the same period. This is deducted by the constable from the men's wages, and paid over, as in duty bound, to the mistress of the house. After this adjustment, I need not say, that frequently "they start afresh" and make what, in the misuse of language, is called "a good beginning for another fortnight." This statement, I believe, is substantially correct. And here many of these poor creatures who have laboured hard all their lives—earned good wages—with wretched homes, and children in rags—are still determined, even in opposition to the persuasions of their employers, to cling to a system of poverty and degradation. I have been told, in reference to one shop in particular, that the manager has offered to provide change for them, if they would divide the money without going to the public house. Oh! ye working men—slaves to this detestable drinking—when will ye grow wise, and enjoy with your families the fruits of your honest industry?

PRISON DISCIPLINE.

I met this week a female in the street in the care of two constables, reeling drunk, using the most profane and abusive language. Inquiring the cause of a respectable shopkeeper in the neighbourhood, he stated that she had come out of prison only that morning, and that she had been conducting herself in the most shameful manner. This is a common place occurrence; every person knows, from the magistrate upon the bench to the boy in the street, that the effect of the prison, so far from correcting or reforming a culprit, is to harden him in his wickedness, and to prepare him for more valorous attempts at infamy. If a spark of honesty or good feeling remain, send a man to prison, either as a criminal or as a debtor, and that becomes extinct. The debtors' court, as well as the criminals' ward, is the school of depravity and villany. Whence is it? Is there a contagion in the atmosphere of a prison? No. Are the jailors defective either in duty or character? I believe not. Are these places destitute of moral

and religious instructors? Each is provided with the services of a clergyman, at £200 or £300 a year, whose sole charge is to teach and admonish the prisoners. In our prison prayers are read every morning, and divine service performed twice on a Sunday. What, then, is the cause? and why, I may ask, do not the magistrates and clergymen, to whom the public peace and the spread of good morals are officially committed, enter earnestly upon the investigation, be determined to ascertain the cause why a prison should discharge its inmates corrupted instead of reformed, and to apply an effectual remedy? The public would appreciate their efforts, support their decisions, and sanction any moderate increase of expense that might be incurred. I have just been glancing over a voluminous report by the "Society for the Improvement of Prison Discipline," from which it appears that many attempts have been made to improve the prisons and reform the offenders, but nothing, in my opinion, will equal, so far as rescuing culprits from their evil ways, the following three things :—First, a system of *dis*-association. It is from the depraving influence of bad associates with whom they work and eat, that so many come out worse than they enter. Passing the tread mill, one day when I had occasion to visit the prison, where a number were employed, I was distressed to hear the filthy and obscene language which they were using to each other. In most prisons each prisoner has a single sleeping cell; but he has to work with individuals who delight in corrupting others. Now, though it might be attended with a little additional cost, I am quite sure, if every prisoner could be kept *alone*, and, in aggravated cases, if *solitary confinement* were adopted, it would be better than public whipping, and tend, more than any other mode of punishment, to lead a prisoner to serious reflection. Even in correcting incorrigible boys, I always prefer solitary confinement to stripes. Secondly, instead of depending upon the performance of divine service, at stated periods, for the instruction and reformation of individuals—about which the prisoners generally care as much as the young collegian does for the reading of the prayers—let the minister pay his visits to them *individually* and without remission, let him instruct them *conversationally*, and endeavour to impress their minds, not only with the sanctions of religion, but with the laws of morality and honour, as they are approved of in society. In a word, let him become their friend, and never forsake them while they are under his care. Is this too much to expect for £300 a year? Thirdly, when prisoners are discharged, instead of being sent into the world without a character, perhaps without a home, under the influence of previous contamination, and almost sure to be entrapped by former bad companions,—some means should be adopted to rescue such from repeated ruin. The great error upon which we have acted so long is, if a man or a boy be a "bad character," to shun him; whereas, such are the very persons, of all others, with whom we should seek acquaintance, and for whose good we

should exercise all our energies. This is the real spirit of Christianity—to seek and to save the *lost*. The minister, then, in the first place, should interest himself in behalf of every one of whom there is danger of his returning to his former habits; and philanthropic individuals would do well to direct their watchful care towards these unfortunate persons. How Christ-like to take the malefactor by the hand as he leaves the prison gates, to give him good counsel and advice, and to succour and protect him from temptation, till he get settled in some honourable mode of earning his bread! The morals of prisoners, I am quite confident, are capable of being greatly improved, but, like every good work, it requires active agents; these are rare to be found, and rarest among those who are best paid for it. Hitherto, we have looked to those connected with wealth and great names, as the proper agents for giving effect to philanthropic efforts: this has been a fatal error: it was the fishermen of Galilee that first reformed the world, and I see clearly that no good work goes on with energy except the agency of the "common people" be secured.

THE TEMPERANCE CAUSE IN PRESTON.

No institution in this town ever progressed with the same rapidity, or carried along with it the same decisive marks of real improvement as the Preston Temperance Society. Its influence and operations excite uncommon attention, and various circles feel its good effects. Truth is written upon its forehead, its bosom glows with charity, and its feet are swift to search out and save from ruin the miserable and the vile. Unaffected either by politics or party notions in religion, the members unite cordially together to promote sobriety and temperance. Great names were sought after to sanction it, and influential men, as they are called, to form the committee; but, under such auspices, ere now it would have been extinct: a considerable number of respectable working men, including several reformed drunkards, were added to the committee, and by their zealous, indefatigable efforts, few, if any, of the societies in Lancashire, I believe, are going on with the same prosperity. The weekly meetings are crowded to excess; the speeches, mostly from the operatives themselves, are affecting and powerful; and, as a proof, I may mention that, at the last week's meeting, no fewer than seventy-three subscribed the pledge. Several thousands of tracts have been ordered; the town is divided into twenty-eight districts, and a captain is appointed to circulate tracts and to superintend each district. I could fill the whole of this number with detailing the statements and confessions of reformed drunkards, which have been delivered in a manner calculated to delight every man who feels for the good of his species. In this respect, I believe, we go beyond what most other

societies have marked out as the course of operation: they seem to think that the conversion of old and hardened drinkers is hopeless, and, therefore trust more in the efficacy of *preserving the temperate*, in order to secure a better race of men for the next generation. We are not so passive, nor so distant in our prospects; the number of reformed drunkards, the most notorious in the town, who now do honour by their consistent conduct to our society, are a sufficient assurance that, with appropriate efforts, and with the blessing of God, the chief of drunkards may be reclaimed. It is true, we have had some that have relapsed; and it would be strange, out of so many, if this were not the case; but they are not abandoned, they are visited by those who speak to them with charity and kindness, and whose efforts, I believe, in no instance have yet been known to fail in restoring them. They are not upbraided, but counselled to steadfastness, and warned to keep from temptation. In every case, it has been the "first glass" to which they could trace their fall, and often to the misguided entreaties of a friend: but the result has generally been, that, seeing the danger, they have now resolved *never to taste either ale or spirits*.

We still lack one thing, the necessity of which we feel more and more every day, and that is "A Temperance House." If we withdraw men from their intemperate enjoyments, we ought to furnish them with a place where they could spend an hour in innocent conviviality. There are many who have neither business nor families, and who get into temptation entirely by going to a public house for the sake of company, or to read a newspaper; others, in travelling and transacting business, are also obliged to stay at the inns; carriers and market people, and such, drink as a sort of recompense for the trouble they give. Good Temperance Houses, well fitted up, would remove all these temptations: here persons might be supplied with good water, milk, tea, coffee, or any sort of harmless beverage; and meet with all the accommodations of a respectable eating-house. A small reading room might also be fitted up in one of the apartments; and if beds and stables were kept for travellers, these houses would be complete establishments for temperate persons. Here a party, or a society, could at any time have a room to themselves, and commercial gentlemen, and all classes, in fact, might be able to sit without being compelled to drink that which they know will do them harm. The publicans, I understand, are already making sore complaints of Temperance Societies, and as I believe there are many in Preston to whom a change of business would be acceptable, I would suggest to some of them to join the Temperance Society; to give up the licenced business, and open Temperance Houses. Well managed, and in suitable parts of the town, if they do not answer, I durst forfeit all claim to the judgment of a man. If I were disengaged, and wanted a business which promised to be lucrative, a Temperance House is the first thing I would undertake. Can Preston support 88 public houses, and 169 jerry shops, and not support a

emperance House? But it is a new business, and people are reluctant to nbark in it till they feel assured of their safety by the success of others. onvinced of the necessity of the establishment, and also of the certainty its success, I press the consideration of this subject upon the attention of ich friends of temperance as may be furnished with the means.

EASTER DUES.

Pray, Mr. Wilson, do let us be quiet: during the last five or six weeks, hilst you have been from home, you cannot believe how comfortable we ve been. Every man has worshipped in his own way; the services have all en regularly performed; we have had no clerical annoyance for "dues;" d the people were beginning to hope that gospel taxation was going to sub-le. I was aware you were expected home shortly, and the other day I was prised of your return by the statement of your agent, that we were all ing to be summoned for our Easter dues. Gracious heaven! said I, w quiet we have been in his absence; and now that he has returned, e first step of him who ought to have come in the fulness of the blessing peace, is to employ the magistrates to harrass his flock! Let those offer" at Easter who admire your administrations (and if you were a pro-ter of peace and good will, and needed assistance, I would be the last to thhold my "offering;") but never let it be said, that upon any principle consistency, propriety, or religion, you demand from each of us a paltry pence halfpenny as your "due." It may have been practised for centu-s; but custom can never make wrong right. There were many really od customs which were cotemporary with this, and because they operated ainst the clergyman's pocket they are abandoned. Are these not, then, be revived? Is no custom to be respected but that which benefits your ler? When Easter offerings and tithes were granted by the people, the rgy took care of the poor, they personally attended to their relief, and of the revenues of the church their wants were supplied. When you pect and revive this custom, I promise you I will not oppose the other. ery man's good sense revolts at your attempts to enforce this demand, l those of your own church among the rest. Let me beseech you to give urself to the important duties of your charge, and never distress yourself, set all your parishioners against you, for this "filthy lucre." Your op-tunities for usefulness are unbounded, and I know that it is a source of at grief to numbers that you should be so unpopular, arising entirely ough your anxiety for these paltry dues. You are anxious, some say, to end the rights of the church. What are those rights? Just what the blic voice, through its representative organs, are pleased to grant it; and

that man must be blind indeed to the progress of knowledge, and to the influence of events, that cannot see that the fate of impositions like this is already sealed. And I am utterly at a loss to characterize that zeal for the rights of the church, which brings it into contempt, and hastens its downfal. How uncertain is our pilgrimage here! A few days, or a few years at most, and both you and I must close our eyes upon all sublunary good! How unsatisfactory must it be for you to look back upon so many years of wrangling and strife with those whose temporal and eternal interests you ought to have made every sacrifice to promote! We brought nothing into the world, and it is certain we can carry nothing out; having food and raiment, instead of oppressing the poor, or provoking the resentment of any, let us learn to be content. I have often had occasion to advert to these subjects, and to abuses which have given rise to the mention of your name, and perhaps I have done this sometimes with an unjustifiable severity; but I feel keenly upon every point where I see the glorious simplicity and purity of that religion which was sealed by a Redeemer's blood, buried beneath the corruptions of a national church, and the worldly mindedness of a hireling priesthood; and I deem it my duty, at whatever risk, to do all that I can to obstruct the progress of so great an evil. After all, I wish you every blessing; and though I shortly expect to see your agents seizing some part of my goods to satisfy your demands, I will endeavour to cultivate the charity of a Christian, and say "Lord, lay not this sin to his charge!"

"A NEW RULE."

The revival of old demands, and the invention of new ones, in these days of clerical avarice, are such as to sicken my very soul at the mention of them. They pour upon me from every quarter, and, when viewed in the light of Scripture or reason, are so glaringly inconsistent, that I have long ceased to wonder at the general contempt poured upon the clergy. It is often said, that such remarks apply only to a part of this body, and that there are many worthy men whose liberality and exemplary virtues would do honour to any profession. I admit the truth of the remark; but they all appear to be lacking in one qualification essential to the present times—*determined hostility to corruption*. Why don't these worthy ministers step forward, and, like Paul towards Peter, WITHSTAND TO THE FACE all the wolves and sycophants which infest the church? Why don't they call for a reform of all its abuses? Why don't they join the people, and aver their determination to oppose clerical oppression, to protect the poor, and to promote the growth of spiritual, and the destruction of secular, religion? The poor clergy, the working clergy, as they are called, grumble a little; but

they are so far enchained by the system and their dependance on it for bread, that they never venture to raise the standard of opposition. Superstition begets servility of mind, and national religions are the very hot beds of hypocrisy. So that, with all that we may hear in favour of the non-successful in preferments, we have no very strong assurance that the difference is attributable to any thing better than bad fortune. The loaves and fishes have still a good scent, and when men have been trained to look to them as the great object of their profession, can we wonder that they are willing to cast the net either to the right or the left side of the ship, in shallow water or deep, provided there be any chance of success. The fault, in fact, is in the system; and while men are trained at school to think that "curing souls" is like catching fish, that he is the best hand who fills the biggest pannier, they are sure to shape their nets and their tackle that nothing may miss their grasp. I have been led to these reflections by the application of a poor woman in behalf of her deceased mother. She died a pauper, and received ten shillings from her parish for the coffin and dues. All the woman's and her late husband's relations are interred at Leyland: the poor woman, before she died, requested to be interred in the same grave. They once saw better days, and purchased a grave in Leyland church yard, which is covered with a stone. "Well," said I, "what is it you want; where will you get the coffin?"—"W——," she replied, "will make a good one at the parish price."—"As for drink, I would advise you not to buy a drop: however many funerals I may have, I'll take care that there is neither rum nor ale, nor any such thing. If you invite a few females, and it should seem necessary, make them a cup of tea or coffee, but don't buy any drink."—"But it will cost us near *thirty shillings* dues and parson's charge." "Why, how is that?"—"They have lately made a new rule, and the parson charges a guinea before the stone can be moved."—*A new rule!* yes, a rule to get hold of every thing they can: this is the rule of modern divines; a rule to deprive the poor widow of interment, or to send her friends a begging through the streets, to put it into the pockets of the parson. It is by this "new rule" that potatoes, and milk, and fish, and I don't know what, have been tithed in places where such things had grown entirely into disuse. If any change take place in the country, by which their incomes are impaired, they are ready to cry out with all their might; but if those changes tend to increase their incomes, they stick pertinaciously to the formal demand, although it operate with great severity against the farmer. The Vicar of Leyland, who is also a magistrate, has distinguished himself by new rules, and so galling are the demands which he is now making upon the parish, that, it is said, the parishioners are contemplating a contest with him in a legal court. This is the man who should preach "peace and good will," and, instead of contending about hay grass and potatoe ground, should be carrying, in the arms of charity, his people towards a better world.

However, as the saying is, the faster it rains, the sooner it is done: these vexatious demands will only hasten the total downfal of the system, which now totters to its base; and I sincerely hope that we shall shortly have another "new rule," and that will be to turn every parson upon his own merits and his own means. This trifling acknowledgment of "a guinea," I believe, is pretty common: I recollect something of it, when I was a boy, at Walton-le-dale; and, in the parish church yard here, though it was long since considered crowded for the poor, for the "guinea" subjects there is room enough yet. New cemeteries are the best cure for this evil: if the parsons will not deal on fair terms, the best way is to leave them and go elsewhere. There is no speculation that I know of more likely to answer than that of cemeteries in every populous district. Nothing but the want of time has prevented me, hitherto, from attempting to get one established in Preston.

THE APPROACHING ELECTIONS.

So imbued are the great body of the people of this country with the spirit of immorality, that a season of excitation like that of an election calls it forth in all its enormity. Little or no disguise is used, and the artificial restraints, to which some respect is usually paid, are now thrown away. As to the merit of foreign missions in the abstract, I have nothing to say; but with such scenes of drunkenness before me as were exhibited in Preston on Whit-Monday and Whit-Tuesday, and with the revolting exhibitions of vice which are now witnessed in many of the late enfranchised towns, I say to their promoters and supporters, BEGIN AT HOME! Till England is reformed, is it consistent to scrape up all the money that can be collected for the purpose of reforming the heathen? Let any man mix with the people of Blackburn, Bury, Bolton, &c. where the elections are likely to be contested, and he will see such a spirit—(though this is only the beginning)—as to lead him to conclude, with the exception of the name, that he is still on heathen ground. The poor and the rich completely divided — conscience and sense of duty abandoned—patriotism sacrificed to selfishness—bribery and intimidation substituted for argument and reason—vengeance and violence for liberty and freedom. One party, by oppression and hypocrisy, is seeking to carry its point; the other, by intimidation and violence. Cursing and swearing, and all kinds of vicious language, grace the assemblies in the streets; and, in fact, every consideration, every interest, every duty, with many, is sacrificed to the evil spirit of electioneering. I feel so sensibly upon this subject, that I hope I shall be excused if I give a single specimen. The friends of —— called upon a butcher, and asked if he would vote for him. "Yes," replied he, "I'll vote that he go to h—l, if

I can find another that will vote that he stay there!"—We have a "NATIONAL" church, aided by "national" schools, and here is the sort of *nation* which this system has produced; and yet I find that the desire to perpetuate this system is the principal bone of contention among the electors. The clergy, their relations, and rich friends, are for the church; the great bulk of the people, and nearly all the middle class of voters, are against it, that is, against its abuses and corruptions. They think that every religion should maintain itself, and the church be placed upon the same footing as every other religious system. Hence I find that, in various places, what is called "the church candidate" is opposed by the bulk of the people. But whatever may be the difference of opinion, my advice is that of Paul's, "Let all your things be done with *charity*." Act sincerely, conscientiously, and peaceably. Overcome your opponents, not by violence, but by reason and firmness, and let your party be neither whig, nor tory, nor radical, but—*national!* J. L.

ALE AND OTHER FERMENTED LIQUORS.*

"How sad his fate, insatiate who desires
Deeper to drink than nature's thirst requires!
The mad'ning draught insidious steals away
The intemperate wretch: while he who would allay
With healthy draughts his thirst, shall drink secure,
Fearless of death, and quaff his water pure."

The friends of Temperance Societies have chiefly directed their attention to *spirit* drinking, and such is the fearful mass of evidence that they have accumulated upon the injurious effects of ardent spirits on society, that they have agreed to relinquish the use of them entirely, except (as other poisons of a similar kind are employed) as medicines. And few men who will calmly, and without prejudice, examine the facts they have brought to light, will, it is presumed, be disposed to question the wisdom of such a resolution. The members of Temperance Societies regard as an incontrovertible fact, *that spirits are never of service to a person in health, while they are among the chief promoters of crime, misery, and disease.* Acting upon this fact, they have therefore justly resolved, so far as they are concerned, never to taste them, except disease may render it expedient, and then not without as much caution as they would any other medicine. The fundamental principle of the Temperance Societies does not prohibit the members of such societies from taking other kinds of liquors, such as ale, porter, wine cider, perry, and other *fermented* liquors, provided they are

* This and the three following articles are written by the friends of the Preston Temperance Society. They will afterwards be put into the form of Tracts, and published for distribution.

careful to observe great moderation in the use of them. This has led many people to suppose, that those who have devoted the most attention to the quality and effects of intoxicating fluids, have arrived at the conclusion, that *fermented* liquors are necessary for persons in health, and may be taken with impunity; and even, it is to be feared, many of the members of Temperance Societies have imbibed this opinion, and are induced by it to use fermented liquors, not only as an article of diet, but as a common drink to quench their thirst. So far as we are aware, the investigation of the friends of temperance have led to no such conclusion, nor could they have done so.—The chief fermented liquors used in this country are ale and porter. The principal ingredients from which they are made are, as all know, malt and hops. Malt is made from barley. Barley is a nutritious grain, and is much used in the North of England, and in Scotland, for making brown bread, and in all parts of this country it is employed as an article of food, in broths, gruel, &c., and very valuable food it is, especially for persons who are sick, as it contains a great deal of mucilage or starch, which is light and nourishing. To give some notion of the value of barley as food, we may just mention that 922 parts out of every thousand are said to be nutriment, while only 743 parts out of the thousand of oats are nutritive, and 250 of potatoes, so that barley is more valuable than oats as food, and nearly $3\frac{3}{4}$ times as valuable as potatoes for the same purpose. The elementary substances of which barley is composed are gum, sugar, gluten, and starch: of these every hundred parts of the grain contains five of gum, four of sugar, three of gluten, and eighty-eight of starch. Now these four elementary substances are all very nutritious, and any of them singly would support life. The reason why we mention this you will presently see. Before the barley can be made into beer or porter, you know, it must be converted into malt. The way in which this is done is to steep the barley in water, and then put it into a kiln, where it is allowed to remain until its elementary parts have been somewhat changed by a process of germination, as it is called, that is, preparing to sprout. We have now, instead of barley, malt, which is composed of fourteen parts of gum, sixteen parts of sugar, one of gluten, and sixty-nine parts of starch in every hundred: so you see, by the process of *malting*, two parts of gluten and nineteen parts of starch are changed into nine parts of gum and twelve of sugar. Now gum and sugar are not so nutritious as gluten and starch, so that already has the substance sustained much injury as an article of food. Still, however, malt is capable of sustaining life, and might be used without injury. Not content with this deterioration of a valuable vegetable production, the evil ingenuity of man has subjected it to another change, by a process which is called brewing and working, or *fermentation*. By this process the sugar, and, perhaps, much of the gum and starch, are converted into spirit. That the sugar is lost, any one may know by tasting the difference between

ort and *ale*. Still, however, a little gum and starch remain, but they are ow mixed with a poisonous substance, spirit, and cannot sustain life for ven a few weeks, without producing the most deplorable effects on the ind and body of the person who tries the experiment. Still, not content ith this very great deterioration of food, men have resolved, in many inances, to complete the destruction by separating the poison from the triment; and this poison men have agreed to call spirit, a title which ould have been most appropriate had they but affixed the merited epithet *il*, for how like is it, in many respects, to the great spirit who is the faer of sin and misery! The process by which the fermented liquor thus formed into spirit is by distillation, that is, by applying heat to . and driving off the lighter part in the form of steam, which is cooled passing through long pipes covered with cold water; and so anxious e the distillers that no nutriment should remain, that they subject it this process twice, and sometimes three times, and every time they throw way all that remains in the still that is the nourishing part, and keep noing but the poison; and this poison, by some strange perversion of reason, id some unaccountable infatuation, many people have agreed to swallow ce water, even though they see their companions brought to poverty, ime, sickness, and death, by it almost daily. All intoxicating liquors, ou perceive, then, are *fermented;* and *distilled* liquors only differ from the st in containing no nutriment at all, and in being a simple poison, mixed ith water. The *distilled* liquors in general use, you know, are brandy, m, and gin, and these, when they are called good, will contain, the andy and rum about fifty-three parts out of the hundred of pure spirit, and little burnt sugar to colour them, and gin about fifty-one parts out of the ndred. Of the *fermented* liquors, ale, when strong, only contains about ne parts of pure spirit to the hundred, porter about seven in the hundred, id port wine nearly twenty-six. Now, it may be said, "Surely, so small proportion of spirit as nine in every hundred cannot occasion any wellunded objection against the free use of ale." And such we have frequently eard urged by persons for whose judgment in other matters we have had a gh esteem. And we should perhaps concede the point, as not very maerial, if the *quantity* of ale consumed was not more than that of spirits; but hen we happen to know that about eight times as much ale and porter are nsumed as ardent spirits, we are constrained to make a stand against em. Spirits, as they are sold by the publicans or at the dram-shops, will ot generally contain more than about forty parts of pure spirit in the hunred, while the average per centage of ale may be five parts of pure spirit. ow if there is eight times more ale and porter consumed than distilled quors, it will follow that in the former supposed *innocent* beverages, there considerably more pure spirit drank than in the latter. A man who inks a quart of ale will take nearly two ounces of pure spirit, four ounces

of spirit at proof, or nearly equal to half a gill of brandy. But this is not all we have hitherto only considered one of the two chief ingredients in ale an porter, malt, and have said nothing about the hop. Hop is called a *narcoti* by persons who have studied its effects upon the body, and therefore belong to the same class of medicines as spirits. By *narcotic* the doctors mean substance which produces a depression upon the brain, and occasions *stupe faction* and *sleep*, as opium does. Now hop is so strong a narcotic that th doctors never think of giving more than four or five grains of the powdere hop for a dose, and this quantity they would consider nearly equal in it effects to half a grain of opium, and half a grain of opium, any perso knows who has taken it, will soon produce deep sleep, and leave very ofte an unpleasant head ache in the morning. Hops, then, very materially in crease the intoxicating and stupefying effects of ale, so that, in addition t the half a gill of proof spirit, he who drinks a quart of ale would have th narcotic or stupefying effect of the hops to endure, which would be equal t that produced by two grains of opium. Can any one, after considering thes facts, arrive at a conclusion that ale can be drunk as a common beverag with propriety, or even safety? Can any one deem it reasonable to destro so large a quantity of nutriment to produce so stupefying a liquor? Al unquestionably is nutritious, but it is not indebted to fermentation for thi property, but to the vegetable matter that remains unchanged by fermenta tion; so that if any person should deem it proper to take ale because it i nourishing, the same kind of reasoning should lead him to prefer the liqu before it has been fermented, as it is then much more nourishing; and, he would pursue the same train of reflection, he would be led inevitably t the conclusion, that it is much more reasonable to use the substance in th form of barley, as Providence has given it to him, for in that state it i only inferior to wheat in nutriment. Let these facts, then, be engraven o the recollection of every thinking person—when barley is converted int malt, it becomes much deteriorated as an article of food; when malt i changed by fermentation into ale or porter, a great and valuable part of it nutriment is converted into a deleterious poison, so that it becomes unfit f common use, except in very small quantities; and when it has undergon a further change by distillation, nothing but an innutritious poison remain and, as such, it ought to be wholly banished to the shop of the apothecar and chemist, and should never be sold except as other substances of a simi lar nature with a large label, POISON, so that no one might hereafter mis take it for a harmless beverage.—It may be asked, If you deprive people spirits, wine, ale, porter, cider, perry, &c., what must they drink? L me ask, in return, For what purpose do people drink? Is it not to quenc their thirst? And if so, will any man coolly say that he ever found h thirst diminished by either distilled or fermented liquors? Drink, the we would say, water if you would be wise, virtuous, happy, and healthy

r, if you will gratify your palate a little, tea, coffee, lemonade, or any ther undistilled and unfermented liquid. Some persons will tell us that ıey take spirits, ale, &c. to strengthen them for their labour. This is ab- ard: such fluids excite a temporary fever, and while the fever continues ıe person may be capable of great exertion, but when it subsides a more ıan corresponding exhaustion and depression succeeds. It is an unques- onable fact, that the man who confines his beverage to liquids neither istilled nor fermented will perform more labour in a week than he who ıdulges in distilled and fermented liquors. Think on these things, and ct as reason directs.

THE COST OF INTEMPERANCE.

From the best data it was lately calculated that the annual consumption of MALT LIQUOR the British empire was about 450 millions of gallons, which, at 1s. a gallon, would amount TWENTY-TWO MILLIONS OF POUNDS sterling,—that the quantity of WINE imported and ınufactured, and sold for foreign, amounts to about ten millions of gallons, upon which out EIGHT MILLIONS is expended annually. The quantity of full proof SPIRIT upon which ty was paid in the year ending January, 1830, was 27,513,260 gallons. If to this be added ? quantity produced by *adulteration, reduction in strength, illicit distillation*, and *smuggling*, is supposed that the annual consumption has been about forty millions of gallons, which, at ? average of 10s. per gallon, would produce a sum of TWENTY MILLIONS a year. It ap- ars, then, that we pay fifty millions a year for malt liquor, wine, and spirits!! and consume quantity which would make a sea, three feet deep, sixty feet wide, and EIGHTY-FOUR AND HALF MILES long!! And all this, besides the expense attendant upon the losses of time d character, the occurrence of accidents, sickness, and deaths, resulting from hard drinking. ith the exception of a very small quantity recommended as medicine, all this vast expendi- e has done no good, but an immensity of harm. POVERTY, MISERY, CRIME, DISEASE, and EMATURE DEATH are the standing, the universal, the deplorable effects of this consump- n of intoxicating liquor, besides the awful consequences in ANOTHER WORLD. If there be ything resembling in its effects the "lake of fire," it is this lake of poisonous spirits. A of ale, wine, and spirits, eighty-four miles long!!! When, and where, and by whom can this be swallowed in one year? Is it possible that the human gullet of this country can nel into it so much pernicious stuff? From this vast reservoir are supplied all the spirit rchants, and through them and the publicans almost every family gets "a little drop." If u want to know how this river gets dried up by the 6th of January every year, visit every olic house, dwelling, and jerry shop, where man is found; make your observations, and you l be at no loss to discover both the fact, and also whence arises so much human misery and me. When we reflect upon the universal habit of taking liquor in this country, there is no ficulty in accounting for the consumption of the 500 millions of gallons. And if we add to fifty millions, the assumed cost of this pernicious stuff, all the expenses of time and labour , accidents, shipwrecks, and all sorts of damages, lawyers' bills, doctors' bills, &c. consequent m drunkenness, we believe we are below the truth in doubling the amount, and putting wn, as a moderate calculation for the consumption of intoxicating liquors, the sum of A NDRED MILLIONS A YEAR!!!

Who can reflect upon the expenditure of this immense sum, the tendency of which is propagate misery, crime, disease, and death, without weeping at the folly of our countryme and, at the same time, feeling determined to use every possible means of leading them to reformation? Let us, however, make a calculation what the neat annual expenditure of FIFT MILLIONS would purchase.

5 millions	loads of potatoes, at 5s.	£2,000,000
3 millions	loads flour, at 35s.	5,000,000
1 million	loads oatmeal, at 28s.	1,400,000
400 millions	quarts of milk, at 2d.	3,600,000
100 millions	pounds of butter, at 1s.	5,000,000
50 millions	pounds of cheese, at 6d.	1,250,000
200 millions	pounds of flesh meat, at 6d.	5,000,000
104 millions	ounces of tea, at 4d.	1,733,333
20 millions	pounds of coffee, at 1s. 10d.	1,833,333
104 millions	pounds of sugar, at 6d.	2,600,000
52 millions	pounds of soap, at 6d.	1,300,000
52 millions	pounds of candles, at 6d.	1,300,000
78 millions	cwts. of coals, at 7d.	2,275,000
2 millions	of new coats, small and large, 18s.	1,900,000
2 millions	of waistcoats, ditto, 4s.	400,000
2 millions	of trowsers, ditto at 6s.	600,000
9 millions	pairs of shoes, ditto, at 5s.	2,250,000
9 millions	pairs stockings, at 1s.	450,000
4 millions	cotton shirts, at 1s. 4d.	266,666
4 millions	handkerchiefs, at 8d.	133,333
4 millions	hats, at 5s.	1,000,000
4 millions	gowns, at 4s. 6d.	900,000
4 millions	shifts, at 1s. 4d.	266,666
4 millions	petticoats, at 2s. 6d.	500,000
4 millions	aprons, at 8d.	333,333
4 millions	bonnets, at 4s.	600,000
3 millions	caps, at 6d.	75,000
½ million	bed ticks, at 5s.	125,000
½ million	pairs blankets, at 12s.	300,000
1 million	pairs sheets, at 4s.	200,000
1 million	coverlets, at 2s. 6d.	150,000
Medical assistance		400,000
Schoolmasters		400,000
Religious teachers		500,000
Lecturers on useful knowledge		50,000
Periodicals, newspapers, and books		400,000
Country excursions to watering places, &c.		1,000,000
Contributions to societies, charities, &c.		400,000
Balance for the *necessary* use of ale, wine, spirits, and cordials		2,108,336
		£50,000,000

These articles would be sufficient to support a million of families, consisting of five pe sons each, or five millions of individuals, that is, about one-fifth of the inhabitants of Gre Britain and Ireland!! Besides, if this sum were expended in purchasing articles which a really conducive to happiness, we shall not be outstripping the truth if we assert that those persons who are now suffering in England, Ireland, and Scotland, from lack of er ployment, might be usefully and profitably occupied. And we ought to add to this t very great annual sum which is lost in consequence of the present consumption of intoxicati liquids, by idleness. Many persons forget that to the operative especially time is wealt and he cannot spend a day in the week in drinking but he sacrifices one-sixth of his wag

Now supposing the man is a mechanic, and can earn thirty shillings a week, or £78 a year: if he drink a single day every week, in *Time* alone he spends five shillings a week, or £13 a year: and how many are there who lose two days in the week in this evil indulgence, or ten shillings per week, or £26 per annum? Even the poor weaver, in too many instances, sacrifices the whole of Monday and one-half of Saturday in drinking, and, on an avarage, an hour each day more in the ridiculous practice of smoking, so that frequently he is not actually engaged at his employment more than four days in the week. Now, supposing the weaver can earn eighteen pence a day when he is diligently engaged, in *Time* he sacrifices to drinking, smoking, and indolence, three shillings a week, or one third of his wages, which, in the year, is a loss of about £8. Some of our operatives, we know, are diligently employed during the stated hours of labour, and only frequent the public house at night, and these statements, it will be said, can have no reference to them. True, they cannot; but still the same truth may be applied, for here also *Time* is wealth. It is difficult to say how much the head of a family might *save* of his wages by a little time and attention devoted, at what he calls his leisure hours, to domestic concerns. Many little articles of furniture may want repairing, for the repair of which he will have to pay, if he do not perform the labour himself: his wife may require his assistance in selecting such things as are needful for the family: his children may need instruction, and if *he* do not teach them, they must be sent to a night school, and they cannot be sent thither without incurring some expense. Besides, who so likely to feel a deep interest in the progress of his children as himself, and what teacher could gain the affection and strict attention of a child so well as a kind and attentive parent? Moreover, the child would have continually before his eyes an example that would make a deeper impression than all the precepts that wisdom ever taught. He might thus, also, train his children up to be ornaments to society, qualify them for entering upon the business of life with many advantages that would soon gain them superior situations, of which the parent would, at least for a while, reap the benefit; and when age should have unfitted him for the active duties of life, he would have provided for himself a peaceful asylum in the bosom of his son's family, a watchful and affectionately solicitous nurse in the love of his daughter; and might thus end his days in peace, beloved and revered; and when death should remove him from this world, he would leave behind a monument more honourable than that which commemorates the greatest conquest, in the hearts of all who can appreciate and love domestic virtue. It will be seen from this statement, that when a man mispends his *leisure* hours even, he is mispending his money, for what a man does not save when he can conveniently do so, he undoubtedly squanders away. But perhaps the individual neither drinks during his regular working hours, nor has he a family that demands his leisure time; and it may be said, "Surely, such an one is not mispending his money, except what he pays for his drink." This also is a mistake, for to such an one the same truth is applicable. We say nothing at present of the danger to which he exposes himself by going to the tavern—to the loss of character, health, and his resolution to restrict his indulgence to the evening. This scarce needs to be insisted upon, as all must admit it to be true: what is chiefly our wish is, to convince such that, by thus losing their *Time*, they are losing their money. It is now admitted by every one who gives himself the trouble of thinking, that "*knowledge* is power," and he who posseses the greatest knowledge possesses the most ample means of gaining wealth. It was *knowledge* that first taught man to manufacture tools to aid him in the performance of his labour; and the man who first employed a spade would perform as much labour as twenty men who used nothing but their hands. The steam engine is the fruit of *knowledge;* and the knowledge that enabled man to invent the first steam engine gave him a power greater than

that of a hundred men, and enabled him to perform a hundred times more labour, and of course enabled him to earn a hundred times more money: and most of the wealth which has been accumulated by trade has been made by *knowledge*; and, generally, the reason why men with equal capital do not realize the same income is, that some are possessed of more diligence and more knowledge than others. So it is with the workman: he who understands the *principle*, as well as the mechanism and operation of the machine with which he works, is sure to attain to greater expertness in the use of that machine than others, and may occasionally devise improvements that would never have presented themselves to an ignorant person. Well then, *knowledge* may be said to be wealth, as well as *time*, and that operative who employs his leisure in attaining a knowledge of the *science* of his employment, who learns the *principles* of his machine, and reads about all the new improvements that are almost daily made in every species of trade, is almost sure, with diligence and sobriety, to improve his condition in life. Let every man, then, remember that while he is drinking he is losing a sum double the amount, or nearly so, of what he pays for his liquor, as most men might earn 1½d. while they are drinking a glass of ale in a public house, and 3d. while they are prevented from following their employment by drinking a glass of gin. What weaver would drink a gallon of ale in the day, or what mechanic five shillings' worth of spirit?—From what has been said, you see that when men frequent taverns, they spend very large sums in liquors that ruin their bodies and souls, and they sacrifice time that ought to have been usefully and profitably employed. So that by the evil of drinking alone it would not, we think, be an exaggeration to state that £100,000,000 are spent or lost, yearly, in Great Britain and Ireland. This sum would pay off the national debt, and interest beside, in 9½ years, and leave us a surplus of about £6,000,000 sterling. By this small sacrifice all our just complaints about the burden of government would be removed, and England be raised to a height of glory and prosperity to which conquest could never elevate her. English industry, when connected with strict morality, steady sobriety, and universal intelligence, would stand forth as the admiration of the present age, and the star to future times. Can an Englishman think of this consummation and not wish to seek, by his individual prosperity, to render his country thus glorious?—Think—Will you have drink and poverty, crime and disease, or sobriety and abundance morality and health?

TEMPERANCE SOCIETIES.

"On high authority it is asserted, that four-fifths of the crimes, three-fourths of the beggary, and one-half of all the madness of our countrymen arise from moderate drinking."

AN ADDRESS.

My Friends,—You have most likely heard that a new association has been formed in this town under the title of a Temperance Society. Perhaps you have not hitherto made yourselves acquainted with the objects of such societies. If so, lend me your serious attention for a little, and I will endeavour to give you some information respecting them, and to present to you a few of the reasons which ought to induce yon to encourage such societies.

Temperance Societies have no connection with politics; they don't interfere with sect

or parties; but they are recommended to all sects and all parties, and to persons who are of no party whatever. They admit persons of all opinions, and of every profession, in all ranks and all conditions in life. The chief design of Temperance Societies is to put a stop to the use of ardent spirits, as a common beverage or matter of hospitality; indeed, to set them aside altogether, except as medicines. They are also intended to prevent excess in the use of all other intoxicating liquors, such as ale, porter, wine, cider, and perry. In short, to do away with drunkenness or intemperance in drinking, in every shape. But how do they accomplish this object? The members pledge themselves, first, not to use spirits at all, except for medicine; secondly, to be moderate in the use of other liquors; and, thirdly, to endeavour to discountenance the causes and practices of intemperance. They agree to these three particulars, believing that drunkenness is a very prevalent and highly injurious crime; that the habitual use of even a small quantity of spirits is intemperance; that intemperance produces a plentiful crop of poverty, disease, and crime; and that it is their duty to try to remedy these evils. Temperance Societies also print and circulate tracts, and hold meetings, for the purpose of drawing the attention of persons to the evil effects of intemperance, and to induce them to become members.

Now, my friends, let me ask you a few important questions. Is not intemperance awfully prevalent? Have we not been generally deluded with prevailing opinions and customs respecting the *necessity* and *usefulness* of ardent spirits? Have they not done ten thousand times more evil than ever they can do good? If we ourselves have not become directly enslaved to them, have we no relatives, no friends, over whom we have to lament on this account? Have we not husbands or wives, children or parents, who are spending their time and money in the alehouse or dram-shop? Is not intemperance rapidly on the advance? Are not masters and servants, rich and poor, young and old, subject to its influence? Are not the ranks of drunkards continually filled up out of the number of those who, a short time ago, were regarded as sober characters? Is not intemperance one of the greatest of enemies, domestic and national, with which we have to contend, occasioning many evils, such as bankruptcies, assignments, loss of employment, reduction of wages, poverty, crime, madness, &c.? Is it not very desirable that something should be done to stop the progress of a vice which is the cause of so much suffering? Temperance Societies are the very means calculated to accomplish so desirable an object. And they have already done much good, not only in America, but in Scotland, Ireland, and several parts of this kingdom. Let husbands and wives, parents and children, masters and servants, ministers and people, Catholics and Protestants,—let every Christian, every philanthropist, yea, let every rational being, whether man or woman, calmly consider these and similar questions, and then decide whether Temperance Societies ought to be opposed, or they ought to be supported, with hand, heart, and influence, as having a most benevolent tendency, and as being truly important to mankind.

"What are spirits? They are a mixture of water and alcohol: at proof strength, they all contain nearly equal proportions of each. What is alcohol? A vegetable poison. A glass or two of pure spirit would, in most cases, cause instant death. It affords no nourishment; it can give none. It is a poison, and a poison only, and he that persists in the use of it, as a common beverage, injures himself, and is guilty of an act of rebellion against the great Author of his being."

Some interested persons will tell you that if the spirits are pure they will do you no harm, and when any of their companions are brought to a premature grave by drinking

spirituous liquors, they will generally attribute the event to any thing but their intemperance; and when the case is too flagrant to be thus smoothed over, they usually ascribe the circumstance to something peculiar about the manner of drinking, or the kind of liquor taken. They will perhaps inform you that their friend was a "running drinker;" that "he never sat to his glasses, but swallowed it all off at once;" or, "he drank it raw;" or, "he drank gin;" or, "he neglected to take his breakfast before he got his dram;" or, "he drank early in the day;" or, "he chiefly drank of ale which was drugged." Again, you will hear that the greatest harm arises from the reprehensible cupidity of the distiller of spirits, who is guilty of mixing his spirits with juniper, oil of vitriol, and a variety of other ingredients supposed to be noxious. Now this is all gross deception: it matters little whether a man be a running drinker or a sitting drinker, whether he drink spirit raw or diluted, whether he drink gin, or rum, or brandy, whether he drink it early or late; if he drink spirit at all, even in moderate quantities, he is sure to injure his health, and, if he drink to excess, he will speedily sacrifice his moral rectitude, his domestic comfort, his health, and his hope of eternal happiness. Think you that a man could take an ounce of laudanum or of arsenic with impunity, if he took it sitting instead of standing, if he took it diluted instead of concentrated, if he took it pure instead of mixed? By no means: in the one case, certainly, his sufferings in this life would be sooner ended, but in the other his destruction, though slow, would not be less sure. Let no one, then, deceive himself or his friends by this miserable delusion. Poison cannot be altered in its nature by dilution, nor its effects be prevented by sophism. It is the *spirit* which intoxicating fluids contain that is injurious; and just in proportion to the quantity of the spirit taken is the danger. Juniper, oil of vitriol, and most of the other drugs which are mixed with spirits are rather an advantage than otherwise: they are, at all events, innoxious. Let the liquor be brandy, rum, gin, whiskey, wine, ale, or porter, the chief danger arises from the spirit they contain, and nothing else. Let this truth be engraven on the memory of every sensualist, and let him tremble when he again returns to his potations.

You will probably ask, "What were spirits made for, if they are not to be used?" And I might inquire in return, What was opium made for? What was arsenic made for? The legitimate use of spirits is in chemical operations, and occasionally for medicine, certainly not to be employed as articles of diet, or to be used as indulgences. They were created, like every thing else, for a wise purpose, and, when *legitimately* used, they are of great service, and it is only by the evil dispositions of man that they are rendered injurious. When they are confided to the care of the apothecary, and cautiously administered by him as medicines, they are found to tend greatly to alleviate human suffering. But when they are taken to gratify evil passions, their effects are most deadly. Opium is taken in Turkey, and some other parts of the East, for nearly a similar purpose to that for which spirits are taken in this country; but though they are both nearly equally destructive, yet, of the two, the former is much less reprehensible, inasmuch as it does not render persons so disgustingly brutish, and urge them to such base crimes as the latter. Arsenic also is occasionally taken in a criminal manner, and in pity we generally conclude those who have recourse to it, as an antidote to misery, as bereft of reason. Now the person who takes spirituous liquors, except as medicine, is equally deluded with the opium-eating Turk, and equally irrational with the person who takes arsenic for a criminal purpose. They were all designed for an useful object, and are only detrimental when abused. Let them all three, then, be labelled POISON in large characters when sold, and never administered except medicinally, and then shall we be acting as

becomes reasonable men and Christians.—But you may say there is no danger in taking spirits in small quantities, as "a drop of nourishment." "A drop is very useful, and even necessary, in order to keep cold out, and cure it when it gets in. It is necessary for travellers, for labourers, and for studious persons; for tradesmen, for mechanics, and for sick persons. It is necessary to give you an appetite, to promote digestion, and to procure a sound sleep. It is necessary in working, in walking, in eating. It is necessary for health, for strength, for comfort. It is necessary as food, as drink, as physic, and for hospitality. It is necessary in making bargains, and in receiving payments. It is necessary at laying foundations, and in rearing buildings. It is necessary in warming a new house, and in leaving an old habitation. It is necessary at births, at marriages, and at funerals." These are prevailing opinions, and whilst maintained, they cannot fail to produce the most baneful effects. Spirits are found in almost every house where they can be at all afforded. Dram-shops and alehouses are resorted to, under the infatuating idea that in these places people can obtain happiness. Vast numbers of individuals are habitual and confirmed drunkards, and numbers more are taking rapid strides in the same course, nearly without restraint, for who can censure others who is self condemned? The truth is, rich and poor, young and old, professor and profane, swallow less or more of the deadly poison, as inclination leads them, or as opportunity serves. Numbers drink occasionally, or perhaps frequently, but very "moderately," and never dream of becoming drunkards, until they have contracted a habit. They like a glass: by and by, they are "over seen," "get rather too much;" though generally "a little matter does it:" health declines, business is neglected, property wasted, families are ruined, relatives heart broken, children corrupted,—nay, language fails in the attempt to set forth the griefs, losses, and distresses which are fairly attributable to drunkenness, in its various forms, and which costs millions and tens of millions annually to those who are its votaries. No man can be sure that, when he has taken a little, he can avoid taking more. Can he be sure, when he goes to the tavern, that he will not meet some friend, who, in the excess of his kindness, will oblige him to take a glass more than he intended? And then he will not think of leaving him before he has returned the kindness; and this interchange of supposed good offices may be repeated by the arrival of another acquaintance; and thus may all his previous determinations about observing *moderation* be overturned, until he is obliged, at a late hour to reel home, or to be carried to bed, as a person incapable of attending to his own wants, and have the mortification of finding, in the morning, how vain were all his resolves to preserve his temperance in the midst of temptation. Depend upon it, you are always in danger of becoming a drunkard, if you frequent a tavern or jerry shop. You may endeavour to persuade yourself that you go thither for a legitimate object—to "hear the news," to "enjoy a little cheerful company," or "to engage in rational conversation;" and you may tell your friends so. By such false statements you may undoubtedly deceive yourselves, but you never can deceive others. So sure as you go unnecessarily to a public house, so sure are you ultimately to become *a drunkard*—so sure are you to reduce your family to poverty—so sure are you to bring upon yourself premature old age and death. If, then, you would avoid these fearful evils (and what reasonable man would not shudder at the thought of them) make a resolution never to become a *moderate drinker*, never to visit a public house except necessity obliges you so to do, and then always remember that you are in the *midst of danger*, and be watchfully on your guard. Join the Temperance Society, where you will learn the danger of intoxication: avoid, in short, the first glass, and then may you indeed think yourselves safe. There never

was a greater delusion than to dream of moderation in drinking intoxicating liquors. Just as well might you expect to come within a moderate distance of the devil, and deem yourselves free from danger. You must keep as far aloof from both as you can, if you would be virtuous and happy: and wise indeed will you be, if you make this the rule of your practice.

THE EFFECTS OF ARDENT SPIRITS ON THE BODY AND MIND.

"The more simply life is supported, and the less stimulus we use, the better; and he is happy who considers *water the best drink, and salt the best sauce.*"—Dr. Paris.

Spirits are said to have been first discovered by a Mahommedan alchemist, when he was engaged in conducting some experiments in the hope of finding out the fancied secret of extracting gold from baser substances, or of discovering an elixir which would perpetuate his existence, and free him from the power of death. For five centuries the discovery of spirituous liquor was preserved as a mystery by the alchemists, and was merely distilled for chemical purposes. Some time afterwards, a Spanish physician recommended it as a new and valuable medicine; but it was long before men conceived the insane idea of using it as a common beverage. To the alchemist who discovered it, and the physician who used it as a remedy for disease, for people to sit down and drink glass after glass of it, would have appeared as absurd and as dangerous as if men were to drink a cup of hemlock tea or a draught of laudanum. But thus it is that custom obscures our perception, and reconciles us to what is really exceedingly foolish and sinful. But let every one remember, that custom cannot render spirits less deadly, nor can it inure the constitution to withstand their effects. Some persons, no doubt, think otherwise; for we very often hear it said of a man who has long indulged in spirit drinking, "He can stand a great deal—He's well seasoned—Drink has lost its effect upon him." This is an entire mistake: the truth is, the man's constitution is already sapped. His stomach has lost its tone, his brain and nervous system generally have become torpid, and his liver has ceased to perform its functions with regularity. The fire which is kindled in the body by a single excess is, no doubt, more furious, and produces much sickness, fever, and delirium, but then it may soon subside, and leave perhaps no other evil behind but the pang which every person feels when he becomes a novice in sin; but the flame which is lighted in the most vital parts of the body of the confirmed drunkard is of a low, smothering kind, which does not blaze out, but burns within, and speedily hastens the suicidal victim to his long account; and the spirit he daily swallows keeps up this hidden fire, and only ceases to emit a blaze when the vitals are partially destroyed, and when a very large quantity of spirit is not taken to fan the dying embers. But let us inquire what is the opinion of medical men upon ardent spirits, for they are, perhaps, best qualified to judge of their effects on the body and mind. Dr. Aitkin, a justly celebrated physician of Manchester, several years ago stated that "art never made so fatal a present to mankind as the invention of distilling spirituous liquors, and that spirits are seldom or never necessary, but almost always a pernicious article in the diet of men in health." Dr. Beddoes remarks, with respect to wine (which depends upon the spirit it contains for its deleterious effects) "that every man will become a valetudinarian,

nore or less miserable, if he drink daily a quarter of a pint or half a pint of port wine (equiva-
ent to an ounce or two ounces of pure spirit) from his sixteenth year, is to the full as probable
s that he shall have a dangerous disease if he come within the reach of the effluvia." Dr.
heyne, who occupies a high official station in Dublin, states that the observation of twenty
ears has convinced him that were ten young men, on their twenty-first birth day, to begin to
rink one glass of ardent spirits daily, the lives of eight out of the ten would be abridged by
welve or fifteen years." Dr. Willan, one of our best medical writers, says, "the use of
pirituous liquors, in large cities, produces more disease than confined air, or putrid vapours,
r all the evils of a confined situation put together." Dr. Foster, late physician to the British
eet, has delivered it as his deliberate conviction, "that these liquors, in all their forms, and
owever used, are the most productive of the causes of disease with which we are acquainted."
r. Paris says, he considers the art of preparing spirituous liquors as the greatest curse ever
flicted upon humanity. Dr. Cheyne, of London, who wrote on "health and long life," stig-
atizes drams as being most like opium in their operation, and arsenic in their deleterious
nd poisonous qualities. Dr. J. Johnston, in a work on the influence of civic life, &c. on the
uman constitution, after enumerating water, toast and water, soda water, wine and water,
ble beer, brandy and water, &c., as varieties of drinks, observes, "that in proportion as we
here to the upper links of this chain, so have we a chance of continued health: as we de-
end in the series, so do we lay down a substratum for disease." Dr. Harris, in an official
eport to the Secretary of the American Navy, says that "the moderate use of spirituous li-
uors has destroyed many who were never drunk, and that no fact is more satisfactorily esta-
ished than that those who use them freely are the most exposed to epidemic diseases." Dr.
ush, professor of medicine at the University of Pennsylvania, states that "the following
iseases are the usual consequences of the habitual use of ardent spirits:—A decay of
petite, sickness at stomach, and a vomiting of bile, or of frothy viscid phlegm, in a morn-
g. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was
id to prey constantly, as a punishment for his stealing fire from heaven, might be intended
illustrate the painful effects of ardent spirits upon that organ of the body. Jaundice and
opsy. Hoarseness and a husky cough, which often terminate in consumption. Diabetes.
edness and eruptions on different parts of the body. These generally begin on the nose,
d, after gradually extending all over the face, they sometimes descend to the limbs in the
rm of leprosy. They are called 'rum or brandy blossoms,' when they appear on the
ce. A fetid breath, composed of every thing that is offensive in putrid animal matter,
d is often like the smell of rotten apples. Frequent and disgusting belchings. Dr.
aller (a most learned German physician of the last century) relates the case of a notorious
unkard who was suddenly destroyed in consequence of the vapour discharged from the
mach by belching accidentally taking fire by coming in contact with the flame of a candle.
ts. Gout. Madness and delirium."—There are now many well authenticated cases of
ontaneous burning of those who have been long addicted to drinking, especially among the
male drunkards, whose bodies have been consumed by a blue flame that would not be
tinguished. Dr. Willan, writing on the diseases of London in 1800, says, "On com-
ring my own observations with the bills of mortality, I am convinced, that considerably
ore than *one-eighth* of all the deaths which take place in persons above twenty years old hap-
n prematurely, through excess in drinking spirits." The stomach and bowels suffer first from
e use of spirits, and their baneful influence is afterwards extended to every part of the body.
or is it necessary that a man should drink of spirituous liquors to great excess in order to

hasten his dissolution. Dr. Rush says, "I have known many persons destroyed by them who were never completely intoxicated during the whole course of their lives." He adds, "the solitary instances of longevity which are now and then met with in hard drinkers, no more disprove the deadly effects of ardent spirits, than the solitary instances of recoveries from apparent death by drowning prove that there is no danger to life from a human body lying an hour or two under water." The instances of insanity or madness which have been occasioned by spirits are numerous. In France, where the people are generally very temperate in their beverage, according to a very celebrated French physician, Dr. Esquirol, the proportion of insane from drunkenness in one of the lunatic asylums at Paris is only one-thirteenth; while in the Richmond Asylum at Dublin, according to Dr. Crawford, the proportion of the insane from this cause is estimated at one-half the whole number. This great difference between the Paris and the Ireland estimate is attributed justly to the quantity of spirits drunk in the latter country being proportionally greater.

Besides being an exciting cause of disease, spirits greatly predispose the body to injuries from other sources of human maladies. A person who has been addicted to drinking for any length of time, we know, is incapable of resisting contagious diseases very generally, and when he is attacked, can seldom be cured. Dr. Walker, in a letter published lately in the Ayr Advertiser, states, "I know it is a fact, that it has happened in a town much afflicted with cholera, that an individual going along the streets has pointed out to a friend who accompanied him persons whom he know to be habitually intemperate, as being soon to fall victims to cholera, and very rarely has his predictions failed." Medical remedies can seldom be applied with any degree of certainty in ordinary diseases when they attack an intemperate person, and hence our best medical authorities are always obliged to make exceptions to their plans of treatment for the management of drunkards, lest the very means which ensure a recovery to a sober person should be the cause of destruction to an intemperate one. It may be proper to add, that the Physician and Surgeon General of Ireland, and about fifty physicians and surgeons in Dublin, have certified, "We, the undersigned, hereby declare that, in our opinion, nothing would tend so much to the improvement of the health of the community as an entire disuse of ardent spirits, which we consider as the most productive cause of the diseases and consequent poverty and wretchedness of the working classes of Dublin." And the following statement was signed by four of the Professors of the Medical Faculty in the University of Edinburgh, by eleven Members of the Royal College of Physicians, by the President and twenty-seven Fellows of the Royal College of Surgeons, and by twenty-four other medical practitioners, seventy-seven in all: "We, the undersigned, do hereby declare our conviction that ardent spirits are not to be regarded as a nourishing article of diet, that the habitual use of them is a principal cause of disease, poverty, and misery in this place, and that the entire disuse of them would powerfully contribute to improve the health and comfort of the community." Can any one read these statements and withhold his assent to such a mass of evidence? Can any one seriously reflect upon them, and yet hesitate to relinquish the use of such deleterious fluids? Can any philanthropist know them, and not exert himself to suppress the prevailing practice of such a destructive indulgence? Those who read them, and continue to partake of spirituous liquors to excess, will at least know that they are bringing upon themselves swift destruction.

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THE REAL CAUSE OF THE PREVALENCY OF VICE.

NOTHING distresses my mind so much as the prevalency of vice. The frequent occurrences which bring it before me are such as to make the impression indelible. I could weep over the deformity of my species, and the miseries which prevail, even amid so many attempts of effecting a reformation. It is a subject which I can never abandon while I have a tongue to speak or a hand to write. There is no difference of opinion as to the fact: all agree that the people are vicious and immoral, but few appear to understand the real cause. Some charge it upon the want of education, some upon poverty, some upon the factory system, some on the competition principle, and others upon the public houses; some upon the higher classes, and others upon the lower classes; some upon the laws, and some upon the government. That vice can be traced in connection with all these, and that they are contributing circumstances to its prevalency, I readily admit; but to stop with this admission is to leave the evil not only confused, but without a remedy. In man there is a disposition to go astray, and the circumstances with which he is surrounded tend materially to form his character: but there is no evil in the world for which God has not provided either a remedy or some means of alleviation; and it is only by bearing this in mind that we can fix the *blame where it ought to be*. It is not for us merely to trace a cause, but to inquire, if there be a remedy, why it is not applied. The corporeal frame of man is subject to various diseases; but there are suitable remedies; and if these were not applied till almost every individual became a victim, who would be blamed? Would it not fall upon the conservators of the public health—the doctors? If the streets remain covered with filth and refuse, are we to prefer a charge against the fishmongers, gardeners, and carriers, from whose operations the materials might have fallen? No: the police, or the servants of the police, are the persons upon whom the blame should fall. If darkness should pervade our streets successively in the evenings, whilst we were paying for light, who would think of preferring a single accusation against

the weather or the season? The gas company would be charged with all the blame. If murder, and theft, and lawless violence were constantly practised in open day, though we might blame the depredators, it would be the civil authorities that would have to answer to the public for permitting, with the law in their hands, such proceedings. If children go astray, is it consistent to exculpate the parents, who never train them to virtue, and to fix all the blame upon the dispositions of the children, and the temptations with which they are surrounded? The man that can answer these questions honestly will be prepared to show upon whom we are to cast the blame for the prevalency of vice. I am astonished every day to hear well meaning persons complaining of the prevalency of vice, and to read the declarations of the judges and juries as to the increase of crime, all seeming to dwell upon the immediate causes, which they are not able to remove, without hazarding a single complaint as to the *inefficiency* of that which professes to be a corrective agency, the *church* and the *clergy*, maintained by the nation at so vast an expense. I know well that the factories, the public houses, the depression of trade, the accumulation of wealth, and the increase of poverty, all contribute to the production of vice, as certain as the ignition of the electric fluid does to the conflagration of a building; but what should we say, in this case, if the fire men, who, knowing the certainty of damage, should slumber in their beds, and permit the destructive element to rage unchecked, till it had destroyed every thing within its reach? *The clergy have done this.* To the pride, indolence, and avarice of some, and the simple ignorance, indifference, and inefficiency of others, we owe, in the midst of flaming pretensions to religion, the present degraded, demoralized, wretched, unhappy population. With watchmen in every town, and in every part of the country, the enemy has invaded all ranks, and has satiated himself, unmolested, with the life blood of the nation. Unhappily the priesthood, whether Jewish or heathen, or professed Christian, has never answered the end of promoting the general good of mankind; and ages of misery have rolled on in infatuated dependance upon those who have been either too ignorant or too faithless for their trust.

I have been a close observer of the conduct of the people, and to me it is quite evident, however individuals may have attended upon the forms and services of the church to which they belong, that the operation of really good principles—that a sense of duty to God, to our neighbours, and ourselves—that a concern for the account we shall have to give of all our actions to the great Judge of all, are seldom to be traced in the general deportment of the people. Where is the operation of principle in men of business? And the working classes generally are evidently under the influence of an untutored heart. If possible, populous country places are worse than towns. I have travelled to Bolton, with few exceptions, every

week for about fourteen years, and frequently to Manchester, and the scenes of vulgarity and vice, in every disgusting form, which I have taken occasion to remark on the road, are such as to distress every men whose moral sense is not totally extinct. Whilst all the engines of immorality have been constantly at work, I have never seen, in the course of all that time, *one single effort* of any *clergyman or minister* to *counteract* it. I pass through parish after parish, where I notice churches, and chapels, and fine parsonage houses, where public houses are crammed, and the public road the scene of vice and disorder. Scarcely a week, but we observe in some part or other, what the people call *a row*. Every gentlemen who travels to Manchester can speak to the behaviour of the people on the road from Bolton to Manchester, and yet there are churches and chapels in every direction. But why need I particularize roads? Town and country are the same; and the clergy, unpopular in character, wedded to the forms of antiquity, and generally actuated by a love of lucre, stand chargeable with that corruption of morals which every where prevails.

Painful as it is to be obliged to write in this style, I am as satisfied as I am of my own existence that the *real cause* of immorality is where I have fixed it. While well meaning people of various orders are lamenting the sins of the nation, and many of them attempting, at a great sacrifice of time and money, to effect a partial remedy, is it not proper that they should be told why it is, that while they are paying largely for a correcting influence, it is found comparatively useless?

I include, with a few exceptions, all teachers, under every name, who are merely *hirelings*—all who view their office as a profession, and as a fair opening for competition and advantage, who are regularly educated for the ministry at the college and the academies, who make salary the prime object of their pursuit, and whose time, instead of being spent in going about doing good, is merely devoted to the easy and respectable routine of ritual observances approved of by their respective sects. Let me not be told that most of these men are learned, are respectable, are assiduous in their studies, and constantly perform the duties of their appointment. I know it; but with all this, what is the state of society? These are the duties of a *secular* ministry, without which neither the respectability of sects nor ministers could be maintained; but while all this has been going on for ages, the WORLD *is still lying in wickedness*. The great object of every labourer in Christ's vineyard should be, practically to save the people *from their sins*, and no church ought to be satisfied with any ministry that does not effect this important object. It is true, we have those who profess to be sent to save souls; but really, whether in town or country, if we look at society, we cannot help coming to this conclusion, that the people are left like sheep without a shepherd. During their minority, their time is spent in learning Latin, Greek, mathematics, history, philosophy, and theology: when they

are loose of their apprenticeship, they engage with a certain sect, for so much a year, to perform a certain routine of religious service, to deliver sermons in accordance with the sentiments of the party; but they seem to have the least knowledge of the world or concern for its reformation of any men, and totally indisposed to launch out in zealous, active, determined operations for the general benefit of mankind. Their academical education is their ruin; their servility to the dicta of a sect is their bondage; whilst many of them, I doubt not, had they been under a better training, would have been useful reformers of society. Some care only for the tithes and the dues; some for the due performance of divine service at the chapel; some for the securing of a respectable congregation, who are likely to rent the pews; and some, I admit, for the spiritual good of those who *attend* the place of worship: but what, I ask again, do they do for the WORLD? Where are they from Monday morning to Saturday night? How often are they seen in those demoralized places where their correcting influence and instruction are so much wanted? Where is their intelligence, their zeal and activity, in connection with our various efforts to raise the character of the people, and to make them happy? In town or in country, I constantly meet with a wild, vicious, miserable population; I see them surrounded with a contaminating influence, with temptations the most dangerous, and yet those who should care for their souls are scarcely ever to be seen. To relieve poverty, to console the distressed, to instruct the ignorant, to warn the impenitent, to diffuse happiness and good will abroad, should be their constant labour; but—I say it with grief—I know no men under heaven that answer the real end of their office so ill as religious teachers. . Trace the footsteps of the Saviour; see his indefatigable zeal, his toil, his agonizing sufferings; his whole time engaged in teaching the people and going about doing good, so much so, on some occasions, as not to have time to eat bread; his preferring the duty of teaching to all the claims of nature. "Wist ye not that I should be about my Father's business?" said he to his mother at twelve years of age. When his mother and his brother were wishful to speak to him, he preferred to continue to teach the people. To one who wanted to go and bury his father he said, "Let the dead bury their dead, but follow thou me." He made no sermons; he established no ritual service; he went every where, especially to places frequented by publicans and sinners; wherever he met with them, at the table, on the way side, at the sea side, in the fields, his work was to call them to repentance. Indeed, the example of Jesus and his apostles are so strikingly at variance with the proceedings of our gentlemen preachers, that I am astonished the people who support them do not perceive it, and either dictate to them a more consistent course, or else get "a new set." And I am also astonished that they should suffer these paid preachers thus to sit at their ease, and by Sunday Schools, Tract Societies,

Temperance Societies, &c. actually to do the work themselves. But a most fatal mistake prevails as to the *work* of a minister: even now—although if I were to traverse the poor streets of Preston for a week, it is doubtful if ever I should see a clergyman, or for a year, that I should see him engaged in reproving vice—I am told, when I am making complaints, that "they say they have as much as they can do." Instead of aggravating by any further assertions of my own, under this head I prefer illustrating a minister's work in the way of narrative; and I will add, that, in my opinion, one such agent as the following is calculated to do as much good as twenty academicians.

The following sketch, though purely imiginary as it respects any individual, is deserving the serious attention of every sincere Christian. It is time to look for religion somewhere else besides the chapel, and for ministerial effort beyond the precincts of the pulpit. It is abominable that about twenty religious teachers should be regularly maintained in Preston, and yet, judging from the state of society, such persons might scarcely ever have been heard of. It is a most melancholy circumstance, that, through the ascendancy of priestcraft, the people should have been induced to sanction and support a class of men as teachers who will not, and, in fact, owing to incapacity, wrong motives, education, connections, &c. who *cannot* do the duties of their office.

A WEEK'S LABOUR OF JOHN FEARLESS, A FAITHFUL TEACHER.

In order to check sin by his example, and to be as easy of access as possible, this good man fixed his residence in Bridge-street, the centre of a large population, and a place noted for vice. His time was occupied as follows: On Sunday morning he rose at six, which was his regular hour. Till eight he spent in reading, meditation, and devotion, and in arranging for the active labours of the day. His tracts, of which he kept a good selection, were sorted ready for use during his intended perambulations through the town. At eight he was called to breakfast, after which about twenty minutes were employed in instructing and catechising his children, and in appointing them to different useful engagements. From half-past eight to half-past ten was occupied in visiting different families and individuals who were notorious sinners, especially drunkards. He, and a friend who accompanied him, went to no fewer than twelve of the most wretched houses or cellars in the town, besides admonishing and delivering tracts to several groups of persons whom they met in different streets. At half-past ten he attended a meeting of Christian friends, convened in a large room for religious worship and instruction. A person of an advanced age, and of apparent gravity, presided. Several persons prayed, and a few were engaged in singing hymns. Useful admonitions, important exhortations, and Christian instruction, in a plain but forcible style, were delivered by

three or four different persons in the congregation: among the rest, John spoke with good effect, and stated the success he had met with during the morning, and also during the past week.

A day or two previous he had made arrangements and given notice for delivering a discourse on the sin of intemperance, at a piece of vacant ground adjoining Queen-street. After dinner, about half-past one, he went to the place, and not only invited the people whom he happened to meet on the road, but sent two of his own boys, and a few others, into all the adjoining streets to invite them to the meeting. About five hundred were assembled, who heard him attentively for half an hour preaching "repentance towards God, and faith towards our Lord Jesus Christ." After which he remained conversing for some time with many who seemed wishful to speak to him. One of the neighbours invited him to her house, where, till four o'clock, he was engaged conversing, and sometimes disputing, with those who attended. Good impressions were evidently made; and the changed characters of several in the neighbourhood afterwards proved that he had not laboured in vain. At tea he was asked, "Where are you engaged this evening? Will you go to the meeting?" "I should be glad to go," he replied, "but my work is to 'go about,' and I know my brethren are well able to edify themselves: I must, therefore, go into the 'highways and hedges,' and do what I can to stem the torrent of iniquity which threatens to inundate the land." Starting from home about six o'clock, he spent about three hours in promiscuous visitations, and giving short useful admonitions to parties that gathered around him. He went round by New Preston, Fishwick, and along the water side, and returned by Avenham, during which time he spoke to perhaps not fewer than a thousand persons, by most, if not all of whom he was received with respect and attention. Several young people occasionally raised a laugh, but no insult was offered. This finished the labours of the first day.

His usual plan is to spend the mornings, till breakfast, in retirement, reading or writing, for besides his labours as a teacher, he frequently writes articles either for insertion in the periodicals or for tracts: but Monday, this week, was an exception. Being to many an idle day, and many of the artizans not going to work so early as on other days, he spent the morning in observing the operation of the public houses, and particularly the dram shops, in noticing the numerous visitors to the pawnbrokers with bundles of clothing, and in falling into conversation with workmen as they stood at the corners of the streets. After allowing himself two hours from breakfast time in lieu of that which he had spent, from about half-past ten to noon he spent at an Infant School, which he had been the means of establishing. To this school he paid a weekly visit, on which occasions he took part in the amusements of the children, and taught them with all the simplicity and affection of a parent. The afternoon was wholly spent in

visiting private individuals, the sick and the poor, a list of whom he always carried with him. Living in the midst of the poor, many of whom had not been to any place of instruction the preceding day, on Monday evening he always holds a meeting in his own house: about thirty of his neighbours attended, to whom he gave the most solemn advice. Tuesday forenoon was spent in visiting the prisoners in the House of Correction, remonstrating with them as to their conduct, and persuading them to lead a new life; and for several who appeared to be penitent he promised to endeavour to get situations against the time of their discharge. The whole of the afternoon was employed in calling upon notorious drunkards in the higher classes. The weekly meeting of the Temperance Society was held in the evening, which, as usual, he attended, and, as the result of his intimate acquaintance with the habits of the people, he addressed the audience with great interest. On Wednesday morning he was waited upon by two gentlemen to request his support of a "popular candidate for the representation of the borough." His answer was, "All my time is otherwise engaged; and it has long been my opinion, that until we have *better people*, better kings, better rulers, better subjects, this country will never be prosperous or happy, however many reforms you effect in the laws or constitution: I am trying, with God's blessing, to effect some little towards this change, and to this I must devote all my energies." The forenoon was spent at the overseers' office, being the day on which all the poor apply for relief: he not only took part in the business of hearing the cases, and granting such relief as appeared proper, but often threw in a few words of wholesome advice. Any case of extreme poverty or wretchedness, or attended with peculiar indications of a vicious character, he noted down to visit at a convenient time; and he has often been heard to say, that one half of the poverty of the people arises, directly or indirectly, from intoxication. He often requests the overseers to use gentleness, kindness, and Christian sympathy towards the poor, in place of tyranny and insult; and is constantly planning to save the time of the applicants by better arrangements; and, in many instances, by his aid and influence, persons have been raised above a state of dependancy upon the parish. Wednesday afternoon and evening were regularly employed in calling to see those who were joined with him in religious society, to whom his visits are always welcome, and who, having engaged him thus to devote all his time to the service of others, are ever ready to minister to his support. He will allow of no collections or seat rents for his support: the voluntary gifts of his friends are always sufficient, and, frequently, more than he feels himself justified in receiving. They also furnish him with a constant supply of tracts. On Thursday forenoon he visited several brick crofts, and conversed with the workmen; thence to the Dispensary yard, where he spent the remaining part of the forenoon talking to the poor who applied for medicine and ad-

vice. In the western part of the town, called "New England," are several large factories contiguous to each other. The day before he had circulated a notice among the workpeople, that he would address them, and particularly the young people, at the dinner hour, for about twenty minutes, in one of the factory yards. About four hundred attended, who seemed well pleased with his anxiety for their welfare. The afternoon he claimed to himself for a little relaxation, and took a walk, with his wife and two of his children, to the moor; and, as they returned, he spent about an hour in visiting the workhouse, and conversing with the old people. He remained at home till eight o'clock, when he attended a prayer meeting at a neighbour's house. Early on Friday morning, in place of his usual exercise of reading and writing, he was employed in taking a walk towards the "large factory," where about a thousand persons, principally youth, are employed. He sauntered in the road as they went to work, and by listening to their discourse, and observing their behaviour, he acquired the best information as to their real condition. So soon as he was perceived and recognized by the multitude, as they flocked to the gate, he distributed a number of hand bills among them. His address is so easy and plain, and his clothing and manners so homely, that the poorest feel at ease in his company. After breakfast, he spoke affectingly to his own family, as to the wretched condition of many of these poor children who are obliged to work at the factory, and was unusually fervent in prayer for the melioration of their condition. It may be proper to say, that neither on Friday nor any other day does he take any time in composing his sermon, for though he is almost always teaching, yet, in imitation of Christ and his apostles, he never sermonizes, and has a decided objection to it. Instead of taking up his time in explaining the component parts of a scriptural sentence, or expatiating altogether upon theories, he immediately speaks to the *present condition of the people*, and suggests those remedies which the Scriptures supply. He is no advocate for Sunday Schools, but always maintains that every house should be a Sunday School, and every father and mother the teachers; and, therefore, all his endeavours are not to try to make the branches good, and leave the tree corrupt, but to make the tree good that the branches may be good also. It is part of his plan, besides teaching various parties and congregations, to visit and instruct, in a course of time, *every family* in the town. He is, however, a warm friend to education, and has succeeded in establishing two schools upon the Sessional plan. These he regularly visits every Friday forenoon, and takes part in the various exercises. Having been informed of several notorious prostitutes, whom he was requested to visit, and whose cases were affecting, accompanied by Mrs. Fearless, he went in the afternoon to converse with them: he also called upon several wealthy individuals, to whom he took an opportunity of speaking respecting their best interests. On their return home, they

called at "The Institution for the Diffusion of Useful Knowledge," in the welfare of which he had taken considerable interest, and made several inquiries as to its prosperity. On every Friday evening he gives a lecture to the members of his society, and to others who attended at the room where they meet, and which on this occasion was pretty well attended.

Though devoted to the moral and religious advancement of the people, he is occasionally desirous of seeing the news, and, for this purpose, he allowed himself about two hours on the Saturday forenoon to attend the Reading Room, being a time when he was least likely to be useful abroad. The remaining part was spent in mixing with the market people, and observing their conduct. Being engaged almost every morning in writing, either for the press or in correspondence with distant friends, he allowed himself Saturday afternoon, to wind up, to examine his papers, and put all in order for another week. He would also lend a hand if any thing wanted repairing or regulating in the house, and sometimes take about an hour in going with Mrs. F. to the market. Saturday evening he considered an important season; and while the doors of 88 public-houses and 169 jerry-shops are standing open to tempt people to vice, and while the excitement of the market and the crowded state of the streets are all conducing to the commission of wickedness, he had long lamented that there was not, on this evening, a single counteracting effort. He was therefore determined to try what he could do. He succeeded in getting the use of a front shop which had been shut up, where, for three hours, he taught and distributed tracts. The place was constantly crowded, and though it only held about thirty, from the constant changing of the individuals, many hundreds heard the word who probably never attend elsewhere. I ought to have named, that during many of his labours, especially in the evenings, he was accompanied by others who assisted him in his work. On the Saturday night, several of them were perambulating the town, and attending to all that passed, especially at the public houses, in order to furnish him with correct information as to the condition of the people.

Such is the sketch of a week's labour of John Fearless; and something like this ought to be the labour of every one who desires to be called a minister of Christ. It is as truly in the spirit of the primitive ministers, as it is condemnatory of the conduct of our modern teachers. Convinced of the invaluable treasure of the gospel, impressed deeply with the importance of saving souls, what an exalted pleasure it must be to devote the whole of one's time to *doing good!* This is the only envied pleasure which I have not yet lived to enjoy.

J. L.

BEWARE OF CONSEQUENCES.

"Behold how great a matter a little fire kindleth!"

Did men on all occasions but exercise their reason, and weigh well the tendency of all their actions, what evils would be avoided, and what beneficial results would follow! Did they but think that the mightiest consequences spring from the smallest causes, and that ages of happiness or misery depend upon the turn of a thought, they would be induced to bring their powers of reflection into exercise, and subject their appetites and passions to the control of reason. *Present* enjoyment, the characteristic of the brute, is the popular idol; and, in defiance of the warnings of truth, men stifle their convictions, and rush on headlong in vice, determined to brave the consequences. Low breeding and vulgar habits contract the intellectual powers of many, while the dissipation of others render them too proud and too giddy to measure the tendency of their steps, or to profit by the advice and experience of their best friends. Every action should be tested, not by what it is in itself, but by what it leads to. It is the *utility* of articles, more than their appearance, that gives them value: the pocket piece and the golden sovereign are equally pleasing to a child as playthings; but it is the *use* which can be made of the one above the other that gives it the preference with persons capable of reflection. Inconsiderate persons are ready to view some crimes as venial, which, when traced in their effects upon the moral sense of those who commit them, upon their families and connections, and upon society at large, appear of the greatest atrocity. Some men literally care nothing for the morrow: they eat and drink, and admit of no restraint but that which the law enforces: "a short life and a merry one," is their motto; and though they never did a good action, nor made a single effort for the happiness of man, they are not unfrequently applauded as "good-hearted fellows." In reference to "consequences," I beg leave to offer to my readers a few words of advice on the following points.

Drinking. Do you know what it is that you thus place to your lips? It is charged with contents more dreadful in their *effects* than sword or cannon; it foams with delusion; and the hand that supports it had better, far better, withered in its youth. You are your own enemies; the first glass is a check to the calm exercise of your reasoning powers; the second is an attack upon its prerogative; the third is a violent dethronement of its power; and, shortly, like a ship without a helm, or rather a mad bull without a curb, you are impelled by the inflation of your feelings to every thing that is wicked, without the least regard to consequences. Beware of the sparkling poison; it stings like a serpent, and bites like an adder.

Whoredom. I am sorry to know, both from what passes at the town hall before the magistrates, and at the overseers' office, that the cases of bastardy are so numerous. Have our young men never been taught the duty of chastity? Have they never read that "fornicators and adulterers God will judge?" Is it not too true that some of our "bucks" delight in seducing the virtuous, and glory in the diabolical crime of destroying the prospects and fair character of innocence? There are some who refrain from marrying, as if it were to render themselves infamous in crime. Dreadful are the consequences: a single unguarded step, though not coupled with any premeditated design, is pregnant with incalculable evil: to the woman a ruined character, the desertion of friends, an agonizing heart, and the loss, for life, of all hope of connubial bliss; a bastardized race of children, aliens as to property, and a sure burden to the public. Young men! keep yourselves pure. "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge."

Covetousness. Don't be over anxious about getting money; try to learn its real use, and never put it into the place of more valuable objects. Some men are always *acquiring*, but never *enjoying*, and, foolishly mad upon the increase of riches, labour, and scrape, and render themselves miserable all the days of their lives. When the apostle said, "The love of money is the ROOT of all evil," he spoke what we all know by experience to be true: anxiety and care, oppression, injustice, and impiety, and the neglect of social duties, are the branches from this unhallowed root. A covetous man has no time for any thing but acquiring wealth; he is immersed in business; and "the cares of the world, and the deceitfulness of riches," choke every other influence. Every transaction is tainted with the unsociableness of avarice, and the consequences of one man's greediness of lucre is the sorrow and suffering of great numbers. Indeed, the swelling of the flood is not less sure to mark the progress of its inundation by the wreck which it spreads, than the operation of both sensuality and covetousness is upon the general happiness and well being of mankind. Beware of the *love of money!*

Good temper. Temper is said to be every thing: without it nothing can be enjoyed. Whether you have riches, or health, or friends, without a serene temper, a calm state of mind, your possessions will even become sources of vexation. The tendency and workings of a bad temper, of a morose, sour disposition, either in families or associations, must be obvious to all. How often do persons, otherwise better disposed, allow their passions to get the ascendancy of their judgments, and rashly take steps, the consequences of which they afterwards have deeply to regret. Irritation, like a spark to a train of gunpowder, produces effects which none can prevent; and it has with truth been observed, that the man who can govern his temper is stronger than he who taketh a city. Consequences will

always tell the value of a good temper, whilst peevishness, envy, malice, family broils, separation of wives from husbands, banishment of children, squabbles and law suits attend in the train of evils consequent upon a bad one. Let us all, therefore, try to be kind, contented, calm and cheerful, and to make it our constant study to diffuse happiness around us.

Companions. A man's disposition and conduct are more influenced by the company he keeps than almost by any other circumstance. The happiness or misery, the respectability or degradation, the wealth or poverty, of many through their whole lives depends upon the character of the single individual whom they make their associate. Young men I would solemnly advise—spend your time alone, rather than yoke yourselves with persons whose course of life is loose and vicious. To tradesmen, who love their pot companions, I would say, read the Gazette, notice the assignments, remember the premature deaths of many of your former companions, and take advice, and break off your associations, ere your own case be as bad as theirs. Let our wives be "keepers at home;" let them not form part of any association whose object is to tattle, and to busy themselves with the affairs of their neighbours; let their visits be few and seasonable, and their companions such as will not corrupt but benefit by their example. In reference to partnerships in trade great delusion prevails. Prospects are always represented as flattering at the commencement, but from the short connection and dissolution of so many, as well as from facts, in too many instances, it is evident that the consequences are not satisfactory. Painful sacrifices are often required, and the concealed embers of contention anon break out in open explosion. Perhaps of all connections, *marriage* is the most important. Thoughtless and giddy as too many young people are, they enter the marriage state dreaming of perpetual bliss, forgetting that it is on the *character* and *virtues* of their companions that all depends. How painful it is to reflect upon the number of unhappy couples who are bound for life, and whose lot, in consequence of want of character, or being "unequally yoked," seems to be perpetual misery! A good wife is an invaluable treasure, and if a man wish to be comfortable in the wedded state, he must be careful in the selection of a companion. A woman had better go into exile at once, than tie herself to a drunken, idle fellow: wherever there is a want of character, though they may dance and sing on the wedding day, it is only the prelude to months and years of misery. For most, it is a step for life; for all, it involves consequences the most important. Beware, young people, of being deluded at this momentous period; look well before you, and never step till you are sure you are in the way to secure your own peace and the prosperity of your offspring.

Parental duties. I cannot conclude without reminding parents of the consequences resulting from the observance or neglect of those duties which they owe to their children. They are your own; they fruit of your own

body. It is your duty not merely to provide for their necessities till they are of age to support themselves, but to train the young and tender mind to virtue, to implant in the understanding the fear of God, the love of goodness, and to cherish habits of piety, religion, and usefulness: and thus, by a mental and moral culture, to fortify them against the temptations of sensuality and vice, and to lead them to do honour to their parents and family to which they belong. This is a duty which you can never delegate to another, and for the performance of which there is an awful responsibility. Look at the juvenile world at this moment, and, amongst other causes, you may perceive the fruit of parental neglect; and the vice and misery which prevails as the consequence is likely to be transmitted to generations yet unborn. Why should you neglect so interesting a duty? If your own example be right, the pleasure you will experience yourselves in teaching and admonishing your children will not be less than the beneficial effects produced upon them. Sorry I am, that too many parents in affluent circumstances are more anxious for polite and literary accomplishments than for moral excellence, and this, which leads them to send their children from home, deprived of the watchful guardianship of their best tutors, has often created a taste for sinful pleasures, and a longing for dissipated company, the effects of which have remained through life. The benefits of boarding schools, in my opinion, are overrated: they have generally the best character at a distance, and, with the influence of strong prepossession, after having paid well for a boy's education from home, it would be strange if the parents' ideas of its superiority were not often flattered. At all events, take care that your children are *well* taught; and, as it respects their social, moral, and religious duties, neither schoolmaster, nor desks, nor slates are requisite: the poor man, in this respect, is equal to the rich. Bend your mind to the subject: to take care of the young is the first duty which nature dictates; embrace every leisure moment, improve every incident that occurs, and watch carefully against the influence of counteracting causes. The happiness, and honour, and respectability of your children, if thus well taught, will ten thousand times repay you for all your labour.

Consequences, then, are the standard by which the merit and value of every undertaking ought to be tried. In this world of associations, it is not that which appears to be greatest that is so indeed, but that, however diminutive or contemptible in itself, which is greatest in its results. Like the mustard seed, alluded to by Christ, which he calls the smallest of all seeds, but becomes the greatest of trees, the feeble efforts, or a single action of an obscure individual may revolutionize the world! Consequences are highly important as it respects ourselves and others in reference to time; but viewing the present life as a state of probation, as the germ of immortality, we ought especially to calculate what will be the consequences of our conduct in the *eternal world!*

THE PROPRIETY OF IMPROVING THE PRESENT VERSION OF THE SCRIPTURES.

As the writings of the inspired servants of God confessedly constitute the best book in the world, it appears to me that we ought to have it with all the advantages that literature, criticism, and typography can confer. Admitting with all the care that has been exercised, that unimportant verbal inaccuracies have crept in, it is still important to present the whole as a volume of truth, in a lucid, faithful, inviting character. It is not simply in the circulation of a great number of copies that we should rejoice, but in the increase of knowledge produced, or at least in the consciousness that these copies are circulated in the form best adapted to produce this effect. I think it may be asserted with safety, that the increase of scriptural knowledge and practical religion bears no proportion to the increase in the circulation of the Scriptures. And I am much mistaken if the crude notions and general ignorance of the plain and obvious meaning of many parts of Scripture, among religious people themselves, do not arise from the *form* in which these writings are published. Every thing that tends to obscurity ought to be removed, and every thing that can render the meaning and design of the writers clearer ought to be adopted. The "authorized version," like the common prayer book, would be considered excellent at the time it was made, but the lapse of 200 years makes great changes; and is there any reason why we should not in this affair, as in every other, avail ourselves of the improvements and discoveries of the last centuries? After the various proofs which are given us, in the shape of new translations and critical remarks, of the light which can be thrown upon obscure passages, and of the adaptation of the text to modern taste, is it reasonable that we should be satisfied with the attainments of our forefathers, merely because the king and the bishops appoint it to be so? We have just as much reason to be satisfied with the Church of England, in this respect, for both the one and the other rest upon the same authority. If every man should have a Bible, he ought to have it as free from mistakes, and as plain and easy to be understood as possible. Who that reads the criticisms of various modern writers, and the translations of such men as Lowth and Campbell, cannot but wish that every plain man might enjoy the same advantage every time he reads his Bible? But we are always told that it is impracticable, owing to the conflicting opinions of various sects. But why? If by "His Majesty's special command" a new translation was printed, and "ordered to be read in churches," would our various sects continue to use the present one? If not, they recognise the principle that the king and the bishops are the most competent judges, and the proper authorities to decide in this matter, a decision to which Dissenters have always objected in all ecclesiastical matters. If they would not be bound by a new translation on *state authority*, why should they be bound by the old one? The numerous

amendments which have been made, the crowded criticisms accompanying the commentaries, the constant remarks made by our preachers in their sermons as to inaccuracies, as well as the obsolete character of many of the words and phrases, show that a version embodying as many improvements as possible is at least a desideratum. It often occurs to me, that something in the character of a *pious fraud* is practised upon this subject. When the Bible is spoken of in general, our divines represent the whole as "truth without any mixture of error," and speak as if even verbal infallibility belonged to it; but at other times we find them taking the greatest liberties, and not only changing words, but altering the construction of sentences. If the Scriptures be our best guide, I conceive it to be the duty of the clergy to present them in the plainest and most correct form that can possibly be adopted. And while improvements are constantly encouraged in the language and form of all other works, why not give the Scriptures in the very best form of which the English language is capable?

But if an entire new translation, in the present state of religious feeling be an attempt too great to succeed, might not a version be published, embodying several material improvements, yet retaining as the basis the authorized version? Considerable alterations might be made to which no party could reasonably object, and as no hope can be entertained of any change from the *authorized church*, in reference to an *authorized version*, Dissenters ought to undertake the work themselves. These changes might consist in—

1. Rendering the language *grammatical*, according to the standard which the public have agreed to adopt. Besides the use of the relative "*which*," in place of "*who*," when applied to persons, occurring in numerous instances, it is well known that many sentences are not correct. Let *each* esteem others better than *themselves*"—"The *most* straitest sect"—"*Though* he *were* a son yet he learned obedience by the things which he suffered," are specimens of what I allude to. And yet Lindley Murray, like our divines, after exhibiting "examples of erroneous translations with respect to grammatical construction," attempts to impose upon our credulity by stating that "the present translation of the Bible is the best standard of the English language."

2. In adopting the usual marks and points, and applying them to the same purpose as they are in other books. Common readers have no reason to suppose but a mark of any description signifies the same in the Bible as it does elsewhere. The quotational marks are *entirely omitted*, for want of which the reader is sometimes led to suppose that he is reading the writer's own remarks, when he is, in fact, reading a quotation. The apostrophe, denoting the possessive case, is also uniformly omitted. The points are injudiciously placed, and vary in different editions. Let any person examine the Psalms, and he will see at once that the application of the co-

lon is upon a principle peculiar to the Bible. The pointing is indeed very irregular. Not only do the editions differ from each other when printed at different presses, but those printed at the same press with different dates. A London edition of 1819 has seven periods in the Lord's prayer, whilst that of 1822 has only two; and to show that this is not the result of any designed change, the Oxford of the later date of 1824 has adopted the former. In a school which I superintended, where the boys read in classes, not by verses but sentences, we found much difficulty, owing to this irregularity. Unless we could succeed in getting a sufficient number of copies of the same edition, the boys could not read together, The Oxford, Cambridge, and London editions differ so much in this respect, as to lead one to suppose that the committee of the Bible Society have paid no attention to the subject. Words printed in Italics in all other books are always considered emphatic, but here the very *contrary* is generally the case. They are the most inconsiderable words in the sentence, and are such as the translators ventured to supply to make the sense complete.

3. In the abandonment of the form of the present divisions. The divisions of chapters and verses have no connection with the original form of these books, and yet, absurd as they are, they are retained because the whim of a certain individual happened to place them there. For purposes of reference, divisions like these might be useful, but instead of being forced into the subject and the sentences, it was quite sufficient to have printed them in the margin. We have no book mangled like the Bible, for even the historical and the epistolary parts are cut into small portions, and printed as if they were distinct aphorisms. How absurd to dostroy the arguments of an apostle, the force of which is often intended to appear at a distant part of his letter, by reducing them into shreds of three or four lines each. Prejudice is powerful, or else I would ask, did ever any person see the sentences of a book printed in the same detached form as those of the Bible. At every verse there is a break, as if the sense was totally unconnected with what precedes it and what follows, and the reader is apt to imagine a complete sense in every verse, and the conclusion of a subject in each chapter. If we were desirous of preventing a correct understanding of the word, to divide historical and argumentative writings, like those which principally compose the Bible, would be the likeliest course we could take. This dividing into verses is even made in the middle of sentences, or within a few words from the conclusion of a sentence, and, in one instance, even the chapter closes in the middle of a sentence (Acts xxi.) Campbell justly observes, "that the manner of mincing a connected work into short sentences detached from each other, by being ranked under separate numbers, and by breaks in the lines, has had an influence upon copiers and translators, both in pointing and translating, not suited to the species of composition which

obtains in the sacred books." If the Bible were properly printed in continuous sentences, it would reduce the size of the book, and effect a considerable saving in paper. The edition I usually make use of contains 1271 pages, and I have made a calculation, that by removing the marks of the chapters and verses to the margin, and saving all the breaks, 317 pages would be gained.

4. There are several accompaniments printed with the Bible, that are scarcely in keeping with the great principle of the Bible Society—"without note or comment." It may be useful to admit of references where another passage is plainly alluded to; but where this is not the case, and where other passages are marked merely for the purpose of *illustration*, it is quite evident that they will be selected according to the creed of the person who performs it. References, except to passages directly alluded to by the writer, are, in fact, a commentary, and being a medium through which certain views may be infused, are at variance with the catholic principle of the society. This may not be sufficiently clear to those who have not examined these references; but let such examine them, and also the lists of *contents* and the *running titles* which appear on every page, and they will perceive, especially in the New Testament, that descriptions are given in which all parties do not agree. These parts are at least "apocryphal."

5. While retaining the old version in substance, many words and phrases might be altered for the better. "Wot," "albeit," "leasing," "waxing," "we do you to wit," and many similar expressions should be turned into more modern language. The terms "easter," and "robbers of churches," (Acts xii. 4. xix. 37.) are evidently calculated to mislead. If the plain meanings, set forth by Campbell and others, of such words as presbytery, bishop, deacon, church, schism, heresy, blasphemy, devil, kingdom, breach, covenant, hell, &c., were rendered by terms easier to be understood, plain persons would assuredly derive both more instruction and pleasure from reading the Holy Scriptures than they do at present. It seems as if the Scriptures were kept obscure, that there might be a necessity for a standing order of men to explain them and make them understood. Let the Scriptures themselves be made as plain as possible, by every laudable means, and though explanations might still be necessary, the people would be able to acquire much more knowledge without the aid of teachers.

TEMPERANCE CAUSE IN PRESTON.

The Society established here for the promotion of temperance still goes on prosperously. The number of members is now about 1100, though this is no decisive criterion of the good which is accomplished. The weekly meetings continue to be crowded to excess; every seat and every corner of

the Lyceum, which holds about 700 hundred persons, is regularly occupied; and great numbers are obliged to go back, not being able to get admission. The captains, twenty-eight in number, are zealously employed in their districts, circulating tracts and admonishing the people. The visitors go round, especially on a Sunday morning, visiting delinquents and others who are reported to them as addicted to drinking. This labour has been highly productive to the Society, and the committee have the pleasure of pointing to many who are now living "soberly," if not "righteously and godly," whose notoriety for excessive drinking was well known. Many moderate drinkers have also abandoned the practice of taking their glasses; and we are told that numbers in the higher ranks are acting upon the principle, who do not join the Society. It deserves to be remarked, that at a late civic feast given by the mayor of this borough, *three* gentlemen present *drank water*, and were honoured, as water drinkers, with having their healths drunk by the company. Six thousand tracts have been circulated, and ten thousand more are in the course of being printed for this purpose: these have diffused more light upon the nature, uses, and abuses of fermented and distilled liquors, and upon the dreadful evils of drunkenness, than all the preaching and all the teaching of the last century. A tea party was held on Wednesday, July 11th, in the Cloth Hall, being the middle race day, with which every guest and every visitor was highly delighted. The walls of the Hall were entirely covered with bleached calico, tastefully arrayed, and decorated with various emblems. At the head of the table the imposing word, TEMPERANCE, appeared in conspicuous characters. About 540 persons, male and female, sat down to tea, which was served up with so much order and regularity as to astonish the visitors. Every article was good, and being accompanied with so much good humour and so many cheerful countenances, if ever there was a "feast of reason," it was at the temperance tea party. Never, I am sure, did 600 persons congregate in Preston for any convivial purpose with more innocence and rational pleasure. How gratifying to see those, who, for years, had never been absent from the races, usually intoxicated, now seated at the table with their wives and friends! After tea, the company was addressed by Mr. Pollard, of Manchester, and several others, and the meeting was kept up in the most lively manner till about ten o'clock. A field meeting was also held the following afternoon on Preston Moor, which was well attended, and most interesting speeches delivered to the spectators, many of whom had probably never heard the subject of temperance discussed before. These movements have given great publicity to the temperance cause here, and, in fact, the operations and success of the Society are now discussed throughout the whole town. Indeed, the good that has already been accomplished is most gratifying, and the cry of all the leaders is, "Onward! onward!" Mr. Pollard himself declared (and he is a com-

petent judge) that what he had seen and heard at Preston convinced him that no Society in the kingdom had made the same progress as this. Writing, as I do now, upon my own responsibility, I will take the liberty of observing, for the guidance of others, that this success has been principally owing to the committeeship and management being entirely in the hands of good-hearted, *plain, working* men, whose efforts have not been cramped and paralyzed by a splendid patronage, or by the intervention of a certain order of men in whose hands every thing withers. May the God of heaven bless the efforts of this Society, and may it prepare the way for the enjoyment of every domestic, civil, and religious blessing!

J. L.

THE CHOLERA!

Great alarm is now excited, owing to the rapid spread of this awful malady. It is manifesting its virulence in various directions, and seems as if destined to scourge the whole earth. It is lamentable to notice the spirit of infidelity which is exhibited at any attempt to treat it as a judgment of the Lord. Do afflictions spring out of the dust? or is death a mere matter of accident? Who gives us rain and fruitful showers, and fills our hearts with food and gladness? and in whom do we live, and move, and have our being? All nature is under His control, and a sparrow cannot fall to the ground without *His* notice. I take this visitation to be an awful warning from heaven; the earth groans beneath the transgressions of its inhabitants; and even where light and liberty are enjoyed, sin abounds. Taking an impartal view of the moral state of society, the scourge with which we are now afflicted is what we might rationally expect from the hand of "Our Father who is in heaven." And yet, except on the very spot where the cholera has broken out, it is astonishing the apathy which prevails as to cleansing and purifying the towns. The lower classes are so accustomed to poverty and filth, and the higher classes have seperated themselves so long from the working people, and are so intent upon their own indulgences, that it seems a matter of the greatest difficulty to effect those changes which have been recommended as preventives. No matter whether *reverend* or not, the language of the conduct of most of those who wear good coats is that of Cain, "Am I my brother's keeper?" Last week I was making some inquiries with a friend, and we were astonished at the accumulations of filth and dirt which are to be found in various parts of the town, even after so much has been said of the importance of cleanliness. In Holding's Square, containing 22 houses, there are but *two* necessaries, in a disgusting, delapidated state; for 17 houses in Dale Street there is but *one* necessary, and that at a distance; and in Bengal Square, containing 11

houses, not a single place of this description! Cragg's Square, and other places in the town, are in a similar condition. If the gentlemen composing the Board of Health, with the powers which they now possess, would exert themselves, every nuisance in the town might be removed, and many comforts annexed to the dwellings of the poor. If God has borne so long with us in vain while despising his mercies, need we wonder if he visit us with the rod of his displeasure by sending his judgments abroad in the earth? The dissolute and the intemperate often fall victims to this plague; and it will be a mercy to those who escape, who are led by the alarm to repent and turn from their evil ways.

WARNING TO THE INTEMPERATE.

As this awful disease, the cholera morbus, is now coming nearer and nearer, let every drunkard and intemperate man seriously consider the following extracts:

At Calcutta, three soldiers were seen by their medical officers *drinking spirits*, as they said, to *prevent* cholera: next morning they were ALL dead! At Warsaw, only one of the medical attendants in the cholera hospital was affected, and he was a *drunkard*. Drs. Russel and Barry report, that, at St. Petersburgh, those who lived *temperately* were exempted from the disease. At Berlin, it was stated to be produced only when a constitution was found predisposed by *intemperance*; and at Hamburgh, it was remarked that the cholera affected those who were rendered susceptible by *dissolute living*.

A letter from Sunderland, in the Morning Herald of the 29th November, says that a Mr. B. a draper, was taken ill *while drinking* in a public house in the evening, and died next morning, at nine o'clock. Another letter says, three individuals who had been *drunk* the previous evening, were attacked during the night, one of whom died next morning; and the Sunderland Herald of the 26th November, states "that the victims of the cholera hitherto, have generally been persons of *irregular* and *dissipated* habits."

At Gateshead, Christmas-day (which was also the Sabbath) was spent in *drinking* and *rioting*, and THAT NIGHT and the TWO FOLLOWING DAYS, 98 persons were smitten by the pestilence, of whom 44 died in 24 hours; and in the ten days following, 325 cases and 102 deaths were reported in Gateshead alone, and one street was said to be swept of CONFIRMED DRUNKARDS from one end to the other, with a very small exception.

The Tyne Mercury of January 18th, says that "The Sunday and Monday deaths have been generally more numerous than the rest of the week owing to the working classes getting their wages on the Fridays and Saturdays, and spending more in drink than they ought to do."

Ramohum Finjee, the famous native Indian doctor, says, that people who do not take spirits or opium, do not catch the disorder, even when they are with those who have it.

Dr. Von Reider, principal physician to the cholera hospitals at Vienna, says, "the worst and most obstinate cases were those brought on by excitement from spirituous liquors."

Monsieur Huber, who saw 2,160 persons perish in 25 days, in one town in Russia, says, "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies." "In TIFLES," containing 20,000 inhabitants, "EVERY DRUNKARD HAS FALLEN! ALL ARE DEAD! NOT ONE REMAINS!"

Drunkards and tipplers! be assured that the habit you have contracted is one which predisposes your bodies to disease, and which, if not abandoned, is likely to ruin both body and soul in hell. How awful to be snatched away in a few hours, as many like you have been; but if you should even escape the impending malady, how awful to spread poverty, wretchedness, disease, and death abroad by your conduct and bad example! Do leave off this abominable practice; be resolved to abstain from liquor, which does you no good, and which has been the greatest curse that ever came to this country. Live like rational beings, perform all the duties of your station in this life, and be anxious to prepare for a better world. May the Lord bless you, and give you strength to make a determined resolution, and for ever to keep it.

J. L.

AN ADDRESS TO FEMALES,

BY A MEMBER OF THE TEMPERANCE SOCIETY.

MY FAIR FRIENDS,—You may think it somewhat strange to have a tract especially addressed to you by a member of the Temperance Society, and may start at the bare thought of the necessity of such an address. If such should be the feeling with which you may peruse the title of this tract, I do assure you I shall rejoice, for such a feeling will evince a high tone of moral sentiment, and an honourable jealousy for the character of your sex, and will induce you to scrutinize your own conduct, and endeavour to rescue yourselves from the general disgrace which several, at least, of our females are entailing upon you. Be not, therefore, angry if I attempt to expose the evils to which you are more or less exposed, and the vices which exist, by the prevailing opinions on the use of intoxicating fluids: rather let your displeasure fall upon the vices which are brought to light, and your aversion rest upon the *cause* of these vices, while gentle pity pleads for your exertions in behalf of your erring sisters.

The first subject I will bring before you is the evil effects resulting from the erroneous opinions which prevail on the value of malt liquors and wine. These are generally recommended to you, by your mothers and nurses, as the most strengthening diet you can take. When you are suffering from confinement, you are directed to take ale, porter, or wine, three or four times in the day; you must take them in your gruel, and with every article of food that is presented to you, and are pressed to do so by the assurances of your friends that your restoration to your wonted strength will be much promoted by these liquids, and the more you drink and the stronger will you become. Whilst you are performing the important and

interesting duty of suckling your infants, again, you are enjoined to take largely and frequently of malt liquors, in order to promote the secretion of milk; and when the child is weaned, many are unable to discontinue their stimulants, and thus have contracted a relish for intoxicating fluids that ultimately leads to excess. The effect of these liquors is to increase the circulation of the blood, to excite thirst, to promote perspiration, to create some confusion in the head and a temporary activity of the stomach. Now, when you are confined, you are suffering from exhaustion, and require rest and tranquillity of mind and body to restore you to your wonted energy, and every thing that tends to promote this rest and tranquillity is beneficial, and every thing that has a contrary tendency is prejudicial. Repose and a mild nutritive diet will most generally accomplish the former, and preserve the sufferer from most of the dangers arising from this state of confinement; whereas, the chief effects to be apprehended in such a state arise from stimulating, heating liquors, and an excess in food, occasioned by the unnatural action which has been excited in the stomach by the malt liquor or wines that have been given. There are many medical men who lament the evil effects that arise from this practice, and would willingly discountenance it were they not afraid of the consequences which often result from attacking old and deeply rooted prejudices. I do not mean to deny that malt liquors and wines contain much nutriment, but I contend that there is a great deal more nutritious matter in an equal quantity of barley water, and barley water cannot, by any reasonable person, be despised because it does not contain such poisons as spirits and hops. Besides, malt liquors produce an excitement in the body that the constitution is sometimes unable to sustain, and always a feverishness which terminates in depression both of the spirits and vital powers of the system. It is a notorious fact, that the females who inhabit countries where malt liquors and wines are unknown take nothing but the mildest food on such occasions, and their recovery is almost uniformly rapid and uninterrupted. I know it is said that the constitutions of persons in civilized society are much feebler than those of females brought up to labour and privation, and I am willing to admit it; but have little hesitation in saying that the difference is owing, in a great measure, to the enervating habits of the former, especially that of taking unnatural diet. Were civilized people content with the same simple fare, we should go far to enjoy the robust health of the savage along with the blessings of cultivated society. To show you that I am not singular in my opinions on the danger arising from the custom of taking stimulating liquors after confinement, I may quote the words of Dr. Hamilton and Dr. Burns, who had great experience on this subject. Dr. H. says "When the great sensibility of the stomach, and the extensive influence which it has over the whole body, are attentively considered, the impropriety of exhibiting stimulating substances, in the irritable state of a female after confinement, will be very striking. If it be evident, by the flashing of the face, &c. that a glass of spirits, even in women in health, increases the velocity of the blood, it must be obvious that more violent effects will be produced by the same cause when the body is weakened and irritable." As thirst often exists, it becomes a question what kind of fluids can be substituted, and I am happy to give you a few of those recommended by the above-mentioned experienced doctor: these are "gruel, toast and water, cow milk, whey, lemonade, tamarind and apple tea, barley water, &c." In summer these may be drank cold, but in winter they should be slightly warmed. Dr. Burns, perhaps the best writer on such subjects in the world, observes, "Another bad practice is the administration of stimulants, such as brandy, wine, or cordial waters. I do not deny, that these, in certain cases of exhaustion, are salutary; but I certainly maintain, that, generally, they are both unnecessary and hurtful, tending to prevent sleep, and excite fever and inflam-

mation." Again, he observes, "Barley water may be given for drink, but malt liquor should be avoided." After such testimonies let no one presume to say that intoxicating liquors are useful, necessary, and nutritious on such occasions; and I can assure you that those who have made a trial of the plain and the stimulating diet, would, in almost every instance be convinced of the superiority of the former on such occasions.

Well, but, you may say, if we allow that fermented liquors are injurious when we are labouring under exhaustion, surely no one will deny that they are beneficial, nay, necessary, while we are suckling. I am sorry to say, that custom has rooted this opinion so deeply, and the declarations of many excellent and learned physicians have given so much countenance to it, that it will be no easy matter to convince you of the truth. Both physician and patient act upon the supposition that fermented liquors are highly nutritive, and take but too little thought as to the physical and moral injury they may occasion by long usage. That ale and porter are nutritious, I have before admitted; but how much less nutritious they are than the malt from which they are chiefly made, and how much less nutritive again the malt is than barley, may be seen by reference to a tract published by the Committee of the Preston Temperance Society, on "Fermented Liquors;" and if the barley lose much of its nutriment in being changed into malt, and malt much of its nutriment in being changed into ale or porter, both physician and patient would be acting more rationally to use the barley instead of malt, and malt instead of ale. You will perhaps excuse me for bringing forward an analogous case from the inferior animals to illustrate this important subject. Cows, sheep, goats, horses, &c., you know, suckle their young naturally, and we find that they are furnished with milk without the aid of any unnatural stimulus, and no man has yet been so absurd as to substitute ale for barley in order to enable them to support their young. Nay, cows, whose milk is so extensively used by man, and to the secretion of whose milk so much attention has been paid, have never been conceived capable of yielding a larger quantity of their valuable fluid by being fed on fermented liquors, than by being sufficiently supplied with natural food: indeed, were any one to dream of such a project, we should at once regard him as insane. Yet not more unreasonable would such a notion be than that which is now so generally recognized and so generally practised, of regarding fermented liquors as the most nutritious substance a female can take, and as promoting the secretion of milk. But fermented liquors are not only not so nutritive as barley, but they are decidedly injurious, in many instances, to both mother and child. In every instance such would be the case, but their effect is counteracted in most females by a strong constitution, or the body becomes insensible to the excitement. The only way to prove the particular effects of poisons on the human body is to exhibit them to persons who have seldom or never taken them before, for I know of no poison, however virulent in its nature, but what may have its effects modified by frequent exhibition. Give, then, a glass of strong ale or porter to a delicate female who has never tasted the liquor before, and then you will see their real and genuine operation, and you will at once admit that it is such as all reasonable beings should carefully avoid. If a person accustomed to their influence can take them without producing the same unpleasant effects, it is only because the fine tone of the nervous system has been destroyed, and the delicate sensibility of the stomach impaired; and, surely, no wise person would wish wilfully to inflict upon herself so material an injury. Besides, do not mothers know, that when they are feverish the milk is secreted in less abundance, and much deteriorated in quality? and the effect of fermented liquors is to produce a temporary fever, and, as a natural consequence, to occasion a diminution, if not an impoverished state of the maternal fluid. This statement you will perhaps doubt, and some medical men

may perhaps confirm your scepticism. Both they and you may say, We have proof that malt liquors increase both the quantity and quality of the milk in the human female. This objection, I am inclined to think, arises from the circumstance, that mothers, who have been in the habit of drinking malt liquors, have observed a manifest diminution of their milk on relinquishing their accustomed stimulants. But this is one of the strongest reasons why they should be discontinued, inasmuch as it is an evidence that the system has lost its *natural* powers, and can only be made to act by *artificial* means; and such a state cannot long be endured without endangering the constitution and moral restraint, and loudly calls for abstinence, that the body may be restored to a natural condition. The mother is not the only sufferer, for the milk, being injured in its character by the febrile state induced, is less capable of satisfying the infant's wants, and not unfrequently it is obliged to be fed by the spoon, to make up for the deficiency of its maternal support. This, of itself, is a great injury when the child is young, but it is by no means the worst the infant is doomed to suffer from the evil habits of its nurse, for every one knows that no intoxicating liquor can be taken, but it is very speedily carried to every part of the body, impregnates the breath, and mingles with every secretion, and not a little of it is contained in the fluid the infant sucks. Many a mother, who would be shocked if we were to propose to her to give her healthy child ale, porter, or wine, unthinkingly presents these intoxicating liquors to her nursling through the medium of her own milk. That many children present a robust and healthy appearance, while the mother takes two or three gills of fermented liquors in the day, observation forbids us to deny; but we little reflect upon the number of infants whose health suffers from this cause, and the number of deaths, and even what is worse than corporeal death, moral degradation, which owe their origin to maternal imprudence. Extreme cases are the most obvious, and from them we may form some conception of modified evils resulting from more limited potations. A female who drinks to excess may acquire an unnatural corpulency, but the infant she suckles is, in a great majority of instances, puny and sickly, and but seldom outlives the period of suckling; and if it do, we often find, in after life, the man or the woman yielding to the predisposition engendered in infancy, and walking in the steps of his or her parent. Much, no doubt, is owing to the influence of evil example, but all that is attributed to hereditary propensity may be plausibly assigned to a habit of body contracted at the breast. "Inebriety," says a writer on the mortality of children, "which so powerfully deranges all the secretions, is most pernicious in a wet nurse. An excellent writer on the convulsions of children assures us, that he has known convulsive attacks, in infants, to originate solely from this habit in their nurses, and to subside as soon as the infants were provided with fresh breasts. Indeed, I am inclined to believe, from what I have observed in my intercourse with the poorer classes, that one considerable cause of the mortality of infants, within their first year, in large towns, is the practice of drinking ardent spirits, so common among females." If you will take the trouble of examining the infants of drunken mothers, you will generally perceive that the skin is loose and of a dirty hue, the face is small, the arms and legs slender, the bowels large, the countenance dispirited, and the child fretful and feeble; and if your own children exhibit these marks in a slighter degree, yon will seldom be wrong in assigning the symptoms of disease to the same cause. Be assured, then, that intoxicating liquors of any kind can seldom, if ever, be taken with benefit to the mother and safety to her charge; and as you value the present health and future welfare of your offspring, religiously avoid giving them such deleterious substances as distilled and fermented liquors, through the medium designed by Providence for their infantile support.

While I am wishful to withdraw from you fluids which I think every considerate person ought to deprecate, I would substitute others far more pleasant, and far better calculated to allay thirst and promote the maternal secretion. You never can want a natural beverage while you have barley water, tea, coffee, tamarind or apple tea, raspberry vinegar and water, lemonade, whey, milk, chocolate, toast and water, &c.; at least, I think, no *reasonable* person will complain that she has no pleasant beverage while she has such a variety of liquids within her reach, and we shall hardly be uncharitable in concluding, that she who prefers distilled or fermented liquors to these evinces a depraved taste and a dangerous desire.

The quantity of intoxicating liquors drank by females, especially in the higher circles, while they are acting as nurses, is astonishing and alarming, and were I capable of stating the gallons which are consumed in rearing a single child, in some instances which have fallen under my own observation, many would be inclined to discredit my relation; and could I, at the same time, compute the number of females who have contracted habits of intemperance from this supposed innocent and necessary practice, I should be equally disbelieved.

Another great evil I would briefly mention arises from taking ardent spirits as medicine. These are either prescribed in the form of bitter tincture, or as a stimulating beverage to aid digestion at dinner. Females are more subject than men to despondency of mind, arising from a deficiency of bodily or mental occupations, or from indigestion induced by sedentary habits, and are very apt to have recourse to stimulating liquors to relieve them from this state of depression; and as they find their spirits elevated and their appetite increased for the time, they fancy that they have found an antidote to their real and imaginary complaints, and many, very many are beguiled to their destruction by this deceptive and dangerous expedient. Be very careful, then, how you take liquors, especially ardent spirits, whether simple or mixed with bitters, under such circumstances. Many a medical man has cause to regret the number of drunkards he has himself made by recommending ardent spirits to females when labouring under impaired digestion and despondency; and if the physician is often deceived by the nature of ardent spirits, be always on your guard against temptation, for, in such circumstances, you are in great danger of falling into a very pernicious and disgusting vice. Avoid those causes which have brought on your dejection, seek mental occupation and bodily exercise, and endeavour to be usefully and profitably employed, and, in nine cases out of ten, you will find all your complaints vanish, and your appetites will become satisfied with plain and nutritive food.

Another point I would impress upon you is the danger arising from the practice of giving in to your children to relieve pain in the bowels, destroy worms, &c. The mind is very plastic in early life, and a habit soon contracted; and we little know, frequently, how apparently trivial causes have produced lasting and demoralizing effects. Beware, therefore, of giving so dangerous and deleterious a liquor to children; and, if you will be your own physicians, substitute a little aniseed tea or mint water, and a little rhubarb or magnesia, which will effect your object much more effectually than the remedy you at present employ. Be careful, also, how you give spirits or even ale to your domestics. Those who have servants should know that spirits do not contribute to health and strength, but produce the worst effects both moral and physical. When a servant is fatigued, let her have a little tea and recruit her strength by rest, and do not spur her on beyond her natural powers by unnatural means, at the same time that you create a dangerous habit. The number of servants who owe their ruin to the mistaken kindness of mistresses, we little dream of.

These are but hints; but as they are presented with a sincere desire to promote your real welfare, you will, I trust, give them a candid consideration. I address you by all those tender ties that bind and endear you to society, by the names and feelings of mothers, sisters, children, friends: and if my appeal find a single response in a single breast, I shall be amply repaid.

A LOVER OF TEMPERANCE.

INTERESTING LETTER FROM DR. DOYLE, ROMAN CATHOLIC BISHOP OF KILDARE AND LEIGHLIN, TO THE SECRETARY OF THE DUBLIN TEMPERANCE SOCIETY, ON THE EVILS OF INTEMPERANCE, AND THE MEANS OF ITS SUPPRESSION.

Carlow, March 8th, 1830.

My dear Sir,—I am greatly indebted to the committee of the Dublin Temperance Society, for the very beautiful copy of pamphlets published for them, which you have had the goodness, in the most obliging manner, to convey to me. Will you be pleased to offer for me to the respected gentlemen forming the committee, my best thanks; and to accept for yourself, not my acknowledgements only of the many marks of your attention which I have received, but what you seem to set some value upon—the expression of my full and entire approval of the good work you are promoting, and of my earnest hope that it may proceed and prosper to the utmost extent of your desires.

The Society may calculate on my zealous co-operation with them, in seeking to check, if not to put an end to the intemperate use of ardent spirits; for how could I, or any clergyman employed in sowing the gospel seed, be truly solicitous for its growth and increase, unless we be anxious also to prepare the ground wherein it is sown? To us, above all others, it should be a subject of gratulation and thanksgiving to find numerous bodies of intelligent, virtuous, and influential men, united as the Temperance Societies are, in a league of brotherly love against a vice, which at this day is the greatest obstacle to the propogation, in Ireland, of gospel truth and of pure and undefiled religion.

Clergymen, of whatsoever creed, labour to enforce the divine morality of the gospel: they often complain, and justly, that their labours in the pulpit are not seconded abroad by heads of families—even by those whose own lives are blameless—but here are Societies, whose active members are cordially united, without danger of jealousy or division, in seeking to stem a torrent of iniquity, which, like the mountain flood, is gradually covering this portion of the Lord's vineyard. No person whose attention is directed to public morals can fail to see, and almost touch, the evils of drunkenness. Disease, poverty, crime, and even death in its most ignominious shape grow naturally and quickly out of drunkenness: this vice enters like oil in

to the bones of a man, and is transmitted with his blood as an inheritance of woe to his children; it wastes his property, enfeebles his mind, breaks down his frame, exposes his soul to almost certain perdition, and ruins his posterity;—how, therefore, can any clergyman, who labours to establish the kingdom of God in the hearts of the people, fail to rejoice when he sees good men of all classes come forward, zealously and disinterestedly to assist him in turning away their less fortunate brethren from the most absorbing vice—*that root of evil in Ireland—excessive drinking?* I call it the root of all evil, for verily I don't know any vice that has not its origin in drunkenness, or does not receive increase from it.

I am not competent to judge—I do not stop to inquire—whether the means employed by the Temperance Societies are those of all others best calculated to promote the end in view: most probably they are the very best of all the means which are at present practicable; but even if they were not, and if these Societies did not present to us, as a proof of their efficacy, a great portion of the American people, and not a few of our own, reclaimed from drunkenness, yet, in my opinion, they deserve on their own merits, our best support, for your rules are good; they are unmixed with any evil; their excellence and perfection are their only reputed faults; but certainly, we who believe that "the kingdom of heaven is taken by violence, and that the violent bear it away," should not lightly reject a mode of reforming public morals, whose only imputed fault is, that it offers violence to passion or guilt, or propose to men the perfection of living soberly and justly in this world.

But even if your rules be too perfect for the generality of men—of men who are not conscious of any fault in using spirits moderately after meals in their own houses, and who are not generous enough to make sacrifices for the edification or reformation of their weaker brethren—yet it is good to present to those men also examples of social perfection—of great self-denial—and of privations freely borne for the good of others.

Men often times approve of what they have not courage to practise, and applaud, or even imitate at an humble distance, that excellence to which they themselves do not hope to arrive; so, many persons who may not become members of your Society will approve and applaud your rules—will even observe them in spirit, and promote a feeling in favour of them which will operate slowly, perhaps, but steadily, in support of the good cause of temperance and sobriety. Such men will not give the name of enthusiasm to the perfection itself of virtue. Indeed the Divine Economy, amongst the means of reforming men, has been careful always to set before them, like shining lights, individuals of the most heroic virtue; and the contemplation of the superior excellence of such highly gifted persons, has ever been to others a warning against evil, and an incitement to good. This consideration tends to confirm me in the opinion that your Society has

acted wisely in the framing and adoption of its rules, and that the imputed fault of their too great rigour or perfection is a mark of their wisdom, and a presage of their future efficacy.

What you want is *publicity*. Few persons could read your admirable little tracts and not be more or less reformed; they have increased and sharpened even my habitual horror of drunkenness. Would to God, that the Press, with its mighty power, could be engaged to give to your publications the place which is sometimes allotted in its pages to extracts of those light and frivolous works, which are impairing the character and vitiating the literature of our age. The introduction of many of your pamphlets into those establishments which supply books to country schools would be another easy mode of propagating widely much useful knowledge, free from every taint. But I have trespassed exceedingly upon your time, and, with great respect, have the honour to be,

My dear Sir,

Your faithful humble servant in Christ,

† J. DOYLE.

To Dr. Harvey, Secretary to the Dublin Temperance Society.

REFLECTIONS ON THE VEGETABLE KINGDOM.

Of all the phenomena of nature, those of the vegetable kingdom are the most delightfu and the fullest of interest. Without productions of this kind, where would have been th beauty or the usefulness of the earth? Its rocks might have sparkled with gems, its wom have been filled with silver and gold, but they would have presented only unprofitable splen dours, and this globe must have remained for ever an uninhabitable desert: but that gloriou exercise of creative power which called into existence all trees and herbs bearing seed, wher as yet there were neither animals nor men, thus provided for the wants and conveniences c both through a long succession of ages.

This ever active principle of vegetation gives the short-lived plant and the fading herb age of the field a perpetuity of being, and endows them with an imperishable existenc In appearance what a fragile and unprotected object is a blade of grass, and yet to the kindre families of this tribe, diffused over the greater part of the earth, men and animals are indebt ed for an important part of their sustenance. It is, therefore, of the utmost consequence th there should be a never-failing supply; and although we see vegetation in these species ex posed to a multitude of assailants, against which it has no power of resistance, it has not th strength and solidity of the trees of the forest, nor the defensive armour which protects som of the smaller shrubs, it is trampled upon by every moving creature upon the face of th earth, it is scorched by the sun, it is shrivelled and withered by the frost, the blade dies an nually, and the roots are subject to decay, yet the species is indistructible.

In the regions of the torrid zone, during the dry season, every particle of grass is burn up, and the surface of the ground is broken by innumerable cracks, presenting a scene of de

solation; but no sooner do the rains begin to fall, than a rapid change is effected; vegetation, which had been so long suspended in this instance for a want of moisture, begins to act again with astonishing force, and the plains are almost instantaneously covered with fresh and luxuriant herbage.

In those climates approaching to the pole, during a great part of the year there is no vestige of its existence, it is apparently destroyed and covered beneath snow and ice, while the earth is shrouded for a part of that time by the darkness of constant night; but as soon as the returning sun has dissolved the snows, the dormant principle of vegetation resumes its vigour, and in a few days the dreary wilderness becomes a green and flowery land, presenting to the mind a more forcible idea of a new and instantaneous creation than that gradual change which takes place in temperate regions. Travellers have remarked that it is impossible even for those who have looked with indifference on the most beautiful spots of their own favoured clime, to regard with insensibility this sudden reanimation of the vegetable world, this vigorous and simultaneous revival of all the powers of natural life, beauty, and fertility, rising up rejoicing from the bosom of the earth, which had so long been a sepulchre.

In those regions it must be interesting to the contemplative mind to watch the progress of vegetable life advancing with a speed proportioned to its long inactivity, impelled by an unseen power to accomplish the ends for which it was called into action, to promote the well being of innumerable animated creatures depending upon its prosperity, and to attain maturity necessary for the formation and ripening of the seeds, those invaluable deposits, the wealth of every succeeding year.

Let any one count the number of grains produced by one stalk of corn, or the seeds which crown one slender pile of grass, and calculate how many of those are contained in one square yard of ground, and consider them, as what in reality they are, the greatest treasures of the earth, and he can scarcely avoid feeling what a benefit has been conferred upon man by this single production, which is only one amongst a thousand instances of creative wisdom manifested in the vegetable kingdom.

A FRIEND OF YOUTH.

INFANT SLAVERY IN ENGLAND.

TO THE EDITOR OF THE MORAL REFORMER.

DEAR SIR,—Whilst upon a journey some time ago I requested a friend of mine to accompany me to one of the silk manufactories in Macclesfield, to purchase a few articles in that line for my own family use. We ascended the stairs to speak to the manager; the door was locked; we knocked; it was not opened, but a sliding board, that covered a hole in the door about one foot square, was removed, and whilst my friend was conversing with him, I observed what was going on in the factory. There appeared to be from 30 to 40 children, from 8 to 14 years of age, employed in attending to the silk spinning machinery: two women were in attendance, who went from one child to another; and a man was pacing up and down the room, with a stick in his hand from 8 to 9 feet long. On coming away I observed to my companion, this looks very like the description we have of negro slavery; surely this is only a solitary instance of such treatment of children. By no means, was his reply; this is the

general system in the manufactories in Macclesfield. The man you saw with the long stick is the negro driver; his office is the same as in the West Indies; the two women are appointed to superintend the children, to instruct them in tying threads, and to keep them to their work: there are places within the building for them to do all that is necessary, and they are not permitted to leave it from one meal till the next. The thought struck me forcibly at the time, and is always recurring, why are we so anxious about the extinction of slavery on the other side of the Atlantic, whilst in many respects a more horrible slavery, and to a great extent, exists at our own doors? Whilst we are blaming the West India planters, let us not forget who said, "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye." The number of little children imprisoned in our manufactories is probably nearly as great as the number of our colonial slaves, and they are confined more hours, and in much more unhealthy situations. They are worse fed, clothed, and lodged, and less care taken of them in sickness. Employed in a most unedifying manner, tying threads 12, 14, or 16 hours per day, in a hot, pestiferous, enervating atmosphere, without instruction, and associated with none but those who are as ignorant and vicious as themselves; they have no better opportunities, generally speaking, six days in the week, for intellectual and moral improvement than the African, and what humane person could wish to curtail their liberty on a Sunday by compelling them both to go to school to learn a mere smattering of reading, and go to church to listen to services they cannot understand? They have less personal liberty, and male and female are equally exposed to the displeasure of the slave driver. The low wages and consequent poverty of their parents, rendering it necessary these children should thus labour, deprives them of the means as effectually as it does the slaves in the West of affording their offspring protection from this petty tyranny. The present slaves or their ancestors, perchance, may have been engaged in war with other tribes of their countrymen, for the purpose of selling their captives to the slave merhant, till at length they shared the same fate themselves; but these little innocents have done nothing amiss. The West Indian slaves, if united, have it in their power at any time to rise and overwhelm their opressors by physical force; but these, like lambs before their shearers, are dumb, cannot, dare not, open their mouths. Slavery in the West Indies, it is said, goes on from generation to generation without hope; and the slavery of these children is equally hopeless; parents, children, and children's children have nothing to expect but perpetual imprisonment in these dens of disease, till premature death puts an end at once to their wants and sufferings.

I have simply stated facts, and I leave your readers to judge whether the comparisons be just, and will conclude this part of my subject with observing, that whilst we use every exertion for the annihilation of slavery abroad, every principle of justice, every feeling of humanity, compassion, and patriotism, and above all every law of the gospel of Christ calls upon us imperatively to demand the utter extinction of this worse than Egyptian or even West Indian bondage at home. The denunciation is now sounding in our ears, "Depart ye cursed, for inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me."

Methinks I hear you say, it is right that this cruel system should have an end; but what would you do with these children? Would you turn them into the streets, and train them up in idleness and crime till they come to the gallows, whilst in the mean time their parents and themselves, for want of their wages either burthen the parish or starve? I answer, by no means. Let a national system of education be adopted, based upon the most enlightened and liberal principles, free from sectarianism and party spirit: in the national schools let every power of the body, and every faculty of the mind, of every individual of the rising generation, be culti-

rated and improved to the highest degree of which it is capable; let every kind of useful knowledge be freely imparted, and every useful art taught. As soon as this truly national system of education is established, let a law be passed, prohibiting, with severe penalties, the removal of one of these children from the schools, to work in any manufactory or workshop till its education be completed, say the age of 16 years. In the first place, let there be infant schools for the children of the whole population; at eight or nine years of age let them be drafted into schools for the instruction of youth; to this second class of schools let sufficient plots of land belong, to grow food by spade cultivation, for the support of all the children; let the youths be taught to cultivate this land, and instructed to make their own garments and build their own dwellings, whilst at the same time their mental improvement is still carried on; these children in a few years would support themselves without being any burthen upon society, whilst if all the children were fed, clothed, and lodged at these institutions, the burthen of their support would be removed from their parents, and the children being taken from the factories, would cause abundant employment and proper wages for all the adult population of the empire; pauperism, poverty, and crime would vanish, hospitals, penetentiaries, workhouses, charity schools, and a thousand other inefficient, however well meant monuments of our ignorance, would become useless; and knowledge and liberty, peace and plenty, would make Great Britain in reality the envy of surrounding nations and the admiration of the world.

I am, Sir,

Your obliged and humble Servant.

Liverpool, June 11th, 1832. A LOVER OF LIBERTY.

THE BAD EFFECTS OF SPIRITS AND MALT LIQUOR.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—Temperance in all things connected with the transitory life of man is essential to his well being; in his eating and drinking, and his various pursuits. And if your Moral Reformer, aided by your personal example, would induce every one to take up the same resolution as yourself, and abstain altogether from ardent spirits and malt liquor, the use of Temperance Societies would be superseded, and a general and beneficial reformation established at once, diffusing tranquillity, vigour, health, and domestic happiness. I am convinced, from experience, that ardent spirits and malt liquor are both of them injurious to the health of man, and quite unnecessary to enable a working man to perform his daily labour. Brought up in the heart of Yorkshire, to the age of twenty-three years, where the three Ridings centre, and being accustomed to farmers' labour from infancy, when approaching manhood I began to take a full share in the toils of the hay and corn harvest, and was then permitted to take a man's allowance of ale each day, which was merely one pint in the afternoon. I have frequently exchanged my pint for a basin of milk, and always found myself better without ale, for, after the labour of the day was over, I felt myself heavy, dull, and lifeless, when I had taken ale, and when without, however fatigued in body, my faculties always maintained their natural clearness and usual composure. Ale over labour creates an unnatural stimulus during its operative power, and when that power is exhausted, the organs operated upon be-

come depressed and disordered, in proportion to the previous stimulation. When the organ of the body are so unnaturally wrought upon, the effect must be injurious, whatever may b the cause. Malt liquor will not allay thirst, it will rather create it, for the more a perso receives the more his thirst is excited, until nature is exhausted, and he becomes stupid an powerless. During the period of my laborious life in the field, I always found a crust o brown bread the easiest and surest means both of preventing and allaying thirst, for by mas ticating the bread the mouth was kept moist and the system received nourishment in a natu ral and easy way. At the age of twenty-three I left my native neighbourhood and cam to Horwich, in this county, which place became my residence for some time. The habits o the people were new and strange to me; from a people habituated to a regular routine of dai ly labour during the day, and quiet rest at night, to a people whose prevailing dispositio was to riot in the day and revel in the night. I had then never seen or tasted British spirits and when offered to me, I condemned it as the most offensive liquor ever presented to human taste, and yet I had specimens of its maddening effects exhibited hourly before me. During summer's residence at this place, in hay-time, I have known men take eight or ten pints of al a day, which they considered altogether necessary, conceiving that they could not possibly g through their work without it, when at the same time their brains were excited to phrensy and their whole frame to a high state of fever. All that I could say to them was unavailing they considered me as an enemy to their allowance, and treated me with distant disdain.

And now, Sir, having been what I call from home more than thirty years, and during that period having experienced twelve transitions from and to sedentary and active situation in life, in various counties, my frame has felt the effects of such various transpositions. The use of ardent spirits and malt liquor to which I in a measure became addicted, brought on surfeit and scurvy, which finally settled in my legs with inflammation, a cure for which became a matter of serious consideration, and I found it absolutely necessary to abstain from all kinds of spirits and malt liquor, because after having taken a small quantity of either I always found the inflammation increased and a cure retarded; but by a cessation from them I found congenial applications effectual, and by refraining from them altogether I am restored to clear soundness, and therefore I am convinced from personal experience that ardent spirits and malt liquor, both in the rise and fall of life, are very sensibly injurious both to the health and comfort of man; that they are not necessary to enable a man to perform labour; that substantial food, with pure water, is the best calculated to invigorate the natural frame and preserve tranquillity of mind, and soundness of intellect and body.

I have been led to make these remarks from the perusal of a well-written communication inserted in your last month's Reformer, page 160, signed "Juvenis." If this piece of Juvenis' was seriously perused and well digested by drunkards, I am sure they could not help being convinced of the folly and madness of their conduct; and if Temperance Societies are of any utility, I think the said piece well calculated, if pathetically inculcated by their members, to impress the mind with reflection and consideration; and when attention is excited it begets intention, and good intentions beget good resolutions, and good resolutions overcome impeding difficulties.

I am, yours respectfully,

Chorley, June, 20th, 1832. J EDEN.

J Livesey, Printer, Preston.

THE

MORAL REFORMER.

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THE MORALITY OF ELECTIONS.

Wishful for the progress and perfection of the best principles of morality, I cannot but regret the deteriorating influence of general elections. Like a mirror, they reflect to every observer the true character of our countrymen, and give the most convincing proof of the inefficiency and inadaptation of the means usually employed to instruct and correct the people. What scenes have I witnessed on these occasions! exhibited in a Christian country, and before the eyes of those who are called Christian teachers! yea, and even sanctioned and encouraged by the wealthy and educated parts of the community! Bitterness and malice mark the conversation of the opposing parties, with a disposition to coerce each other, and to practice every species of revenge. Brawling, and swearing, and revelling, and rioting are the life of elections, and, indeed, so infatuated are some persons, as almost to imagine that moral and religious obligations are suspended, and that the law is to be regarded as a dead letter. The worst passions of the human mind are aroused to accomplish an object, and men descend to deeds which disgrace the name of any honest man. Gluttony and drunkenness are the usual auxiliaries; by these, the little reason that may remain is dethroned, in order to make men capable of deeds of infamy. Drinking, revelling, and carousing are carried on to a dreadful extent, and no man who recollects the system of "open houses," can reflect upon it but with horror. Oh! what will those candidates and their committees have to answer for, who succeeded in their election by deluging the people with drink! Are such ever likely to benefit their country? In the midst of profuse waste, these occasions are the most impoverishing to the working class. Tempted by the general excitement, the poor leave their employment, and sacrifice their time, while the tradespeople, in many instances, neglecting their domestic and commercial engagements, spend their time in electioneering, whatever be the consequence. Convinced, as I am, that there

never can be a real *national* reform, without a *personal* reform, I am distressed to perceive that the first alleged important step to the former (the election of representatives) is actually made the means of preventing the latter.

The free and frequent choice of our representatives accords with the constitution, and with right; and in these days of general corruption, were this right well used, and not abused, the good effects would soon be felt by society at large. No reasoning, however, is necessary to prove, that, instead of viewing the occasion as a season for exercising our calm, unbiased judgments, and giving our suffrages simply for the ulterior object of our country's good, men are actuated by the basest motives, practise oppression in open day, and are ready to sacrifice honour, consistency, conscience, and patriotism at the shrine of selfishness. In disposition, so far as I have been able to judge, there is no difference betwixt the rich and poor; loyalty, good government, reform and retrenchment, and national happiness, are words easily pronounced; but present a bribe, in the shape of *custom, orders, prospects of orders,* or *plenty of meat and drink,* and how few there are who are not eager to swallow it!* Many working men, fearing the loss of their employment, vote as their masters direct, whilst shopkeepers and tradesmen, with a sycophancy of manner, of which the working people are incapable, are eager to shew their partizanship towards the man who has *favours* to confer. With many it is purely an arithmetical decision; the *probable amount of custom* decides the choice. "Why, your friend has promised Mr. —— his vote" said I, to a neighbour, "although his best wishes are for his opponent." "Yes," he replied, "for the best of all reasons." "What reason is that?" "His own interest, to be sure!" Can we wonder at corruption among the *elected,* when the *electors* are base enough to barter their right for a mess of pottage? While the market is furnished with wares of this description, purchasers with the *material* are sure to appear. And the man who sells his own right for interest, ought not to complain if his representative, in return, make self interest the measurement of every vote that he gives. Depend upon it, this is often determined beforehand. What could induce a gentleman of rank, whose habits are so far removed from intercommunity with the working classes, to visit every hovel, every cellar, every workshop, and to *beg* for their support, if we quit him of this motive? Do we find gentle-

* On a canvass at a certain workshop in this town, one of the workmen, being asked several times by the candidate for the promise of his vote, after a significant silence, said, "I am *so dry,* I cannot speak!"

men, generally, ready to come forward to labour arduously, night after night, for the good of others? and can we suppose that disinterestedness begins when a man becomes a candidate for parliament? Even in contested elections, sincerity will often be respected, but individuals who are on one side, at another side, and at any side where interest prompts, deserve to be detested by all.

Poverty, sheer poverty, induces some men to submit to the dictation of others, and for them some little excuse may be made; but none for those who wantonly invade the rights of conscience, and compel others to surrender their judgments at their feet. I equally disapprove of the intimidations expressed, and too often practised, by the working men towards shopkeepers and others, and of the spinning master, the manufacturer, or the builder, yoking his men to his opinion as to the fitness of a candidate. A master has no more right to demand the votes of his workmen, or to tamper with them, in order to induce them to violate their feelings, than he has to insist upon them believing *his* creed, or attending *his* place of worship. A mutual agreement to do certain work for certain wages, can give no master even a pretext for claiming the votes of his men. None but little tyrants or despots would dare to attempt it. As soon almost should I forgive the violation of my bed, as the violation of my conscience in reference to the liberty of voting as I please. And that I may not be misunderstood, I beg to repeat it, that the men that would intimidate their masters, their workfellows, the shopkeepers, or others, are just as guilty of encroaching upon common rights, as the masters to whom I have referred. Let every man be free to choose, and free to act, and let no man, in any form, influence another, no, not his nearest relative, to vote contrary to his own conviction.

Tyranny and bribery are twins. Though many assume a right to claim the votes of others, yet they blindly offer what they consider an equivalent. "If you vote for us, we will continue your employment; if not, we shall despense with your services," is their understood language; whilst various means are used by candidates and their friends to bring over butchers, bakers, drapers, and various craftsmen by intimations of "custom." In some of the new boroughs, bribery and corruption are already hard at work; at Blackburn, barrels of ale and dozens of wine have been freely dispensed to clear the road of new candidates. The party which has so long profited by the abuses of elections, and which was so determinately opposed to reform, seems anxious, at any expense, and by any means, to retain a little of its lost power. It is next to useless

to make laws against bribery and corruption at elections; and to enforce the bribery oath upon the voters is only to increase the profanity of the time, for in the midst of excitement and opposition persons are almost ready to swear any thing. Unless men can be tied by principle and conscience, and taught to perform so important a duty as electing their legislators with honesty and sobriety, all restrictive laws are comparatively useless. I regret to say that many professors of religion seem totally to disregard the rights of man on these occasions, and not only are bribed themselves through prospects of *profit*, but take the most unjustifiable freedom in controling their men.

There is something, in my opinion, very inconsistent in the practice of *canvassing*. The very *presence* of individuals is calculated, and, no doubt, intended, to intimidate, or to bribe the voters. And really for a person who professes to be the *servant* of the people, and to give up his time entirely to their interest, to go round from door to door to *beg* for promises of votes, and in addition even to this, to spend thousands of pounds in treating the electors, are circumstances so contrary to the nature of things, as to call forth every man's suspicion and disgust. It is the electors that should seek the candidates, and not the candidates the electors. A lawyer or a doctor, even in the way of trade, dare not so much as print an advertisement, to invite support, but an M. P. has the audacity to proclaim himself at every man's door.

Party spirit, at elections, generally takes the place of the spirit of peace and patriotism; and it frequently happens that individuals, in the spirit of party, join the ranks of those who are the least likely to advocate, and act upon, the principles which they themselves profess. By some fatuity or other, the electors allow personal attachments to destroy their previous decisions as to the importance of principles; and in their scrambles for one man against another man, a great number never think of the interests of the nation.

Electors of my country! Let me give you one word of advice. Useless is all your clamour for reform, unless you reform *yourselves*. Many of those who are getting the best wages are in the worst circumstances, and, for want of conduct, are the most wretched; so that if by political changes trade could be so revived that every weaver would earn his pound a week, unless men could be taught to be sober, and to live like rational beings, the increase to many would be an increase of evil. Learn, then, this important lesson, *to cultivate in your own private character, the same excellencies and virtues which you look for in the house of your represen-*

tatives. And in connection with this, I would advise that you apply the same scrutiny to every one who applies for your suffrages. Instead of being led by the empty professions of any man, insist upon the connection of truly reforming principles and excellency of *private character*, and then you have the best assurances which human confidence can require, that you will not be betrayed.

J. L.

POLITICAL NOTIONS.

I believe that there is in every civilized country a disposition to submit to all just and reasonable laws, which are calculated to sweeten social intercourse, and to promote the liberty and happiness of the subject. That all power, by right, emanates from the people, and that the exercise of it ought not to depend upon their poverty or their wealth, but upon their intelligence and virtue. That existing forms of government ought to be respected, not for their antiquity, but in proportion as they promote the safety of the nation, and diffuse and distribute happiness among all classes. That changes effected by physical force seldom accomplish any permanent good; but if they are the result of the *intellectual* force of a great majority, they are sure to do good, with little danger of reaction. That it is better to bear with partial evils than to create greater ones; and to move with the events of time, than to miscarry through precipitancy. I believe that a reforming operation is equally wanted in each "estate" of this realm; and not the least among the people from whom their power is derived. That every man who complains of corruptions in government, and seeks to remove them, to be consistent, ought first to reform himself, and govern, in all his concerns, by the same principles which he is anxious to enforce upon others. I believe that those who have for a long time ruled this country have not been fairly chosen by the people, and that the interests of the many have been sacrificed to the advantage of a few. That there is a great lack of public spirit, real liberality, and genuine patriotism, and that selfishness and avarice have been the accompaniments of power. That the exclusive sanction and support, by the state, of one form of religion, has been the source of oppression, profligacy, hypocrisy, and irreligion. That statesmen are not fit for religion makers, but ought to confine their attention to civil affairs, and to take care that all parties are equally protected. That all tithes and religious imposts ought to be abolished, and that church property, by the direction of government, ought to be

applied to national purposes. That the magistracy is an order of great importance, but at present most inefficiently supplied. That their numbers and jurisdiction should be adapted to the state of the population; that age, intelligence, character, and a knowledge of the laws, are indispensable qualifications; and that the public should have a control over their appointment. That the administration of justice should be cheap and unfettered; and that the infliction of punishment should be in a manner calculated to reform the delinquent, and to create a detestation of crime. That the system of pauperism, becoming so general, both in reference to the means of subsistence, the education of children, and the procuring of medical assistance, is a disgrace to the country, whose resources are amply sufficient to maintain the independency of every sober, industrious, able-bodied man. That the first duty of the king and the government is, to protect and to provide for the people, and to see that they are comfortable and happy. That the morals, not less than the health and competency of the people, ought to be provided for; that every law which continues and encourages vice ought to be repealed; and that the legislators themselves ought to be examples of every virtue.

ORDER.

Order is that great principle which claims an authority to arrange in its proper place whatever is in existence. It superintends and fixes itself to all the works of God. It is heaven's first law, and equally operative in every part of the earth,—in the sea and the dry land. Day and night, summer and winter, seed time and harvest, owe their existence to Divine order. Without it, intelligence and design would be useless: variety, the charm of nature, claims it as its especial guardian. It is this that secures our enjoyments, for whatever the world may supply, if not served up by this agent, the best gifts would be useless. It is in fact the law of perpetuation, for without it, existence and extinction would be coeval. If, indeed, we can conceive of existence without order, it must be chaotic confusion. Happiness, in social life, is essentially connected with order, and let this be but partially suspended, and we shall find our best enjoyments abridged.

In all our affairs we should cultivate order; thinking, speaking, writing, all require order, without which any of these exercises will be feeble and inefficient. How incoherent are some men's ideas, how con

fused their language, and how feeble their productions, for want of a mind well accustomed to regularity and reflection! This may arise from constitutional defect; but this is no reason why we should not, and why we cannot, make *some* improvement even where there is no development of this important organ.

The lowest labourer will find the benefit of proceeding in his work by the best system of order, and the experience of our artisans will tell them of its great utility. If the tradesman and merchant were not to act by the strictest principles of arrangement, it would be impossible to get on; and when we compare the best system of keeping accounts, with chalking on the cupboard door, we see at once the benefit of order. See what immense transactions, and the operations of a trade spreading itself over nations and continents, are brought within the compass of a few books, from which, by systematic entries, every fact can be ascertained. How interesting it is to visit a school where every article is in its place, and every exercise suited to its time, compared to that which presents general confusion,—where the dirt is swept to the corner of the room; hats, caps, and bags thrown promiscuously about; where broken slates and tattered books grace the desks, and where caprice or chance dictates the exercises of the children! No matter how much time we have; no matter however well supplied with suitable materials; without order, we are destitute of a principle which alone can disclose their real value.

But it is *domestic order* to which I desire more particularly to draw the attention of my readers. Whatever place we visit, though the people be ever so poor, we are always pleased to see the house tidy and in good order. It is true, that where we find poverty and large families, it is difficult to attend to arrangement; the minds of the parents become depressed with their burden, and instead of being able to arrange and superintend with an active spirit, they seem borne down by their circumstances. The houses, too, of some poor people are so small and inconvenient that they have little chance of carrying their designs of order into effect. When, for instance, there are ten persons, eight children and the parents, living in a small house measuring about three and a half yards each way, with a single sleeping room for all the family, we cannot expect many indications of order. Even these I would not be understood entirely to exclude in my remarks; but it is to others, more comfortably circumstanced, that I more particularly offer my advice.

To render practicable the hints I here purpose to give, allow me to

say to the heads of families, that unless they be *agreed* both in their plans and in their importance, the work will be difficult to accomplish. Every married couple should consult each other's views, and begin to act by *rule*; they should mutually agree upon the plan best suited to their circumstances, and pledge themselves to support each other in carrying it into effect. If there be a difference of opinion, let each concede a little, until they agree upon a uniformity of system. I mention this particularly, because I have known instances where domestic order has been the constant study of one party, but either through the ignorance, indifference, or opposition of the other, all attempts to accomplish it have been fruitless. I scarcely need to say, that industry, cleanliness, sobriety, and economy, as well as unity, are indispensable to the establishment of an orderly house.

You have, no doubt, heard of the two great maxims—"A place for every thing, and every thing in its place"—"A time for every thing, and every thing in its time:" and if you will but consider these as the two great domestic commandments, on which must hang every minor arrangement, little would need to be said by way of detail. *Every thing in its place:* this you cannot misunderstand. But you must first *fix* the place. Chance or accident will not throw every requisite into the best situation, nor will you be able to do so yourselves at first; this requires not only contrivance, but decision and *perseverance*. Consider the *design* and *use* of every article within your doors, and then fix its place where it is most likely to contribute to that use, and where, in addition, it is likely to be ornamental, or, at least, not offensive to any beholder. Persons of taste will not only study *utility* but *decency* in appearance, and, if their circumstances will admit of it, even *beauty* in their arrangements. It is in accordance with this *suitability* of places to things, that you meet with the foot scraper at the step, the fender on the hearth, and the father's chair at the fire side. But places are not always so well adapted to things; and for want of a little thought and a regular appointment, some articles get fixed in the most inconvenient spot, and others, having no locality, are "here, and there, and every where," while those which are seldom used are found under the drawers, upon the shelf, or at the bottom of the cradle, thrown up like wreck at the river's bank. The chimney pieces and walls are often set out in the worst taste, and articles the most incongruous in character are by accident paired together. Country houses are most remarkable for this: here, amongst many other objects which excite attention, you generally find the most prominent object on the stairs to be the chamber convenience! Nothing, I conceive, is more annoying than

the occupation of our fire side cupboards with articles which are wanted at every meal: so soon as the man is comfortably seated from his work, he is sure to be disturbed with—"I want so and so out of the cupboard." I advise you, then, to make at least an imaginary classification of all the articles you possess, and tracing their design and the time they are likely to be used, fix their places accordingly; and let there be no article, no, not even pins, without an assigned place. To some it may seem trifling; by the careless and dissipated it will be contemned; but the economist and the domestic man will be amply repaid by a minute attention to order. Fix a suitable place for your provisions, clothing, shoes, hats, medicines, books, play things, and every other article: even your lumber, out of use, ought to have an appointed place.

Having succeeded in fixing a place for every thing, let it be regularly enjoined on the family that every article be always put in its *proper* place. In this respect, it is quite as easy to do right as wrong; and considering the importance of it, the great saving of time, and the prevention of disputes, it is wonderful that this part of domestic economy has not been oftener enforced. At present it is only necessary to glance into many houses to learn how unconscious both parents and children are of the utility of fixing every thing in its place. You will see pots, pans, bonnets, clogs, rags, bread, &c. thrown promiscuously together; and, in some cases, where gossipping prevails, the utensils and fragments of the dinner table undisposed of at tea time. The children, unrestrained by example, throw their clothes or play things just where it may happen, and when they are wanted again disputes and brawling go through the house. In a morning, you will hear one cry, "Jem, where's my clogs?" another, "Dost' know ought of my gallows? I can't find 'em any where" another, "Somebody's taken my whip: I left it i' th' kitchen." If the clothes brush or shoe horn are wanted, perhaps several drawers have to be ransacked, and five minutes lost, at least, besides a good deal of angry crimination. Some of the boys' books or slates are mislaid, and they are sent crying to school without them. If even a button want stitching to a boy's jacket, several minutes are lost before a suitable needle and thread can be found. Heavy articles, scarcely ever in request, are placed in drawers the easiest of access, while others, which are wanted every day, are thrown into places the most difficult to come at. Every body must see the disadvantage of so much disorder. If you go to a grocer's shop, whatever article you want, instead of inquiring where it is, they can go

immediately to the spot, and give it you: the same arrangement, the same punctuality, should be adopted in every family.

"There is," also, as the wise man says, "*a time* for every thing;" and it is proper that this should be fixed with judgment, and adhered to with pertinacity. In many respects the working man has the advantage, in this particular, over the tradesman; the hours of labour of the one are stated and fixed; the engagements of the other are irregular and unsettled. A *fixed* time (giving way, of course, to unavoidable circumstances) for each meal, for going to rest, for rising in the morning, for sending the children to school, &c. will be found advantageous. Instead of sending every day, and at various hours of the day, to the shop, and frequently when the article is wanted, how much better, when persons have the means, to fetch, at a *certain* time, what at least will serve for a week. Every good housewife ought to enter in a book each article, and the cost, which she buys, by which she can know, at any time, not only the total expense of keeping house, but the different items of expenditure; and if, at the month or quarter end, the article of "meat," or "ale," or any other, seems to be too heavy, she can begin to retrench. Books, with the names of every article generelly used in a family, with columns for every day in the year, may be had, ready printed, of any of the booksellers, for about 2s. each. Though exceedingly pinched for time are those especially who work by the bell, I desire to impress upon the mind of every father and mother the great importance of securing a *little* time, once a day at least, for *family instruction*. Surrounded as the children are with temptations to vice and examples of depravity, there are no means in existence so suitable for counteracting them as the standing admonition and advice of generous hearted parents. With little room in your cottages, and perhaps less time on your hands, I know the difficulties you feel, yet I think they are surmountable; and as it is sowing the seeds both of your own happiness and theirs, this exercise ranks among the most interesting and important duties of your life. If you can but disengage the whole of your family for a quarter of an hour daily, whether it be in the morning, at noon, or night, for solid, useful, and pious instruction, you will be benefited yourselves, and be the means of leading your offspring in the ways of virtue and peace.*

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* In the teaching of children in families, the mode of instruction which I would recommend differs from that usually practised under the name of "family worship." Instead o

Order in a great measure depends upon the appointment of suitable persons for every piece of work. To prevent disputes and disappointment, therefore, let every person in the family know his place; and if you have children not engaged in any regular employment, by all means set them to do jobs in the house. When they are young, they are fond of doing something, and if this disposition be suitably encouraged, it may soon be formed into a habit of industry. If every individual has a particular appointment, there will be more order and fewer disputes.

Relying upon your good sense, nothing more need to be added. In these observations there may be nothing advanced but what you knew before; but the repetition of a subject sometimes gives it importance, and attracts the attention of the careless. Order, you must be convinced, is essential to happiness and every real enjoyment: let its full meaning, then, be written, not upon a tablet of stone, but upon every arrangement in your house, your shop, or your business, and let every individual of the family record it in his conduct.

J. L.

EASTER DUES!

We are frequently treated in the newspapers with extracts upon the practices of witchcraft, to show the folly and superstition of our forefathers; and, as a treat to those who may come after us, I will record the following most astounding instances of clerical exactions. The shameful parts of the church are now pretty well laid open to public view; and if the clergy will but continue, like our worthy Vicar, to act in character a little longer, a few years will finish up the concern. His tenacity for "his rights," whether in the shape of rents, Easter offerings, potatoe

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reading, which, I fear, seldom engages or arrests the attention of children, especially when young, I recommend *conversational* instruction. Let the head of a family fix upon a subject in his own mind, and bring it on, in the easiest and most engaging manner, before the children. And if I may be allowed, I will mention the following subjects, merely as specimens. Speaking the truth; danger of bad example; love to brothers and sisters; the goodness of God; the life of Christ; the blessing of rain; the utility of thunder storms; subordination in families; the utility of play; the execution of a murderer; the duty of repentance and prayer; and, particularly, any affecting occurrences which afford matter for illustrating moral and religious duties. These should be *talked about* in a manner suited to the capacities of children, and mixed with every indication of parental kindness. This should be connected with plain, affecting, but short, prayers to the Almighty for his blessing. The man of reflection will seldom be at a loss for a subject.

tithe, mortuary dues, surplice fees, church yard and church grass perquisites, &c., is so well known, that few who know him will be surprised at the following statement of "extraordinary exactions."

Twenty persons were summoned sometime ago before the borough justices, to show cause of non-payment of Easter dues, amounting in most cases to sixpence-halfpenny each. I attended to my summons, and stated my objections before the magistrates; they confirmed the demand, and a notice was sent by order of two magistrates, for the amount, and 10*s.* costs. Some time after, under their warrant, the constables were engaged to levy upon the effects of the parties who had still neglected or refused to pay. The following bill, which immediately appeared, will explain the transaction, and show the spirit of opposition which was raised:

SILENT AGITATION!

INHABITANTS OF PRESTON!—The goods and chattels of your townsmen have been seized at the instigation of the Vicar for Easter dues! The constables have been employed to enter the peaceful dwellings, and to carry away the furniture and property of your neighbours, under the mask of religion! The demand for Easter dues is a paltry, contemptible, unequal, oppressive, abominable tax, for which no services are rendered, and which ought never to have been paid. This is the expiring grasp of the wolves in the church! From the following persons, who never trouble the Vicar, nor receive any services at his hands, the following articles have been taken:

John Fitchie, Park-lane—Six chairs, one round table, and one set of brass fire irons, for a demand of 6½d. by the worthy Vicar.

James Walton, Park-lane Mill—One mahogany arm chair, hair seating, one pembroke table, one mahogany stand table, and two brass candlesticks, for a demand of 6½d. by the worthy Vicar.

Joseph Pomfret, Market-place—Fifty yards of check, which cost him 6½d. per yard, for a demand of 6½d. by the worthy Vicar.

E. Seddon, Avenham-road—Two fine white counterpanes, one fast coloured, and two pairs of sheets, for a demand of 6½d. by the worthy Vicar.

John Pomfret, King-street—Four cheese, weighing 50lbs. for a demand of 6½d. by the worthy Vicar.

Joseph Livesey, Church-street—Two cheese, weighing 51lb. for a demand of 6½d. by the worthy Vicar.

Ralph Dawson, Friday-street—One feather bed, one linen sheet, and two chairs, for a demand of 6½d. by the worthy Vicar.

These will be sold by public auction in a few days. You will be specially informed of the time and place of sale. All who are friendly to *religious taxation;* all who wish the Vicar to succeed in stripping the houses of the poor; all who wish one sect to trample upon every other; all who are enemies to peace and pure religion, will attend, and assist in keeping SILENCE while the articles are offered for sale.

The best way to defeat *ecclesiastical tyranny* is, NOT TO BID at any of the goods seized for sale.

A numerous meeting was also held immediately, in which the most determined spirit of opposition was manifested, and the greatest excitement prevails both in town and country, in expectation of the sale. Three weeks have now elapsed, without any notice of sale, and what course will be taken to dispose of the goods is at present unknown.

The Vicar gave an appropriate designation when he called this demand "paltry and contemptible;" but paltry though it be, it amounts, if collected, to no small sum. The items in the two charges, "A man and his wife 1½*d.*," and "A single housekeeper 5*d.*," would amount, in Preston only, to about £150; and then there are "Boarders, communicants, widows, widowers, cow, calf, white, plough, half plough, bees, foal, wool, lambs, goose, quills," and potatoes, all rated at different small sums. And it must also be remembered that there are *eleven* other townships from which he demands these said "paltry" dues; and all this without any equivalent! The *expences*, however, are not so "paltry;" we have often heard of usurers, and "costs" complained of, but costs at the rate of 4,500 per cent. is fleecing the sheep with a witness!

As to the justice, consistency, humanity, or policy of this exaction upon which I expressed my opinion at some length both at the meeting referred to, and before the magistrates) there can but be one opinion. But I am told it is legal. I doubt it: and indeed I should be ashamed so to libel the law of this country as to suppose it capable of supporting so absurd a demand as that of Easter dues. There is no act of parliament for this demand, and if there be an act that legalizes a demand so oppressive and unjust, merely because it has been a *custom*, I am quite sure, that those who are the best friends of society, until such acts be repealed, would advise, that customs like this, inimical to the peace and good fellowship of the community, should stand in abeyance. If the custom referred to the performance of any other duty but that of *receiving money*, the clergy would give it up. If the Vicar stickles for legal formalities, what has he to say about his management of the blue school? What does he say to the 59th canon of the Church of England,* and to many others?

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* "Every parson, vicar, or curate, upon every Sunday and holy-day, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief, and in the Lord's prayer; and shall diligently hear, instruct, and teach them the catechisms set forth in the book of common prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister,

Any thing not supported by the present intelligence of society may be given up, but *this money*. If the changes in the agriculture of the country had been such as greatly to diminish the tithes, would the clergy have been content? would they not have said that *custom was capricious*, and ought not to be followed at the expence of reason and justice? We are told to petition; but really to petition the legislature to abrogate the demand of $6\frac{1}{2}d.$ for doing nothing, would, in fact, be like petitioning that lads should not ask for *pace* eggs in Easter week, or pancakes on Shrove Tuesday! One is as absurd as the other; both may be tolerated as "free will offerings;" and I maintain that old "tospot's" demand is not less respectable than the Vicar's. However, the matter, I understand, will shortly be submitted to a jury of our county. One or more actions are commenced against the constables for trespass, which will be likely to bring the question to an issue.

Upon what are all these demands defended? The precepts of religion? the labourer's being worthy of his hire? No. But upon this principle,—if a man has bought* a living he may make the best of his bargain. I do detest any thing like traffic in spiritual things; the church, if it be good for any thing, should be an institution for diffusing religion and goodness abroad, and not a 'Change for spiritual brokers. No wonder if the jobbers sometimes get bitten, and no wonder if they try to bite the public, to make good their bad bargains.

But some men are troubled with tender consciences; and we are told that our Vicar is regardless of the dues for *himself*, but is bound to secure

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until they have learned the same. And if any minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the bishop or ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then *excommunicated*, and so remain until he will be reformed." See also Canons 15, 64, 65, 66, 74. And when Mr. Wilson has *kept all these laws*, he may call again for Easter dues.

* The Vicar himself disclaims this principle; but those who argue in his favour constantly refer to it. The following oath is required to be taken by every clergymen: "I do swear, that I have made no *simoniacal* payment, contract, or promise, directly or indirectly, by myself, or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical place, &c.; nor will, at any time hereafter, perform, or satisfy, any such kind of payment, contract, or promise, made by any other without my knowledge or consent: So help me God, through Jesus Christ!"

them for his successor! Were this true, he has taken the most fatal step to defeat his object; but I regard this as all pretence, and dragged in to supply the absence of better argument. There are old persons here who never paid Easter dues; it has never been but partially paid; the collectors are never nice in their discounts; and yet, while he actually claims credit to himself for his *leniency* in these particulars, he asserts at the same time his *obligation* to *distress* the people for his successor! Remembering, no doubt, *his* predecesor, the Rev. Mr. Penny, who advanced the potatoe tithe from 4*s*. and 8*s*. to 16*s*. per acre, (which sum, notwithstanding all pretensions to *custom*, Mr. Wilson at present collects) he is wishful to emulate so much goodness and to prove himself a true friend to church oppression.

Some reproach us with factious proceedings, and blame us, who, for the public good, submit to make so many sacrifices. These are time-serving patriots; they do not defend the conduct of the Vicar, and yet, instead of *blaming him*, and tracing the tendency of his proceedings, they affect to scorn our opposition. By and by, when success has crowned our efforts, they will come round and praise our magnanimity, and rail at our opponents. The man, the smell of whose garment is now heresy, will, in the event of success, be praised as a brave patriot. But so true it is, that *standing enormities* are slow to excite abhorrence; but the least deviation from the consecrated road of *flattery and profit*, in reference to our treatment of clergymen, is sure to incur censure. Conscious of the sincerity of my own motives, I fear no man; uninfluenced either by the praise of friends, or the frowns of enemies, my course is marked, and that is, an unremitting hostility to every ecclesiastical corruption.

J. L.

TEMPERANCE CAUSE IN PRESTON.

Nothing particularly new or interesting has occurred in the operations of the Temperance Society since my last. The meetings continue to overflow: about a fortnight since, the meeting was held in the Methodist chapel, and it was computed that about fifteen hundred persons were present. Tracts continue to be distributed, and the principles of the society are evidently gaining ground in the public mind. Some of the members have become itinerants, and by their exertions societies have been formed, or are forming, at Walton, Moon's Mill, and Bamber Bridge. The subject has also excited attention at Longridge, Penwortham, Lytham, and Blackpool. From the practice of frequently visiting the mem-

bers, we learn with regret, that many of the members, who, faithful to one part of the pledge, abstain from spirits, do not know the bounds of "moderation" in reference to *ale*. The love of malt liquor is the besetting sin of most of our craftsmen, and in taking "a little," as they erroneously think, "to do them good," many have been "overcome." But I am confident that perseverance in diffusing correct information, diligence and affection in visiting the delinquents, and, especially, the establishment of Temperance Houses, by which many social temptations would be removed, will bring back the wavering, and establish the members generally in their faithfulness to their pledge. Taking the gloomiest view, I can say with confidence, that good beyond the expectation of any of our friends has been accomplished in Preston. I would make one remark, principally for the guidance of new societies, in reference to the plan of admitting members. The plan we have gone upon, in imitation of other societies, is, in my opinion, decidedly bad. Nothing has ever been required but for a man either to write his name, or to say, "Set my name down;" and perhaps fifty or sixty persons' names have been taken on one night, of whom nothing was known, and with whom there seemed to be no connecting bond; and so open is the plan of admission, that persons might come and sign the pledge in a frolic, and afterwards laugh at it. The object of most societies has been the mischievous one of swelling their numbers, instead of securing character; by which they have thus been led astray. I think it is much better to have six hundred consistent, sincere, active members, than twelve hundred loose, undetermined, formal characters. If the pledges remain as they are at present, I would recommend, as an improvement, that no person be admitted as a member unless *recommended by another* in the society, that a suitable admonition be given them when they join, and that, besides entering their names in a book, they receive a card, containing their name, number, and any other matter which might seem to connect them with the society. This, followed up either by class meetings or regular district visitations, would produce a class of members which would do credit to the name of temperance.

OBSERVATIONS ON TEMPERANCE.

"Come, take a little *refreshment*," is the common invitation: ah! how words are perverted! diluted poison called *refreshment!*—Cannot our kind mothers reform their "merry meals," and give the guests a cup of good tea, without mixing it with that pernicious stuff called *rum?*

The most appropriate motto for a public house is, "Beggars made here." If a young woman want to wed herself to misery and disgrace, let her give her hand to the man who frequents the tavern. Why complain of the great number of dram shops and public houses? it is the *demand* that creates the supply; if there were *no buyers* there would soon be *no sellers*. Oh! how simple the poor farmers look at their bargains in the morning, after being at a wet sale the night before! The public house is the place which has blacked the books, emptied the drawers, and disgraced the shelves of many a tradesman. Strange! that every bargain and every payment must be sealed with the Devil's signet! At an election in a small village in England, there were consumed 7,200 gallons of ale and porter, 740 gallons of spirits, and 1,470 bottles of wine! This is "purity of election!" "I like a *good* glass," is a common remark; by which is meant a glass which will do speedy execution in taking away the senses and destroying the constitution. None but the most ignorant of mankind will attempt to cure a cold by taking spirits. The work of doctors and lawyers will certainly be reduced when men become temperate, but they will make fewer bad debts. What an immense increase in the home trade we should have, if the money now spent in ale, wine, and spirits, were spent in the different articles of clothing and furniture, produced by our own labourers, and in rational enjoyments. Drinking constitutes the principal expence and disgrace at funerals; how much better to consider so solemn an occasion as a season for fasting and humiliation. Providing plenty and making the visitors *fresh* is termed burying the dead "decently:" if any refreshment be necessary, why not substitute tea and coffee for ale and rum? The present Lord Chancellor, in the debate upon the beer bill, said, "if he had the power, as strongly as he had the disposition, he would decidedly *put down* the consumption of ardent spirits." Robert Hall once said, when speaking of stimulants, "a dram is distilled death and liquid damnation." What a mortality there must have been among newly born children, in consequence of bad bowels, before the discovery of *gin*, and before the nurses learned the art of smelling at the bottle! Let some preachers try if they cannot do without a glass of wine after the sermon, and never let the table of private admonition be degraded with jugs and decanters. Those who flavour their tea with rum and brandy are taking a private road to destruction. If it be desirable to give presents at Christmas, let them be such as may be remembered the Christmas after with satisfaction, and not those, which, by inflaming the feelings, lead to vice and disorder. The best way for masters to encourage

their workmen to be sober is to set a good example. They are not the hardest workmen who clamour for *'lowance*, and it is doing a real harm to accustom them to expect drink. "If weeks were as long as quarters of a year," said a drunkard, "I could manage; it is the week's end that ruins me." Your bill for spirits is large this year; but add to it a hundred per cent. for loss of time, bad bargains, accidents, and the conduct of your children occasioned by your example, and then calculate the amount. Spirits were formerly confined to the apothecaries' shelves, and sold by weight: a "dram" was considered a dose: were our forefathers alive, and viewing our "dram shops" as dispensaries, what a strange idea they would have of the health of the people of this generation! Masters and agents! can you clear yourselves of the charge of promoting the poverty of your workpeople, while, instead of paying their wages at your own counting house, you pay them by appointment at the ale house, by which you know they are often tempted to spend a great part of their earnings? What a mockery, to drink to the *health* of a person, in the very act of destroying it; as well might every stroke of the butcher cry—life! It is a poor argument in favour of that which destroys health, time, money, and domestic happiness, to say "It will do you no harm!" The most brutal display of cruelty to animals is the effect of inebriating liquor. Burking and murder can generally be traced to intoxication; and nothing but this "liquid fire" could produce the enormities which are constantly occurring. "Gather up the fragments that nothing be lost," said the Saviour of mankind; but "destroy every thing, and squander away every blessing of Providence," is the language of the drunkard. What! cannot friends meet without throwing fire down each other's throats? is it friendship to assist in killing each other? Let no man attempt to *argue* against *entire abstinence* from spirits; let even the moderate drinker try the experiment for a month, and he will have the best argument in his own experience. Drunkards, like others, have to finish their education: prepared for every thing debasing to human nature, the brothel is the place where they are finished! What a history of misery, wretchedness, and crime, might be traced in a brewing of ale or a single puncheon of rum! A gentleman who had not a shilling to spare when called upon for a charity, was afterwards visited by two or three of his companions, who, with himself, drank nine bottles in a couple of hours. How inconsistent that days of public rejoicing should be made the means of opening the floodgates of intemperance! is it not worse than heathenish to roll barrels of ale into the streets, for the purpose of inducing riot

and intoxication? After a carouse comes the "shot," and truly it is a *deadly* reckoning. So *unsteady* are the people generally become, that in almost every advertisement of persons wanted for situations, that of being "steady" is mentioned as a principal qualification. Rum and gin, like the needle to the north, always point to the prison, the asylum, the workhouse, and the church yard. Every visitor of her "who has got it well over," must have a glass; and "another before she goes." The day of "thanksgiving for a safe delivery," and the "christening" of the child must needs be important: the friends of the rich are made merry with brandy and wine; those of the poor with sweetened ale and "something in it." Weddings, and persons coming of age, especially among the rich, are seasons for getting "gloriously drunk." How wise it is to keep it a *secret* from the *poor*, that a glass of brandy after a sumptuous dinner is essential to digestion! How rational, how intellectual, to see half a dozen gentlemen of the professions sitting round a table, obliterating whole afternoons from the calendar of time, by emptying decanters of wine! But the most exalted exhibition is, when grave divines, profound philosophers, and all the enlightened orders of society, rise simultaneously from the table to cheer at the sound of "hip, hip, hip!" Our good wives, from their accustomed notions of hospitality, are often teasing us with "we cannot do without something in the house;" as if the best fare was nothing without intoxicating liquor: "it is always ready if any body calls," is their usual plea. "A glass or two will do no body harm;" nor will the buzzing of a fly round the flame of a candle; but, alas! how seldom do either escape unburnt! If working men knew that the free use of ale is drawing upon the resources of their constitutions, and stimulating them to unnatural exertion, they would give up the notion that "a working man cannot do without a little to help him with his work." Step into a jerry shop, where there are half a dozen drunken sots, who have been there all night, with all their filth, and all the dregs of nature's release, and even a pig sty would suffer by the comparison. As *all* drunkards were *moderate* drinkers once, what security has any moderate drinker that he will not become the same? Spirits are intended for medicine, and there is as much reason why a man should habitually take them because they may have been useful once, as there is that a man should constantly repeat his dose of salts because it was the means of giving relief. Those gentlemen who are fond of "a spree" are soon like a ship without a helm in the midst of a tempestuous sea, obliged to hang out the signal of distress. The intellectual resources of the country are not less perverted than the

pecuniary ones, by the demon of intoxication: while appetite predominates, intellect must wane. The rural enjoyments of our forefathers have been exchanged for *club sociality*, which, nurtured under the auspices of the landladies, has produced a harvest of dissipation. What a state of society, that there should be *A Misery Institution* for every twenty houses! If a man do not actually lay an embargo upon his senses he is sure to be taken: the sight and smell of intoxicating liquor meet him at every turn. What a shame that every expression of sociality should be prefaced with "Come, what will you have to drink?" In travelling you meet with no beverage ready prepared but that which tends to make you more thirsty, and to destroy the serenity and equilibrium of your faculties. How angelically pure must those religionists be, who treat the promotion of temperance in the abstract as below their notions of Christian exertion! The exertions connected with Temperance Societies is the best hope we have, at present, of reforming our drunken nation: let every philanthropist join them. In the arrangements of social society nothing is more wanted than Public Temperance Houses; these will act more powerfully for the cause of sobriety than Acts of Parliament, and are likely to lead to material changes in the habits of the people.

VARIETIES.

The Bishop of Chester, in his late charge at Preston, gave a vivid representation of the state of public morals, blamed the clergy for remissness in duty, and exhorted them to adopt the plan of *going* to the people, and of visiting and teaching like the primitive teachers.

The Roman soldiers, who used to march with a great weight of armour about them, (60lbs. as it is said) and who underwent immense hardships, and accomplished as much as any troops of modern times, drank only vinegar and water. Upon this simple beverage they conquered the world.

What volumes in the mere fact, that, in Manchester, there are a thousand gin shops, and (owing to the stamp duty) not a single daily paper. It was too bad that we should make knowledge as dear as possible, and gin as cheap; that we should choke the sources of intelligence, and throw open the means of intoxication!—*Bulwer on the Repeal of Stamp Duties.*

In America, a newspaper sells on the average for 1½d. What is the result? Why, that there is not a town in America, with 10,000 inhabitants, that has not its daily paper. Compare Boston with Liverpool: Liverpool has 165,175 inhabitants; Boston had, in 1829, 70,000. Liverpool puts forth eight weekly publications; and Boston, with less than half the population, and with the fourth part of the trade of Liverpool, puts forth *eighty* weekly publications.—*Ibid.*

"Will the Reform Bill do any good for farmers?" said one of this class to a friend. I can't say," was the reply; "those that have leases are likely to suffer by it; if the orn laws be revised, and provisions come down, such must feel it; but land ought to come own; at any rate, if this should be the case, it is to be hoped you will have less poor tax o pay." "Taxes! why, there is no end of them: they play the deuce with us: yon lace of mine costs me £30 a year to clear it, and the rent is only about £80: but tithes re to be done away, I suppose." "No doubt, all these things will be looked into."

"A person inquired of me," said President Jefferson, "if he might consider as authen- c the change in my religion so much spoken of in some circles. Now, this supposes that ney knew what had been my religion before, taking for it the word of their priests, whom certainly never made the confidants of my creed. My answer was, say nothing of my eligion; it is known to my God and to myself alone. Its evidence is before the world, nd is to be sought for in my life; if that has been honest and dutiful to society, the reli- ion that regulated it cannot be a bad one."

The following is the strange reasoning of Lord Plunkett in favour of a church esta- lishment:—"I think a religious establishment essential to our well-being, and without a IGNIFED establishment in times like these, religion itself would be DEGRADED. I am, nerefore, persuaded, not only that the establishment is necessary, but the RANK, AFFLU- NCE, and DIGNITY of the hierarchy are important to our best interests. I think, further, nat its power and influence are and ought to be so great, *that unless the hierarchy be con- ected with the state, it may be too powerful for the state;* and hence the necessity of main- ining that connection for the benefit of the state."

The following gives us an idea of the original character of tithes:—"Because, hrough the providence of Divine mercy, we know it to be so ordered, and by the hurch's publishing it far and near every body hath heard, that by the *distribution of 'ms* persons may be absolved from the bonds of sin, and acquire the rewards of heavenly ys, I, STEPHEN, by the grace of God, King of England, being willing to have part with em, who by *an happy kind of trading, exchange heavenly things for earthly;* and smitten ith the love of God, and for the salvation of my own soul, and the souls of my father and other, and of all my forefathers and ancestors, do give unto God, and to the Church of . Peter, *tithes and other donations.*"—*Selden*, ch. 11, s. 1.

THE REVEREND H. PRICE'S OPINION OF THE OPERATIVE CLASSES.—"Some ansgress the laws with a mad sort of desperation, urged on by their wants and fears. thers, like myself, transgress the laws without knowing it, and must submit patiently, eered and supported by the conviction that our sufferings shall not be in vain. You, ntlemen, sent me to prison, and improved me wonderfully. *Before*, I thought very tle about the state of the operative; but *since*, I have scarcely ceased to think about it y and night. *Before*, I thought chiefly of his soul with all its dangers and necessities; t *since*, with equal concern for his soul, I have thought far more than usual of his *body*, ith all *its* dangers and necessities. *Before*, I denied myself in what way I could to relieve s wants; but *since*, I have equally denied myself to put him (which he likes far better) to an honourable way of relieving his wants himself. *Before*, I thought he coveted alms d was never satisfied; but *since*, I have discovered that he secretly despised though he eded alms, and was dissatisfied with them justly. *Before*, I thought him ungrateful; but

since, I have found that he only loathed a forced burden of gratitude; (the necessity, for instance, of going to a workhouse for a quart of soup, which he ought to have had the power of preparing still better at home without the aid of charity.) *Before*, I considered him a necessarily dependant being; but *since*, I have discovered him of all other beings essentially the least dependant. He could do without a king; but a king could not do without him. He could do without lords; but lords could not do without him. He could do without the rich and the great; but the rich and the great were made what they are by him, and could no more do without him, than they could live without air and food. *Before*, I deemed him as composing a very subordinate part of society; but *since*, I have discovered to my astonishment, that he is the grand foundation, and more than three-fourths of the social edifice besides!—that your masters, and your gentry, and your lords, and your dukes, are little more than the paring of his nails, though you cut those nails so dreadfully to the quick. *Before*, I pitied the operative; but *since*, I have regarded him with deep concern unfeigned respect, and grateful love. He feeds and clothes me. In the house, in the garden, and in the field, he is my prime support. He makes my bed, sweeps my apartment weaves and lays down my carpet, procures and cooks my food, waits on me when sick, is the joy of my health, sows my seed, reaps my field, and gathers in my harvest, enables me under God to live to preach the gospel, and is amongst the first of my fellow creatures to hear and receive that gospel in sincerity and truth. All this and still more he does, and after all would retire contented upon a modicum, which one who receives so much from him might well be ashamed in return to offer him."—*From his Letter to the Kidderminster Carpet Manufacturers.*

DOCTRINE.

The distinction which is now so tenaciously kept up called "doctrinal and practical," is unfounded in Scripture, being evidently not supported by the original. *Doctrine* means *teaching*, and, from a reference to the passages in which it occurs, I believe it will appear that it *never* applies to articles of *belief*, in contradistinction from *practice*. The *sound doctrine* of the apostles had reference to the *duties of life*, as well as those objects which were purely matters of belief. The doctrine of Christ, at which the people were astonished, referred to his practical discourse on the mount. The following criticism is from the pen of a judicious friend.—EDIT.

"The term doctrine is nothing more than the Latin noun doctrina with an English termination. Doctrina is formed from the Latin verb *doceo*, which means *I teach*. This word, again, is derivable from the Greek verb *dao*, *I know* or *teach;* and *dao* from the Hebrew *do* or *ydo*, *to know*. In the Old Testament, the term *doctrine* is employed as a equivalent to three different Hebrew words. Thus, 1st. Deut. xxxii. 2. "My *doctrine* shall drop as rain." The word here rendered "*my doctrine*" is *liquhhi*, a substantive, formed from the verb *laqahh*, *to take* or *receive*, and perhaps may strictly import *what is received* or *taken* for the truth; or here, more properly, *persuasion*, because by persuasion the minds of men are *taken* captive. In Proverbs, i. 5, xvi. 21, 23. the word liqahh is rendered *learning*, because learning is knowledge which is *received*. 2nd. Isaiah, xxxiii. 9. "Whom shall he make to understand *doctrine?*" The word is *shemuah*, a substantive, from the verb *shamang*, *to hear*, and signifies any thing *heard*, particularly a *message* or *rumour*

literally this sentence is, "And he shall distinguish between a report," that is, discriminate etween a false and a true message. 3rd. Jer. x. 8. "The stock is a *doctrine* of vanities." he noun *musar* is derived from the verb *yasar*, to *instruct, admonish*, or *correct*, and lite- ally means an *admonition* or *correction*. The word rendered stock means *tree:* the whole ught to be, "The *tree* is a *correction* of vanities." The *tree* was employed for a *gibbet*. ee Deut. xxi. 22. Josh. x. 26. Spiritually it may have a reference to the *cross* of Christ, s we can no where else be so forcibly impressed with the heinousness of sin, and receive o powerful a *correction*. In the New Testament the Greek word signifying *to know* is *idachee* from *didasko, to teach*. Such is the derivation of the word *doctrine*, and such the ords in the original for which it is regarded as an equivalent. The leading idea is, *to ach* by *persuasion*, by *message*, by *admonition* or *correction*. It is *now* understood to mean ne principles of faith in reference to religion, and, in other matters, truths which are taught, r principles which are recognised as first causes."

CHARITABLE LOAN FUNDS.

The following article refers to a subject, which, I think, is well worthy the attention those who are wishful to ameliorate the present condition of the people; and as its in- rtion is specially requested by Lady Noel Byron, who, I am told, is highly distinguished r her benevolence and philanthropy, I gladly give it a place in the Reformer. The arti- e has not appeared before excepting in the Brighton Gazette.—EDIT.

It is singular that the mode of aiding the poor and industrious by means of Charitable oan Funds has not been more generally adopted, considering the facility with which they e carried on, both as to the expenditure of time and money, and their wide-spreading fluence both in the promotion of physical comfort and moral improvement among that merous class for whose benefit they are intended.

The cases in which the advance of a small sum of money will often confer an extreme nefit, may be classed under two general heads.

Firstly, those cases where a small sum, by way of capital, will enable an indigent, ough industrious man to gain a livelihood for himself, with advantages of which he was t possessed before.

Secondly, those cases where the want of a small sum at the present moment to pro- de for some sudden and unforeseen demand or emergency, produces much subsequent isery, and plunges individuals—nay, even whole families—into a state of distress from hich they can never again extricate themselves.

Those who are at all conversant with the wants and condition of the poor will imme- iately acknowledge that the accumulation of a sum, very trifling in the eye of the rich, is the labouring classes a most difficult task. Numerous instances occur where the artisan disabled from pursuing some profitable branch of trade from the want of money to buy ols and the raw materials of work. A parent is often prevented from apprenticing a ild to an advantageous trade, from the want of assistance towards the requisite premium d outfit. In the repairs of their dwelling houses, and similar instances, the poor often

require to hire the labour of others at a time when a small portion of such labour woul save much ultimate expence, if they had but the means of commanding it. In vain the hear the proverb of "a stitch in time saves nine," if they have not the means of its practi cal application. Where any portion of land is held, the labourer frequently experienc much difficulty in obtaining seed for his ground, in purchasing a cow, pigs, or other pr fitable stock, and in effecting any improvement, or commencing operations on his sma allotment. It will be quite superfluous to enumerate additional instances where the ad vance by means of a small loan would prove highly beneficial, as they may be supplied b the experience of every individual who has taken any interest in the welfare of the poo Those cases, however, only must be taken in review, where there is a tolerable certaint that the means of weekly repayment by instalments exist, since it is the object of the cha rity here recommended to prevent distress and raise the depressed; nor must it ever b considered as a resort in the last extremity of want.

Under the second head of cases, where a Loan Fund would be desirable, may be ar ranged those of individuals suffering under temporary misfortunes, or subject to sudde pecuniary demands, to a larger amount than they can immediately obtain. For instanc one member of a labouring family becomes incapacitated from work by sickness or acci dent. To supply comforts and necessary relief much immediate expenditure is requisit the funds for which cannot be obtained, though comparative certainty exists that if a sma sum could be borrowed for proper purposes, the other members of the family and the sic man on his recovery would repay such sum by weekly instalments. Such instances mu daily occur among those who have not the good fortune to be members of Benefit Societie The same observations will apply to cases where death occurs, and there is a necessity fc an immediate sum of money, which would be gratefully repaid by the surviving membe of an industrious family. The Loan Fund might also be advantageously brought to bea in behalf of fishermen and boatmen of good character, who have suffered from sudden los ses and various accidents which accompany their uncertain profession. Artisans also an small tradesmen might be assisted under any sudden visitations of Providence, from th roguery of men, or from the failure of such a demand for labour, or such a market fo provisions, as might reasonably have been expected. The peasant and occupant of smal portions of land is often compelled, through the death of cattle, to go round with a beggin petition, or is completely ruined if he will not stoop to the former resource, as frequentl occurs. Through the means of a loan, judiciously applied, he might with ease be rescue from the effect of such misfortunes.

Having alluded to a few examples where it appears that benefit would be derive from the proposed system, it may be well to mention that some of the most judicious an practically benevolent men have advocated its adoption. Among these were Franklin an Dean Swift, both of whom bequeathed funds and arranged measures for the maintenanc of Charitable Loan Funds. Adam Smith has the following remark: "Money, says th proverb, makes money. When you have got a little it is often easy to get more. Th great difficulty is to get that little." Colquhoun, in his work on the Police, has the follow ing passage applicable to the point in question: "In considering the innocent causes o indigence, it will be seen that the irremediable cases requiring constant and permanen support are few in number compared with those of *useful labourers broken down for the mo ment*, but who, by the judicious application of well-timed props, might be restored to so

lety, and their industry rendered again productive." Bacon wisely said, "capital, like manure, does no good till it be spread;" and the Edinburgh Review, in speaking of capital and industry, well observes that "wherever these two elements of production are brought in contact, the result must be a vast increase of private comfort, as well as rapid accession of public wealth." In the Sermon on the Mount are the following words: "From him that would borrow of thee turn thou not away;" and surely an attempt at the judicious fulfilment of the precept should not be disregarded, notwithstanding the confessed difficulty of lending to the poor, under ordinary circumstances, with prudence and utility.

Loan Funds of the kind recommended are as yet rare in England, but much good has resulted from any institutions of the kind which exist. Interesting reports and papers have been issued relative to the proceedings of the Sloane-street Benevolent Loan Society, in London; but loans are there made of a larger amount in single cases than would perhaps suit any other place but the metropolis. In Ireland, the system has been more prevalent from the exigences of the country, and the necessity of making the most of any funds disposable for charitable purposes. The Parliamentary Committee appointed to inquire into the distress of Ireland, in 1830, strongly recommended the adoption of these institutions for making small advances to necessitous but trustworthy persons; and I have a peculiar satisfaction in referring to that country, not because the system is less applicable to England, but because if punctual repayment is made and much advantage derived in a country but too celebrated for the improvidence and destitution of its inhabitants, *à fortiori* beneficial result may justly be expected among people less improvident and less destitute.

In Derry, a fund was established by the proceeds of three charity sermons preached by the Lord Bishop of Derry, by a Presbyterian minister, and a Roman Catholic clergyman. A principal sum of 500*l.* has, in twenty-one years, been lent out in 12,600 small loans, giving relief to families containing 63,000 persons, and affording pecuniary assistance equal to 27,300*l.* *On this sum the loss by default of payment has not exceeded* 7*l.* 1*s.* 6d. The Meath Loan Fund is the largest in Dublin; only 8*l.* has been lost by bad debts, in ten years: its beneficial effects are felt in every part of Dublin. At Castle-Townshend, in the county of Cork, a fund was carried on for two years by a friend of the writer, during which time the utmost assistance was rendered to all descriptions of the poorer classes, and at the close of the period mentioned, when the fund was called in, to be handed over to a new secretary, not one shilling was lost. On this occasion its utility and complete success were so striking, that its means were increased by subscriptions to more than treble their original amount.

One instance more. The writer was himself engaged in the management of a charitable loan fund during a considerable period of last year, at the commencement of which it was set up. The result of the year's experiment was as follows:—The original sum subscribed amounted to 100*l.*; 69*5l.* was circulated during the year; 425 persons obtained loans; 240 persons became securities: 1*l.* 5*s.* was lost, though made up within a few shillings by fines of 6d., considered necessary according to one of the rules. These facts are worthy of consideration.

In Scotland, a vast degree of benefit has resulted from banks and cash credits nearly on the system here recommended; but they are chiefly for the middle class, as one of the Parliamentary witnesses observes that a sum less than 50*l.* is seldom lent. The present object is to apply similar measures for the benefit of the poorest and most numerous class of society. They may thus be saved, in numerous instances, from falling into destitution,

and the industrious may derive various means of advancing their condition. A most desirable link or bond may thus be formed between all classes, from the wealthier subscribers to the fund, and perhaps the managers of the charity (who prove an anxiety for the general welfare of their neighbourhood) to the middle classes, who generally give security, and thus shew their good opinion of those whom they serve; and from them again to the poorer objects of pecuniary assistance, who are most grateful for a benefit conferred on numbers by a very small expenditure of time and money. Above all, it is the invariable and immediate tendency of such an institution to produce industry, sobriety, and other moral virtues among those who are within the sphere of its influence, and who look forward to any future period to obtain assistance, as it is very evident that one addicted to drunkenness, idleness, or dishonesty, would find it impossible to obtain a person willing to act as his security.

It may be well to mention a few peculiar facilities which attend this mode of ameliorating the condition of the poor.

Pecuniary contributions are required but once, as after the first establishment the charity requires no additional funds for its maintenance.

There is very trifling cost in setting up,—perhaps an expenditure of thirty shillings or two pounds in printing books of accounts, and loan or recommendation tickets.

The money remains unconsumed, should it please the subscribers to apply it at any future time to another purpose.

Extensive assistance and co-operation, however desirable, is not absolutely requisite either in reference to money or time; as though there would be in all probability an ample and useful demand for a fund, however large, yet a fund, however small, will be of proportionate utility; and the time requisite for managing the business will perhaps be that of two or three persons for two or three hours one day in the week.

Lastly, a sum of money, comparatively small, will thus confer wide-spreading and permanent advantages. Supposing the loans to be repaid by instalments of one shilling in the pound, (perhaps the most desirable rate) about five times the original subscription can be annually circulated, and thus in twenty years an original fund of 100*l.* would supply capital to the amount of 10,000*l.*, or a fund of 1000*l.* would supply capital to the amount of 100,000*l.* among a multitude of persons, who would derive benefit and happiness from this easy and judicious mode of assistance.

Should the proposed measure meet with energetic and practical advocates, perhaps the following details of management might facilitate its execution, though various adaptations according to circumstances, will naturally occur to the mind of those acquainted with particular localities.

A short prospectus on the formation of a Charitable Loan Fund might be drawn up by some residents acquainted with the condition of the poor, and sent round to those who would be likely to aid in its establishment. It might contain the outlines of the plan, stating, perhaps, that it was desirable to aid the poor and industrious, by a judicious and organized system of loans, to be made to those who could obtain proper recommendations and securities for the repayment of sums lent, in case the borrowers should become defaulters. It might also refer to the sum to be granted to any one individual, (perhaps from ten shillings to five pounds) to the amount of weekly repayment (perhaps one shilling in the pound)—to the class of persons who would be the proper objects of relief, and to the class of persons who might be accepted as proper securities—and a time and place might be appointed for a meeting of those who might be interested in promoting the plan.

Should the requisite funds be obtained, a few individuals might be appointed to conduct the charity. It should hardly be commenced unless three such could be obtained at the very least. It would be their business to meet once every week te hear applications, to give out money, and to receive the instalments repaid.

The applicant for a loan should bring with him a respectable and solvent person who would recommend him as a proper object, and would be willing to act as his security. A book should be kept, in which the name, residence, and occupation, both of the borrower and his security, might be entered, as also the sum demanded, and the object of its expenditure. The rules of the fund should be carefully explained, if not previously understood by the borrower; enquiries should be made as to the means of weekly repayment, and the absolute necessity of strict punctuality should be represented in the strongest terms. Those who offer themselves as a security should also be questioned as to their condition in life, cautioned against hastiness or over-confidence in the borrower, and impressed with the certainty of being called upon for repayment in case of his omission.

Such applicants might be desired to call the next week, and the money would then be given to them, if found to be persons in fit circumstances for the assistance of the charity, if the object of expenditure should be considered of a proper nature, and if the securities should appear solvent and trustworthy.

The delivery of money, and the receipt of instalments, is perfectly simple, and requires no comment.

A mode of keeping the accounts, which has been found very easy and satisfactory, may be seen at the office of the Provident and District Society, in High-street, Brighton, as also the printed forms of tickets necessary in conducting the fund—e. g. borrower's ticket, security ticket, recommendation ticket, notice ticket, &c., with other papers and documents relative to the subject.

Some difficulties and objections will naturally occur, and though there is little space here for their consideration, yet a few words may not be misapplied on this point.

Some will say that repayment will not be made, judging, perhaps, in a great measure, from having made loans in their private capacity without being repaid. Experience, however, proves that the case is quite altered in a fund attended by publicity, strict rules, and all necessary precautions. Notwithstanding their frequent losses, many benevolent persons continue to lend, from seeing the necessity of so doing. System is wanted. Then losses would not occur, or be exceedingly rare.

Some will say that a fund of this kind will encourage improvidence and a habit of borrowing. Various testimonies on the subject will prove that its effect has been to encourage industry in the way heretofore alluded to; and as to the habit of borrowing, though bad, speaking in a general way and without qualification, yet, in specific cases, it is as beneficial as necessary. All depends on the mode in which the money is to be applied; and this point must be diligently ascertained.

Those who are influenced by the wire-drawn speculations of the illustrious school, denominated that of the Political Economists, would probably indulge in many theoretical objections, to which the best answer would be a reference to experience and practice.

I shall conclude with one observation, which may as well be plainly made,—that such an institution must undoubtedly fail, if conducted without the utmost regularity and strictness. The cost, such as it is, must be counted beforehand.

F.

IMPROVEMENTS IN SCHOOLS.

[The former part of this paper I have omitted, because the irregularities complained of are of every day notoriety, and because several of the suggestions want clearness and importance to be viewed by others as improvements.—EDIT.]

TO THE EDITOR OF THE MORAL REFORMER.

SIR,—I am aware that a great number will be found that are opposed to teaching to write in a Sabbath school, on account of its secular nature. It is of a secular nature, I allow; but is it not of a religious nature also? By it, ideas, impressions, and reformation in the character and minds of men, have been, are, and will be made for generations to come. Writing is only secular when used for secular avocations; religious, when in operation for religious pursuits; and diabolical, when made the instrument of corrupting the morals of the people, or disseminating atheistical opinions. Would not teaching to write prevent many scholars from leaving school so early as they generally do? Can it not be made the means of conveying moral and religious instruction, as well as reading? Where is the man that condemns writing in Sunday schools, that does not, for some purpose, either secular or religious, take up his pen and make use of it on the Sabbath day? Surely, if it be a sin to teach youth the art of communicating their ideas by writing, it must be a sin for the superintendents, committees, visitors, and teachers of Sabbath schools to call over the names, mark a single dot for present, or an "a" for absent, receive the subscriptions of the scholars for books, or for a superintendent to write down (with either black lead or ink) the names of the absent scholars, to give to their teachers for visitation, or make reports of the prosperity of the school: yet these things are regularly done, and, according to their ideas, without sin.

That education which ameliorates, or is expected to ameliorate, the condition of man, by removing the present *arbitrary* distinctions, and placing him where he was originally placed by his Maker, on the broad platform of freedom and equality, must be an education which will store the mind with useful knowledge, which will make the scholar acquainted with all those parts of the field of science and literature which will be useful to him in the character in which he may be called to act in the great drama of life,—which will unfold to him the book of nature, and lead him on to nature's God,—which will instruct him in the history of by-gone times, that will teach him to weigh in the scale of reason the causes which may appear to have led to the downfal of the once mighty and flourishing empires, whose monarchs swayed the sceptre over the human race, and derive therefrom lessons of wisdom to warn his countrymen, and save them, perhaps, from a similar fate,—that will enable him to study, and maturely weigh, the characters of those great men of antiquity, whose virtues or vices have caused them to be handed down to posterity as the benefactors or oppressors of the human race, which shall impart to him lessons of virtue and piety, and which shall strengthen him in the resolution to follow the bright examples of the one, and shun the fate of the other

Such is a faint idea of the education necessary for the youth of England, who hold in their hands, or will hold, not only their own destinies, but perhaps those of half the human family. And I feel confident that children reared under such instruction would become useful members of society, diffusing the benefits they had received in their youth to suc-

ceeding generations, until he that "crieth that time shall be no more, standeth upon the sea and the land,—when the righteous shall receive their everlasting reward."

Yours, respectfully,

June 22, 1832. R.

INTEMPERANCE AT CHRISTENINGS, &c.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—I would beg, with every motive of sincerity and honesty, through the medium of your intelligent and extensively read periodical, to make a few observations on this now interesting and all absorbing subject, viz. "*intemperance;*" and I feel it necessary to do so for obvious reasons. For my own part, I view the topic to be one of paramount and vital importance to all ranks of the community; it presses itself upon the calm and serious consideration of the wealthy lordling, as well as the poor and humble peasant; and the noble and praiseworthy example being set by the former, would, I feel persuaded, be approved and followed by the latter. It is not my intention at present, however, to digress, but briefly to call the reader's attention to the practice or custom now unfortunately becoming too prevalent amongst a certain class—a class a grade above the lower order of society, and which I shall here, in lieu of a fitter designation, term the *intemperate gossippers*. The custom to which I allude is the predominating vice of intemperance, indulged in upon serious and solemn occasions—at the awful, and should be repentant time of death. Witness the drunkard, reeling through the streets, accompanying the remains of a departed father or mother! and also upon other equally important occasions, which ought, amongst all rational and professing Christians, necessarily to call for a due and respectful observance. Much, indeed, has been written and said (and still more is requisite) respecting a proper observance of the various duties which occasionally devolve upon us; and may we hope, that it has not all been entirely without its good effects?

Permit me to draw the reader's attention to an example of folly and depravity which took place some time ago in this town, at the christening of two children (not twins) belonging to the same parents, which ceremony was performed on the Sunday, at the usual time and place. The writer of this epistle was visited by one of the party early in the afternoon of the intended day, who desired that he might be accompanied to the residence of his friends, which was accordingly complied with. On our arrival we were ushered into that part of the house designed for the reception of visitors, where we remained for a short time, till our attention was arrested by a genteel rap outside the door, and which being attended to by the master of the house, immediately two females presented themselves, who, at the first glance, appeared to be ladies of some distinction, being attired in silk cloaks, with lute-string gowns, veils, muffs, Leghorn, &c. One of these female announced to the expectant parents the mournful tidings that an intended godmother could not attend, as her mistress would not allow her permission to be absent the whole of the afternoon, and this, she said, had been such a *chop-faller* to her hopes that she had retired to bed, where, the messenger believed, she had cried up both her eyes! Alas! poor child of thirty-five, where is the heart that will not be touched with sympathy at hearing of such harsh treatment! This intelligence threw a momentary gloom upon every countenance, but which was quickly

removed by the messenger (a church-goer, by the way) voluntarily offering her own service. The question was now asked by one of the individuals, if it were not necessary that some of them should attend church preparatory to the christening, the bell having ceased to toll nearly a quarter of an hour? The interrogation was quickly replied to, by the mistress of the house saying that such a step was quite unnecessary; it would be quite sufficient if the parties were in readiness at the conclusion of the service. Thus, the going to church for any other purpose than the one in contemplation, being waved, the good dame of the house next announced, that the group (which had now increased) should be provided with *something to drink, and therewith make themselves* COMFORTABLE, which expression of kindness was acknowledged with thanks; but a short walk was proposed first, in order that the bottle might be in greater readiness on the company's return. At this stage of my narrative I must crave the indulgence of the candid reader, (should he deem me abrupt,) being unable to state correctly, from personal observation, whether the bottle was called into requisition before or after the walk, or whether the latter was not dispensed with altogether. Being myself a temperate and consistent person, and feeling dissatisfied with the society in which I then unfortunately found myself placed, I took the earliest opportunity to decamp, in order to make room for dispositions and appetites more congenial to the approaching farce, and its accompaniments. Notwithstanding my absence, I may just remark, that the mockery of christening was got through, and that a feast, suited to the occasion and custom, and likewise to the respectability of the guests, was provided, in order that they might spend the evening in the greatest harmony. By an eye-witness, who inadvertently stepped into the house for a few moments, I am told that such a picture of dissipation never before met his view: the liquor was handed round with alacrity; the male portion were handing out their money, while the females (shame to tell) subscribed sixpence each, for the purpose of obtaining more liquor to fill up their skins; and, what with the clatter and jargon of tongues, the exulting laughter, the volumes of smoke arising from cigars and tobacco pipes, and stench from liquor, together with a confined apartment, the spectacle was truly disgusting: yet all appeared in their happy element. The fair ones (no doubt through inebriation) seemed to have become bereft of all regard for common decency; some appearing seated without either their caps or bonnets, whilst others, with rubicund noses and wild visages, presented their naked bosoms to open view!* When an adjournment took place, which was at a late hour of the night, a portion of these respectables accompanied each other to their several homes, as well as circumstances would allow, and when arrived at the residence of one of the ladies, a kind of quarrel arose, where chairs and tables were tossed about, and the sober disposed and peaceable neighbours were roused from their slumbers by these midnight revellers; and it was indeed long before harmony was restored. But I must now conclude; and, candid and modest reader, be not astonished whilst I unfold to you the disgusting idea, and tell you that many of the above characters attend upon our Sunday schools, for the professed purpose of instructing and "teaching the young idea how to shoot!" Oh! for language calculated to strike conviction to the hearts of such mock teachers of morality and virtuous habits!

I have here given a correct detail of the demoralizing proceedings, which, not unusu-

* When my friend related these facts, he added, that there was one thing he much lamented, which was that our humourous friend, Cruickshanks, was not permitted to behold such an original—a real Bacchanalian group.

ally, take place at the above ceremonies. It would, indeed, be a blessing to the community, members of families in particular, could our Temperance Societies effect a reformation of such practices. The parents, in this case, after the return from the fulfilment of those duties which devolve upon them, and which of themselves are necessary and wholesome, sit down with their friends, Sunday school teachers and others, and render the event sickening by the manner in which it is conducted. But the excesses committed on such occasions are not all that is reprehensible; it is the misery and deprivation to which the parents and children themselves afterwards become exposed: indeed, it is a lamentable fact, that the mother of the children, in this instance, told her neighbours they had been at so great an expense at the time of the christening, that she *knew not how to procure sufficient food for many weeks afterwards.*

Your insertion of the above relation, will, I trust, serve as a lesson or check to many others leading so blind a course; and I beg to remain,

Sir,

Yours, &c.

Preston, July 24th, 1832, X.

THE RIGHTS OF INFANTS.

TO THE EDITOR OF THE MORAL REFORMER.

DEAR SIR,—In the last number of your much esteemed publication you were pleased to insert my letter on *infant slavery* in England. I purpose to continue the subject by a short dissertation on the RIGHTS of infants. We have heard much of the rights of industry, the rights of the poor, of the people, of men, and of women, and it is proper that we should also consider the rights of children.

Whether vice, folly, imprudence, or lawful and honourable matrimony give it being, no child can choose whether it shall or shall not come into the world, nor can it choose whether it shall be born in a dark or in an enlightened age, in a civilized or in an ignorant and barbarous country; whether its parents shall be rich or poor, pining for want or pampered with luxuries; whether they shall be learned or unlearned, sensible or foolish, virtuous or vicious, sober or drunken; whether they shall faithfully perform their duty towards it, or entirely neglect it; whether the means of its instruction shall be wise and prudent, or silly and inefficient; or whether the scenes through which it must pass, and the companions with whom it must associate, shall be such as are favourable to mental and moral cultivation and improvement, or the very reverse: though these circumstances form the character of every human being throughout life. And since the character of every child is altogether thus formed for, and not by, itself, it can be neither responsible nor blameable for that character, whatever it may be: it presents itself before us lovely, innocent, and helpless, craving, nay, demanding, as its BIRTHRIGHT, protection, support, and instruction; and it is the duty of its parents to afford them; and if they should be unable, this duty devolves upon society, and every individual member of it; and if it be neglected, the blame and responsibility rests upon those who have not made use of the means thus put into their hands by a beneficent Creator for the education and reform of the whole human race.

In bodily, mental, and moral capabilities, when they first come into the world, the children of the prince and the peasant, the rich and the poor, are the same: place them all in equally favourable circumstances, and train them all with equal care, they will remain so throughout life. In boundless love the Great Supreme has given (with few exceptions) to every child of man, hands of curious workmanship, senses of seeing, hearing, feeling, smelling, and tasting, a mind capable of perception, memory, imagination, reason, sympathy, affection, and of receiving the most exalted pleasures from their proper cultivation and exercise. It is not reasonable to suppose that an infinitely wise and good Being would have bestowed these gifts equally upon ALL, unless he had intended that ALL should exercise and enjoy them; therefore, society in general, and every individual member of society, and more particularly those possessed of wealth and influence, and most of all the governments of this and every other country, and each individual composing those governments, are unquestionably acting in direct opposition to the manifest will of their Creator, so long as they neglect to use every means in their power to obtain the best possible education for the children of the whole population. If, then, we make any pretensions to reason or humanity, profess to be philanthropists or patriots, or if we believe in the existence of a God, surely the rising generation has a RIGHT to claim from us *support, protection, and mental and moral cultivation.* But, further—the great principles of the Christian religion are, "Thou shalt love the Lord thy God, with all thy heart, and soul, and mind, and strength, and thou shalt love thy neighbour as thyself: there are none other commandments greater than these;" says the Saviour of men. The man who seeks every means of improving his own mind, and gives to his children the best education, whilst he neglects to use every means in his power of imparting these blessings in an equal degree to all the children of the poor around him, shows no proof of his love to God: he does not obey his Saviour's command, "Thou shalt love thy neighbour as thyself," nor has he any right to the name of Christian.—"Suffer, then, all the little children to come unto Christ, and forbid them not, for of such is the kingdom of God." Whoever he may be, and whatever government, or individuals belonging to and composing it, there may be, that throw any obstructions in the way of this general instruction of the people, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." "Feed my lambs," was the Saviour's last command; and his last sentence to the unfeeling will be, "I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison (the factory) and ye visited me not: for inasmuch as ye did it not unto one of the least of these my brethren, ye have not done it unto me: and these shall go away into everlasting punishment." Are you a Christian? Then children have an indisputable RIGHT to claim from you *food and clothing, and nourishment for the mind;* and woe unto you if these be denied!

"Suppose we grant you all this," you will perhaps say, "where are means to be found for bringing about so extensive a scheme?" The reply to this question will be the subject of a future letter. I am, very respectfully,

Dear Sir,

Liverpool, 10th August, 1832. Your very obedient servant,

A LOVER OF LIBERTY.

J Livesey, Printer, Preston.

THE

MORAL REFORMER.

No. 10. OCTOBER 1, 1832. Vol. II.

THE DISUNION OF SOCIETY, AND THE MEANS OF REMOVING IT.

TO THOSE IN THE MIDDLE AND HIGHER RANKS OF LIFE.

Friends!

THE present peculiar condition of society calls aloud for your serious deliberation, and for the exercise of your best efforts to preserve the peace, the harmony, and well being of your country. Do I need to attempt a description of the disunion and agitation which prevails, or of the vices of all classes to which they give birth? They are before you; the alarm is in your ears, and you cannot but fear for yourselves as to the results. The contentment, and harmony, and rural happiness which once blessed this part of the country are no more; mutual intercourse and good fellowship between the higher and lower classes are almost unknown, and very few kind offices performed, except compelled by interest or the law. Even the sacred ties of religion, which ought to be the bulwark of the nation, are scarcely regarded, and the ministers, whose influence and example ought to have amalgamated men into one common brotherhood, have lost the confidence of the people. When you thus see society let loose, often regardless of the law, and generally of the obligations of gratitude, humanity, or honour; when you see man opposed to man, and invariably the poor set against the rich, it certainly behoves you to begin seriously, for your own sakes, if you have no higher motive, to seek a remedy. Ignorance, poverty, and misery, on the part of the poor, pride and oppression on the part of the rich, have served to produce a state of conflicting interests among us; and the increase of wealth, without a proportionate degree of *moral* culture, has also given the shadow of greatness to our nation, while destitute of that social symmetry in which national strength consists. The poor will not now be content in

their privations, and a spirit of revenge is clearly gaining ground. Many of you may be too much absorbed in business to pay attention to the wants or the discontents of the poor, and others may view the matter as only to be met by additional severity; but if you had the opportunities which I possess of hearing them speak of the rich, and of those in better circumstances generally, you would view the subject as demanding immediate attention. He is the wisest man who sees a coming evil and prevents it. Every year, I can perceive, the breach gets wider and wider; and the diffusion of knowledge and political power, giving due importance to talent without wealth, and to simple citizenship without rank, unless accompanied by *moral* improvement, will increase the schism. Men have ceased to worship names, or to bow down before "a golden calf:" a liberty of judging and of speaking is now claimed, and nothing but *real merit* in any who move in your sphere of life will now be respected by the lower classes. I am apprehensive, that, though we are peaceable at present, such a spirit at present exists as, by the occurrence of a single "untoward" event, every man would have to dread the consequence. The agitation in nearly all the boroughs intended to send members to parliament; the rancorous, malevolent feelings displayed; and the desperate spirit of revenge which is abroad, especially towards the wealthier individuals of the community, cannot be mistaken: they indicate the existence of a sore, which, unless attended to and healed by judicious treatment, is likely to prove fatal. Let me tell you, then, gentlemen, that it is high time for you to try to set yourselves right with the people. Let me tell you, that however much you may despise these symptoms, and however much you may exculpate yourselves as not having been accessory to them, they do exist, and must be either removed or worse will follow.

In meditating upon a remedy, never entertain the idea of *coercive* measures: they have been long tried in vain, for though they may have answered in times of great servility, the rising spirit of the British people will not now yield to so debasing a control. Sanguinary laws were enacted, and have been the means of suppressing some evil; but have they not disciplined a race of men more revengeful of their wrongs and more impatient of restraint? I like not the policy of depending upon physical strength, of garrisoning prisons and building barracks: I like a system of conciliation, of kindness and good will, connected with the means of education and improvement, and so extended as to lead the people to appreciate its worth. Human beings whom the sword and the bayonet cannot govern may be led like lambs with gentle, sincere, and affectionate treatment.

and, thank Providence, whether we are willing to use it or not, this remedy is still in our hands. To reclaim the working class from their enmity to their superiors, by severity, is impossible; but a conciliatory spirit, a spirit of equity, and of sincere, manifest attachment to their interest, if gone about judiciously, is sure to succeed. The fact is, till the people are better, till more "unity, peace, and concord" prevail, it is almost in vain to legislate: even good laws are difficult to carry into execution, and are often frustrated by interest or faction. When, therefore, you see or read of tumultuous movements; when you witness a spirit of insubordination; when you hear the working men calling their superiors rogues and tyrants, instead of evincing the same spirit of terror, reflect seriously how it has come to pass that these men, who are your neighbours, perhaps your servants, should thus stand in open collision with yourselves. And though I dare say many of you will turn away from the assertion with affected disgust, be assured that, either by *omission* or *commission*, you *yourselves* are implicated in the *cause*, and you ought to be the first to hold out the olive branch of peace.

My recommendation, I know, will be met by a series of criminating charges. "They are a dissatisfied, envious, ungrateful set of people," it will be said. Some may be so, in the most extensive sense of the words; but you must not condemn all, especially without going more among them to see how far they deserve this character. But, in reference to the worst, you must consider their circumstances, how they have been educated, the privations they have endured, the few opportunities they have of improving their minds, added to the want of good example and good treatment from yourselves: all these will plead, I think, for great mitigation in your censures. If we had been placed in their situation, should we have exhibited fewer symptoms of imperfection? Fix the blame, however, where we may, the facts of the case are before you, and they are such as you cannot but feel. Let us, then, begin afresh. Taking society as we now have it, let every man in the middling and upper circles of life START in the work of social improvement, and, no doubt, when their sincerity is manifest, they will be joined by the poor, and will be able to effect changes such as will be gratifying to both. To this end I submit the following advice.

Let your assistance be *personal*. There are many among the rich who are well disposed towards the poor, but are very backward to render *personal* service. They will subscribe to every charity, and wish well and applaud every philanthropic institution, and, perhaps, move or second a

resolution at a public meeting; but they will not visit the miserable abodes of the poor, mix with their company, or invite them to their homes. The working man likes to see you beneath his roof, to hear your own words, and to receive any bounty you have to confer with your own smile. There is something so engaging in personal communications, where there is real friendship, that no proxy can supply. Your presence in their streets, and your advice and encouragement, will be well received, and you will not be less welcome at the fire sides of the poor, though there be less ceremony, than you are among your rich friends. As children of the same family, try to establish a constant intercourse with them, and make them welcome to your board at every convenient opportunity. Unfortunately, the houses of the rich are all built together, and in a locality sufficiently separate from the dwellings of the poor, and we really have, for a long time, cultivated so marked a separation, that no wonder we begin to see its pernicious effects. Turn the attention of your children, also, to the same thing: instead of allowing your sons and daughters to spend all their time in vain pursuits and fashionable company, train them to the pleasure and the duty of mixing with the working class and trying to better their condition.

Try, in the next place, to effect all those changes in their social habits which you well know would contribute to the good of all. But before I press this, allow me to remind you, that your *own example* must lead all your efforts. See that your *own* conduct is irreproachable, and that your own motives are above suspicion. Thus fortified, you may begin with confidence; and it is only with such consistent persons, however general my exhortation, that I can have any hopes of success. If you ask, what is it that we are to do? I answer, you must use all your efforts to raise industrious, sober men above a state of poverty and dependancy—to bring within their reach and the reach of their offspring, the blessings of general education—to give them the same chance of acquiring correct information, as to all matters of interest, with the higher orders in society—to aid the aspiring and the meritorious workman in accomplishing what his own bare means will not afford—to try to rescue the working class from that greatest of all curses, intemperance—to supply them gratuitously with moral and religious instruction—and to raise them to comfort in the world, and give them their due importance in the social compact. Propose to yourselves nothing less than these objects; and although the task may seem weighty, and the chance of success small, if a number will unite, and proceed with the likeliest means, and with a determined spirit of perseverance,

they will not labour in vain. After becoming acquainted with their condition and their prejudices, you will perceive the best course to take, and that will vary according to the object to be attained. I hold it to be impossible that some of the changes can be effected, essential to the interests of the working man, without *legislative* enactments. In obtaining this, at a seasonable opportunity, you ought to take the lead, and, as individuals, you ought to become open advocates for the poor, and defenders of the rights of the industrious. You must endeavour to impress upon magistrates, and others in authority, the best plans of ameliorating their condition; and, indeed, you must press upon the attention of all the propriety of rendering you assistance. How can any man of good feeling reconcile himself to be neutral, while hundreds and thousands of his fellows, surrounded with numerous families, and immured in miserable cellars, are labouring for six or seven shillings a week? How can we endure to see the great mass of the poor, and among them many of superior parts, either through poverty or vice, denied all the gratification of mental pursuits, of attaining interesting knowledge, and, frequently, even of the lowest attainments of common education? Or how can we shew any love to our neighbour, while we view, with the gaze of indifference, the spread of misery and crime, consequent upon drunkenness, among so many of our clever workmen, whose earnings are sufficient to make them comfortable? No! *we must begin to work.* And the first thing is, to get them all to their sober senses; to rescue them from the thraldom of intoxication; to deliver them from the devouring jaws of that monster intemperance; for until this be accomplished, it is impossible to raise them in the scale of social being. Advice, friendship, charity, employment, instruction, all amount to nothing if we cannot save them from this source of evils. And, anxious as I am for the welfare of the people, and ready as I am to join others in making any sacrifice for this purpose, and apprehensive as I also am of the tendency of the present feelings betwixt the rich and the poor, unless we can first persuade the majority to abandon the debasing sin of drinking, we may dispair of success. But, I hope, this will be accomplished; and, then, by friendly intercourse, and by supplying them with the best means of information, and endeavouring to ease their burdens, they will be disposed to support and defend the rich, as their friends, rather than malign them as their enemies. At all events, let us try what we can do; an aristocratic seclusion has evidently done a great deal of harm, and the common interest of our country has been sacrificed to that of caste. Let the contrary system be pursued; let virtue and talent be respected, though they bloom

in the shade, and every sufferer share our sympathy, though the poorest in the land.

A host of motives arise in my mind to induce us to go on, but I will not undertake the repetition. I will only observe, as a hint to some who are professors of religion, that thus to "do good" to our fellow creatures is the best mark of "pure and undefiled religion." It is so, even as promoting the well being of man for time, and, also, as likely to connect with his best interests for ever. True religion, as exemplified in Jesus and his disciples, is an active, social principle, and consists, perhaps, less in making long prayers and observing rites and ceremonies, than *going about doing good.*

I leave these remarks for your perusal, but not without my fears. I know the objections which will arise in your minds. Some will have no time, many a disinclination, and most will think the attempt hopeless. You would rather visit a rich friend, and enjoy your evening glass, or pursue some personal gratification. Of the *necessity* of something being done to alter the condition and character of the labouring class, and of bringing them to a state of amity with the rich, you cannot dispute; of the *consequences* of neglecting it, I am seriously apprehensive; and after being faithfully warned, upon *you* be the blame. If left alone, like the woman in the gospel, I will do what I can. What a pleasure there is in being the means of rescuing our fellow creatures from a state of poverty and vice, directing their feet in the paths of wisdom and virtue, diffusing gladness and peace among the miserable of the land, and uniting society in the bonds of permanent peace!

J. L.

INTIMIDATION AT ELECTIONS, WITH THE EDITOR'S REMARKS.

TO THE EDITOR OF THE MORAL REFORMER.

Dear Sir,—In your last, under the head of "The Morality of Elections," you state, in the third paragraph, that your disapproval of the intimidations expressed, and too often practised, by the working men towards shopkeepers, &c., is equal, to what it is, towards that degrading, demoralizing, and detestable traffic, which is generally practised between the electors and candidates, or their friends, at elections. As I may not understand you aright, I will, for the sake of brevity, draw an illustration of my view of the subject. First, allow me to remind you of the virtual representation, of which it is always said the working classes are possessed; and again, of the millions, who, by the imperfection of our

constitution, have to abide by the manner in which that virtual representation is used. Suppose that I dealt with a grocer, who is entitled to a voice in the election of representatives, and he was inclined, nay determined to support that candidate of whom I disapprove. For reason, I will say, of his not being willing to extend the suffrage to that class of society to which I have the misfortune to belong, I reason with him upon this point, and threaten to withdraw my custom, and by his obduracy, I put my threat into execution. Shall I merit the disapproval of my friends for so doing? Have not I as great a right to deal with whom I please, as he has to vote for whom he pleases? And how long may we expect the present system of things to continue, if the virtually represented are not upon the alert, and secure the election of as many honest members, in the ensuing parliaments, as they can? But, further, how could I know his reason for being so obdurate, since we are aware, that as soon as men declare their intention of becoming candidates—like wolves after prey—they visit every voter in the town, soliciting support, and there, with the courtesy of gentlemen, and the fine promises of hypocrites, it is seldom that they leave the apartments but they are smiling at the promises of support which they obtain? Yes, I say, how could I know but it is—like your neighbour—that detestable principle of taking care of number one—that has taken possession of his heart, instead of the welfare of the community at large. But the working man's right to demand the support of the shopkeeper, &c., you probably will consider to be answered in the manner in which you cut off the right of the master to demand the votes of his workmen. But between these two, I consider, there is a material difference. There is, on the one hand, the master manufacturer, who, rolling in luxury and splendour, with a magnificent dwelling, a spacious park, a large retinue of servants, and an actual voice withal, comes forward to demand the votes of his workmen. Whilst on the other hand, there is the poor, the neglected, the degraded artisan, whose emaciated frame is o'erhung with the tattered remnants of better times, whose wretched hovel bespeaks the civilization and moral attainments of the country in which he lives; yes, I say, the artisan, whose condition the pen can never describe, nor the pencil delineate; who is the only person that stands in need of political protection; who is left alone with virtual representation. And how must they use this virtual voice? is a question which I ask, and to which I crave an answer. With all due respect to your good motives and patriotism,

I remain, yours truly,

August 10th, 1832. A YOUTH.

ANSWER.

I insert the above letter because it contains perhaps the best arguments for the practice defended that can be adduced, and because it gives me an opportunity of making a few additional observations, and, more especially, as I happen to have seen a resolution passed by the unrepresented at Macclesfield, whence the letter proceeds, to the following effect: "That we, the unrepresented, have agreed, individually and collectively, without any evasion or mental reservation, that we will not expend one halfpenny with any medical man, grocer, publican, butcher, baker, flour

dealer, innkeeper, draper, barber, nor any other person or persons whatsoever; and we further promise that we will use all our endeavours and influence with our friends and acquaintances to follow our example, in not trading, directly or indirectly, with any elector, or other person or persons whatsoever, whether male or female, who is known to aid or assist any candidate who will not give the above pledges!"

I approach this question, I hope, with perfect impartiality: having no prejudice or interest but what would lead me to favour the poor, I may be quit of all charge of hostility to their interest; and having resided about twenty years in a borough where universal suffrage is possessed, I may be able to confirm my positions by something more than theory.

I observe, first, that this notion of "virtual representation," so often repeated, is founded in mistake. I believe no such thing is mentioned, either in the reform bill, or by any authority upon the subject; and the phrase was invented, as a deception, by those who have always been opposed to parliamentary reform, and as an answer to the arguments in favour of an extended franchise. And for the working classes of Macclesfield, or any other place, to *assume* that they possess such a thing, and to ground upon it the doctrine of *dictation*, is the worst policy they can adopt. It would be much better to say, what indeed is the fact, that they have *no franchise* at all, and to seek to obtain, by every laudable means, this constitutional right. If they possess a "virtual voice," and this is to CONTROL the "actual voice," it is not *they*, surely, but the *others*, that have to complain. There is no more a "virtual representation" than there is a virtual service on juries, or a virtual service in the militia. The elective franchise is an important *trust*, placed in the hands of a part of the people for the good of the whole, and which ought to be exercised conscientiously, and without any undue influence. A difference of opinion has always existed, and will exist, as to the class of persons in whose hands this trust should be placed; and though I consider the new constituency infinitely superior to the old one, yet the bill does not confer that EQUAL representation, which, without naming its extent, is essential for promoting the interests of all classes. The exclusion of most of the working people, therefore, is not the fault of the present electors, but of the law; and having this trust placed in their hands, they ought not to be influenced by others in the exercise of it except by argument and persuasion. And, in wishing to be brought within the pale of the elective privilege, I put it to every sensible man, whether the working classes are not more likely to succeed by declaring that they are *entirely excluded*,

and grounding upon it proceedings for redress, than by assuming a right which, as the law is, they cannot claim, and in the pretended exercise of which they violate the first principles of morality.

The middle class, it is said, are fixed upon as the safest depositaries of the elective power; and, certainly, if *they were honest*, they have, generally, the benefit of education, and the best means of acquiring correct information; yet, if the extremely poor are to be excluded, the *excessively* rich ought to have been excluded also; and then, perhaps, the balance would have appeared more equal. But, I confess, however I may disapprove of so limited a suffrage, I am at a loss to conceive how the interests of the "ten-pounder," of the grocer, publican, butcher, baker, barber, and draper, can be at variance with that of the working class. Both are interested alike in cheap bread, cheap religion, the destruction of monopolies, and the remission of taxes; and we know well, that the gains and losses of these classes, generally, are regulated by the condition of those who are the great consumers of the articles they sell. But, if there be a "virtual franchise," to be used as my correspondent suggests, the individuals now enfranchised by the bill, are in a much worse condition than when they had no vote; and if one party is to *prey upon* and *dictate* to the other, pray let the poor, for their own sakes, be content as they are, lest it be worse for them. If the present electors are to be thus treated as slaves, we see at once the reason why so many have refused to qualify. Upon this principle the *unrepresented* are the *electors* in fact, and the "ten pounder" the mere echo of what the others say. This "virtual representation," traced in its consequences, implies, that the electors are not to judge and decide for *themselves*, nor to vote according to their own consciences, but according to the *dictation* of their customers; and the same principle, being as applicable to *places* as *persons*, would lead unrepresented Chorley to say to Preston, "We claim the right of *saying whom* you shall elect; vote as we dictate, or we will cut off all connection with you." Indeed, every minor might thus control and dictate to those of full age, and the women might hereby gain imperial power! I am sorry that the working men don't see that such a project is as inconsistent as it is impracticable. Will the shopkeepers be goaded by these unconstitutional threats? Not they; and it is a query, in many cases, whether the obligation is not on the other side. Were any of the threatening party to become possessed of the privilege of giving a vote, would they like to be controled? would they like their firmness and consistency to be termed "obduracy?" But, hypothesis out of the question, have not the electors of Preston, the great

body of whom are working men, always condemned, in the strongest terms, this compulsory interference? Does not this constitute the galling yoke which they have been striving so many years to remove? and it will be to their open disgrace if they now begin to practise that which they have always condemned. Is it so, that the cry of liberty is the mere password to oppression?

But what does all this declamation about purchasing provisions, &c. amount to, but that the *exercise* of the elective right may be *bought and sold?* Does my correspondent approve of this? He speaks of "that detestable practice of taking care of number one," yet he recommends to *influence the shopkeepers* by the *same principle.* "If you will vote for us, we will trade with you; if not, we will withdraw our custom!" Was *bribery* ever better defined than in this position? The franchise, for a long time, in many boroughs, such as Liverpool for instance, was almost exclusively in the hands of the *poor:* the rich, of course, were the "virtually" represented, and the plan which they adopted was exactly the one here recommended: "Vote for our candidate, and you shall have all our custom; but if not, we will withdraw every favour." And yet we have hitherto been so blind as to reprobate these proceedings with the hardest names which the language can supply.

The masters, I know, have often, to their shame, used undue influence over their men, but never did I hear the doctrine of dictation openly justified and enjoined, as in the resolution before me. What should we think, if, in the next Saturday's paper, we were to meet with a resolution to this effect: "We, the master spinners, manufacturers, and tradesmen, are determined not to employ any spinner, rover, mechanic, warper, or weaver, who refuses to vote for the man we recommend?" The parties would be justly branded as tyrants, and their resolution treated with contempt by all sensible people; and yet this is nothing more than what "A Youth" and many others are attempting to defend. It is truly afflicting to hear men cry liberty, and advocate tyranny with the same breath. Neither the workman nor the gentleman has a "right to demand the support" of others. Few of the shopkeepers will regard these intimidations, and the man who would change his voting to sell an additional pound of sugar is as contemptible as the person who would ask it.

My correspondent admits the justice of my remarks upon masters demanding the votes of their workmen, but tries to escape their force, as applying to the men, by making a long flourish as to the difference in their circumstances. I beg leave to say, in answer to this, that

his can make no difference, that political liberty is not to bend to the lictation of either poverty or property, that *neither* party has a right to ontrol the freedom of election. The assertion that the poor man "is he *only* person who stands in need of political protection," must certainly ave been made at random. The rich man's *person* demands political rotection as well as the poor man's; and if my correspondent can comrehend the utility of property (otherwise capital) to the community, he vill surely allow that the protection of the law is as necessary and proper or this as it is for the little which the poor man possesses. If protection s denied to property, we shall all soon feel, to our sorrow, the effects; for owever some may despise those who possess it, and however we may nagnify the value of labour, capital is still the main source of employnent, and, if left without the protection of the law, will seek a safe reeat in other countries. Let us, then, always defend *equal laws* and qual rights, and never magnify one interest at the expense of another.

Hitherto I have referred to the rights of those who wish to give a *onscientious* vote, and defended the liberty which every man ought to ossess in giving his suffrage according to his own wish. I have spoken f shopkeepers who act consistently, although others may think them istaken or stupid in their choice. But as the elective right is held for ie good of others, I admit that the case is somewhat different with indiiduals who *openly violate their own convictions*, and betray their trust for *ersonal interest*. *Such* men are certainly answerable to the public, and o lover of his country can withhold his disapprobation of conduct like is. This applies to every case where men, evidently against their own onvictions, vote for interest, but to *none* else; and had "A Youth" deended the withdrawing of custom, as a mark of disapprobation, in referace to these characters *only*, I should not have ventured on this reply. ut he makes no *distinction;* in the resolution it is general, against *all* ho will not support candidates giving certain pledges; and in this letter, ie threat is applied to *all* who may be "determined to support that canidate of whom *I* disapprove."

What, then, it may be asked, are the unfranchised to do? In the rst place, let them not provoke, by their unseemly opposition, the reentment of the real voters; let them be convinced of that which I am ure is a fact, that the interest of both parties is the same; and if they ave a favourite candidate, let them, by persuasion and argument only, try o secure the votes of the electors. In the second place, let them give the arliament elected by the new constituency a fair trial, and if it do not

work well for *their* interest, let them continue to agitate the question of an *extended* suffrage and of an *equal* representation, and to press into the field the same moral force which carried the reform bill. And, lastly, while they justly claim a participation in the elective franchise, let them by their intelligent, consistent, and peaceful demeanour, remove the suspicions of many thinking men that such a power would not be safe in their hands. J. L.

TEMPERANCE CAUSE.

There are three periodicals published monthly, containing statements of the progress of temperance, the numbers of societies, and their members: "The Temperance Record," price 4d., published in Glasgow; "The Temperance Magazine," price 4d.; and "The Temperance Herald," price 1d. These are all sold in London, and may be had through any bookseller. The last, which is the least interesting both as to size and matter, is the exclusive organ of "The British and Foreign Temperance Society." These all report the amazing spread of societies through America, England, Ireland, and Scotland. The societies reported for England amount to 190, containing 31,609 members. But as this merely includes those which have been reported to, or have corresponded with, the parent society, no correct idea can be formed of the real number or progress of the English societies. The reported number of members of some of them, owing to no corrected statement being sent, I know to be much below the truth. The societies in Lancashire may be said to be making progress, and their numbers are certainly increasing, but not with those decided advantages over the enemy which one could wish. Preston stands about the same as it did last month, except that, through the labours of some of its members, associations are being established in six of the neighbouring villages. The great current against which we have to contend here is, the extensive and mischievous practice of *ale drinking* at public houses and jerry shops, especially on Saturday nights and Sundays. If the magistrates and the legislature would exercise their power in putting down such practices (as it is clearly within *their* province) and giving their sanction to the efforts of Temperance Societies, a decided victory would soon be gained. Bnt so long as encouragement is given to drinking by reducing duties, increasing licenses, and granting liberties which no other tradespeople are allowed, we work, as it were, against both wind

and tide. Every butcher, baker, grocer, and draper must have his doors and windows closed on Sundays; but the public houses are allowed, with the exception of service time, to be in full operation. On a Sunday evening, the doors and windows are all open, and the parlours often filled with company. In fact, excepting Saturday, it is their best day, and thus encouragement is given by authority to sell the article which of all others is calculated to do the most harm. The magistrates of Liverpool, however, are enforcing stricter rules: they have issued orders that no licensed retailer is to open till the close of the afternoon's service on Sundays, and to shut up at eight o'clock on that evening, and at ten every other evening. While so many connected with the aristocracy and the magistracy are interested in the sale of West India rum, in the high rents of public houses, &c. we have great difficulties to contend with; but I do hope that the voice of the country will soon be heard, and that a single session of the new parliament will not pass without a revision of the laws which refer to both jerry shops and public houses. I may be sorry thus to provoke the displeasure of men, who, unfortunately, have connected themselves with this business for a livelihood; but I appeal to them, as men of candour, as fathers of families, whether they are not convinced that mischief and misery, poverty and crime, are spread throughout the country by the trade which they have chosen to adopt.

I would here drop a few hints as to the improvement of Temperance Societies. I would recommend, 1. That the pledges be framed in strict *accordance to the habits of the people* in the places where they are adopted. In this respect we have not, in Preston, perhaps, made the best choice. 2. That greater caution should be used in admitting members. Numbers, instead of character, have been too much sought after. Applicants should be either admitted first upon trial, or, which I think is preferable, admitted only upon the recommendation of another member. 3. That every person should have a card as a token of membership, on which should be printed, from an engraving, some suitable device, and which should contain the name of the individual, his number in the register, &c. 4. That there should be *captains* over the districts, who should not only deliver tracts and get members, but, particularly, report to the committee every instance of delinquency. 5. That several of the most influential and consistent members should be appointed *visitors*, whose duty it should be to visit weekly all the delinquents, and either to report that they are restored or recommend them to be disowned. 6. That, when the cases are hopeless, after the committee have determined upon exclusion, the names of

the disowned be *read up* at the next public meeting. 7. That on all seasons and occasions of festivity public tea parties be adopted. These have an influence in strengthening the weak and binding the members together which few can believe. 8. That in order to supplant the evils attendant upon the frequenting of public houses, temperance houses be established, upon a small as well as a large scale. So important is the cause of temperance, that nothing should be left untried which is likely in the least to promote its advancement.

Viewing the mass of misery which rests upon society in consequence of drinking, one would suppose that ministers of religion would be amongst the first and the most ardent supporters of the cause of temperance. The reverse, however, is generally the fact; and it is a subject of loud and constant complaint with those who have embarked warmly in the cause. The Temperance Magazine adverts to this in the following strain: "Why is it that the professed ministers of religion are so unwilling to lend their aid, or to identify themselves with this great and important cause? Is it because they will get nothing by it? Is it because they think it has hitherto been carried forward by men of no note in the world, and that *they* have been slighted? Is it because the 'vulgar' are carrying forward the work themselves throughout the land, independent of that aid which they would gladly receive, if it were not so generally withheld? or is it because *they like strong drink*, and continue to persuade themselves that a little is good 'after pulpit exhaustion?' Let them answer these questions themselves; but we say, shame upon them for their supineness! and we tell them that a little time will prove that the work can go on without them. It is a work not in opposition to the gospel, but in strict accordance with its glorious principle of good will to man. And that minister who cannot give up a pernicious gratification which habit has rendered familiar to him gives but a poor example of that self denial which it is the professed business of his life to teach. We shall not be squeamish as to the language we use on a point like this; and, while we freely admit that many ministers have manfully and considerately come forward to give the benefit of their counsel and the influence of their example to the temperance cause (especially of the Established Church of England), we shall not conceal the fact, that the great majority still hold back, and not a few are engaged in turning the matter into ridicule. We do not say that they like the cheerful glass at their social parties; we do not say that they are wedded to their solitary tumbler at home; we do not say that they are fearful of offending their

wealthier hearers, at whose well-replenished tables people say they are always welcome; we do not say that the dread of sometimes being placed in awkward circumstances fills their minds with doubts of the *propriety* of signing the declaration of abstinence; we do not say that appetite is stronger than reason with them; we do not say that they are angry with the thing altogether, and keep a veil over their eyes lest the light should prove too strong for them; we do not say that the peaceful precept frequently so unhappily applied, that 'Christians should not judge their brethren in this matter,' has proved a salvo to their consciences; we do not say that they have not examined the matter, and are therefore going on in ignorance on a subject which is entitled to their best consideration; but we do say that there are people honest enough or ill-natured enough to fancy that one, or other, or all of these considerations have some weight with many ministers."

THE MORALIST.

Whatever, below God, is the object of our love, will, at some time or other, be the matter of our sorrow.—If there be any person to whom you feel a dislike, that is the person of whom you ought never to speak.—It is no uncommon thing for men to be good *without virtue*, to give without charity, and to pray without religion.—Whenever I spy one fault in another, I am determined to look for two in myself.—It is much easier to obtain one's self to a *sect than to God*.—Nothing in nature is more unknown to man than himself.—We can take reproof patiently from a book, but not from a tongue. The book hurts not our pride, the living reprover does; and we cannot bear to have our faults seen by others.—If we sought after truth out of pure love to it, and for the pleasure of it, as is pretended, we should not fear the great teacher, death, as we do.—An impatient desire to *know* and to *have* more than is proper for us in our present state, often hinders us from *using* what we *have* and *knowing* what we *might*, and is to many a source of great delusion.—Some will mortify themselves in many things, and do almost every thing in religion *but one*: unfortunately, *that one* is the test of their obedience, and the *very thing* required of them.—One great mistake of the world, and the greatest bar to the happiness and well-being of mankind, rich and poor, is, thinking that all the money we are possessed of is our own.—He who sends the storm steers the vessel.—Certainly the Almighty had some further design

in giving me life, and preserving it by continual miracles, within and without, than that I should eat, drink, and die!—We may know, by our affection to the sabbath, whether an eternity in heaven could be pleasing to us.—Thank God for laying his command on my heart, and for disposing my heart to delight in it.—Search others for their virtues, thyself for thy vices.—Read not books *only*, but men, and, among them, *chiefly thyself*: if thou find any thing questionable *there*, use the commentary of a severe friend, rather than the gloss of a sweet-lipped flatterer.—We cannot be saved by our good works, but we cannot be *saved without them*.—More than half our good intentions come to nothing through delays.—A rogue makes hay while the sun shines, but it does not shine long upon him.—One *vice* eats more than a whole *family*.—*Liquor* kills more than the *sword*.—*Sloth* makes all things *difficult*; *industry* makes all *things* easy.—Though charity *begins* at home, it should not *end* there.—Drunkenness is an egg, from which all vices may be hatched.—Govern your passions, or they will govern you.—Knowledge is a *treasure*, but of no use when judgment is not *treasurer*.—Few turn evil into good, but many good into evil.—It is very difficult to be idle and innocent.—He that marries for money sells himself.—Don't put your own faults upon *the times*.—By *frugality* we keep what by *industry* we have got.—When, in a dispute, both parties grows warm, he is the wisest man who gives over first.—If you know not the worth of money, you will when you borrow it.—If you see any one in distress, wait not to be asked to assist him.—Let children be brought up in *industry*, and when they are men they will never know *poverty*.—Liquor is a turn-coat; first a friend, then an enemy.—What goes to maintain *one vice*, would bring up *two children*.—At a great pennyworth pause a while.—The eye of a master will do more good than both his hands.—*Pride* is as loud a beggar as want, and a great deal more saucy.—*Never boast* of your prosperity; and, before the unfortunate, *never speak* of it.—We must all be just, even the poorest; but the rich should be both just and generous.—Listen to the softest whisperings of conscience.—A warm heart requires a cool head, and a cool head a warm heart.—Unreasonable expectations are the cause of most disappointments.—Gaming, like a quicksand, often swallows up a man in a moment.—He that finds a thing steals it, if he endeavours not to restore it.—Those who borrow to build, build to sell.—Those who resent little affronts will soon have great ones to resent.—He is a bad boy that, like a top, goes no longer than he's whipt.—Choose your wife by your ears, not your eyes, that is, mind her reputation more than her beauty.—The first step towards virtue is the ab-

staining from vice.—They who will not *repair* must soon *rebuild*.—Slanderers, like flies, are fond of buzzing about a sore place.—Choose what course of life is best, and custom will soon render it agreeable.—In the morning think what you have to do, and at night on what you have done. Lessening our wants is often an easier way to competency than increasing our wealth.—Feather by feather the goose is plucked, and penny by penny the pocket is emptied.—Children should be kept in order rather by the fear of offending than by the fear of punishment.—Avoid the first appearance of evil.—The itch of *knowing* secrets is naturally accompanied by the itch of *telling* them.—Let no success in the world make you *forget* your *friends*, or be *ashamed* of your *relations*.—Though ill words break no bones, they raise the cudgel.—When your friend is in the greatest distress, then shew him your greatest friendship.—Some men are good company for *half an hour*, others for *half a day*, others for *life*; choose you the latter.—Spirit without judgment is like mettle in a blind horse, which only serves to throw him down.—A woman and a cherry are painted for their ruin: take care, then, pretty girl.—He who would not take a blind man for his guide, should not take a fool for his counsellor.—To render good for evil is charity; good for good, justice; evil without cause, cruelty; evil for evil, revenge; evil for good, diabolical malice.—Mischief plotted against others, like stones hurled at Heaven, generally falls upon the contrivers.—A blush in the face is better than a blot in the heart.—Much of what passes in the world for happiness, is often nothing more than splendid misery.—As pictures of bread will not satisfy hunger, so fine words will not supply the place of kind actions.—He *gets rid* of something worse than the *itch*, who *gets rid* of *bad company*.—One mild answer often quenches more fire than two buckets of water.—Friendship and domestic peace cannot long subsist without mutually overlooking trivial failings.

AN HOUR AND A HALF'S VISIT ON A SUNDAY MORNING.

Employed by the committee of the Temperance Society, and wishful on our own account also, to obtain a knowledge of the real state of the people, and to do some little towards improving their condition, on Sunday morning I and a friend of mine started, in our usual way, to call at several houses which we had previously selected. The first we called at we found clean and tidy, but we were told that ——, whom we inquired for, was off drinking. The wife evidently wished to conceal as much as

she could, though it was evident she suffered much through his conduct We had not gone many yards before we saw him; he was what is calle *fresh*, and was teasing a comrade of his to go and drink with him. W remonstrated with him on the folly of his conduct. He was disposed t be talkative, but we could make little sense of anything he said. He said as we parted, "I'll give it up; but I must just have another glass, an that shall be the last."

The next place we called at, we also found the apartment very clean and the woman very tidy and very civil (indeed, my friend often remarks "These drunkards have the best of wives") apparently just returned fro some religious meeting. The husband, whom we wished to see, was gon out with some of his pot companions. She was much concerned for him and spoke most feelingly of her anxiety to see him steady. She said, for merly she used harsh treatment, but found it unavailing; but now sh never affronted him, but prayed constantly to the Lord to save him fro his evil ways. She also said, what we have often heard repeated, "If h had but a companion, who would call upon him, and take him to som place of worship, I think he would be better."

"Well, how are you going on?" was my inquiry as we entered th door of the next place. "I think we are at the far end," was the reply o the master of the house; and, really, the man and the children, and th house, presented such a picture of human misery as would defy all de scription. "What, does she still go on in this cursed practice?" inquire I again. "Worse than ever," he replied; "but I don't know where sh is; she run away on Monday night; she stripped the beds, and left us i the state you see." The children were all but naked, the house in a wretch ed condition, and the man almost a skeleton in person, and melancholy i mind. We inquired how it was that she had acquired this habit. H answered, "He scarcely knew, and she had carried it on for some time be fore he was aware. She had regularly pawned their Sunday clothes, an had loosed them on a Saturday night, till she was fast, and then it came ou that the money was spent in drink; the habit had so continued to gro upon her till this was the result. That child," added he, pointing to th poor little infant, "she frequently threatened to beat for losing its shoes while at the same time they were pawned for a shilling. Mrs.——loose them and gave them to the child, but they were taken again. I sent to certain place to see if the frocks were made of some stuff which I ha bought, but the woman had never received it; like every thing else, it wa pawned. We are here left without bedding, and almost without clothes

But, still, if she will only keep away, we will try to manage." A fortnight before we had visited this case: and, although the woman is in the prime of life, she told us that she could *never mend:* she viewed her own case as utterly hopeless. We left the house with a deep sigh for the cause of humanity. As we were passing through this and the adjoining streets, where the people all seemed poor, ragged, and dirty; where the streets were crowded with idlers; and where the restraint, either of religion or civilization, seemed never to have been felt, my friend said to me, "I wish we had some of the ministers here; if they were to see what we see, they would not need to study much; they would here find matter enough for their sermons." "Yes," said I, "I wish we could see them: visiting in these streets is not like walking from Ribblesdale-place or Fishergate to the church or chapel."

Proceeding to the lodgings of a young man, who, in consequence of dissipation, had become insolvent, and who had been reported to us as acting inconsistently with his pledge, we knocked at the door, and the answer was, "He is in bed; I don't know when you can meet with him; and if you should get an interview, he is so incapable of being reasoned with, that I fear you will do no good; but, still, I should like you to talk with him." The young man I have known from a boy; he belonged to a respectable family in the country, was sent here, when young, to commence business, and the company he was led to keep soon became his ruin. A father's care, a mother's watchfulness, and the domestic hearth, are the best shield for youth; deprived of these, and exposed to the temptations of company, with means to gratify the depraved passions of youth, destruction of character is almost inevitable. Let parents act with great solution: their own happiness is bound up with that of their children.

From thence we proceeded to a poor dwelling, where the wife, and, I think, five children, were all round the fire, exhibiting all the usual symptoms of a drunkard's family. "What, is he no better yet?" "No, nor never will be," replied the disconsolate wife; "he was drinking most of last week, and spent about four and twenty shillings. He is as good a workman as need to be; and if he would take care of his money, he might make his family comfortable; but we are miserable and very near lost. He did keep sober once for three weeks, and really, it was like three seven years, I felt so happy. Oh! I wish you could persuade him to be sober; but I fear he never will. He has been in the House of Correction twice for neglect of family; and, if he don't mend, I wish he would leave us together." My heart bled for the woman, whilst I beheld, with indig-

nation, some of the places before me, which, established under the sanctio of the worst of laws, are the very pits of destruction.

We just stepped in at another place, where our feelings were some what relieved. "Well, Mr.——, how do you like temperance?" "Ver well," replied he. "I hope you have not had a slip?" "Not quite, bu I was very near it; I got into company and was nearly overcome; I jus bethought me in time, and came away; and I have now resolved *never t go into a public house* on any account." This gave us much satisfaction and this finished our hour and a half's visit.

To detail what we see in our visits would astound many ordinar minds; but if a remedy is ever to be attempted to be applied, the evil must first be *known*. When, on our visits, as we pass *crowds* of well-dressed respectable persons (so far as money can make them) going to their re spective places of worship, (and few of the other class do go) I often sa to myself, "What a pity that all these should feel so indifferent to the stat of their fellow creatures around them; that they should seem utterly un concerned about the destitution and vice which abounds; and that the should content themselves merely with attending divine service, whils thousands of their poor brethren never enter a place of worship, or com within the influence of moral or religious teaching!" Let every Christian while he claims for his own edification and comfort one part of the Sab bath, devote another part to the welfare of those who are perishing for lac of knowledge.

VARIETIES.

A correspondent, belonging to the Friends, observes, "That all religious societies wh bury their dead, and ours among the rest, invariably place the feet of the corpse towards th east," and asks for a reason of this superstition. A veneration for the east is well know to be heathenish, and this practice, I presume, like that of worshipping in all our church with the face eastward, is a relic of the admixture of Christianity and heathenism, whic took place when the national church of Constantine supplanted the simple and ration usages of the Apostles. The heathens worshipped the rising sun.

Good Female Servants.—The operations of society, if left for any length of tim unchecked by suitable alterations, like the shoe upon the same foot, are likely to get *crooke* A most obvious proof of this is found in the number of males who are unemployed, and th *great scarcity of females for respectable situations.* There is one universal cry of the wan of good female servants, both for domestic and farming purposes. The acknowledged reas of this is, the labour of young girls being so much in request at the factories; the wag being so ample; and the liberty, not to say licentiousness, connected with this work, so f

exceeding that of domestic servitude; so that the girls, both of town and country, are tempted to seek this sort of employment, to the loss of every domestic acquirement. Through necessity they are generally sent at nine years of age, and few ever attain so much domestic experience as is necessary to manage the affairs of a family, upon the most limited scale. While many a man of forty years of age, with a family around him, cannot clear at his loom more than 5s. or 6s. per week, these lasses of seventeen can earn 7s. or 8s. And it is not uncommon for married women to go to the winding frames, while the husband remains at home, out of employment, peeling potatoes, and nursing the children. In this respect, society is evidently in a disordered state, and the employment of the country taking a perverted direction. Many respectable families are not keeping more than half the number of servants they would if they could get good ones, whilst others, after being long tormented by incessant changes, are actually doing the work themselves. Some alteration ought to be attempted; society, like a river, unless it be properly inclosed by banks, is sure to take a mischievous course. Legislators, magistrates, and philanthropists, ought to notice this, and always apply a suitable and timely remedy. The disorders of society are so apparent, that, I am convinced, unless the rich look about them, leave their licentious indulgences, identify themselves with the people, try, sincerely, to remedy the evils which abound, and to make real sacrifices for the public good, they will see their errors when it is too late, and find themselves involved in the awful consequences of their pride and selfishness, which might have been prevented at a small cost. Instead of eating and drinking, let every one of us, parson and peasant, priest and people, titled and untitled, men and women, old and young, cultivate a spirit of repentance, confess our errors and hard heartedness, and enter into a holy confederacy to serve each other, and to promote the welfare of our kind. What a mass of misery wants removing; what a spirit of disaffection wants allaying; what prejudices and errors interrupt our peace! Oh! let every man, then, try to do something towards effecting a remedy. The individual who enjoys the world and the benefit of social society, and yet never spends a thought for bettering the condition of the people, is an ungrateful man, at best a blank, and may be well spared from the number of social beings.

Prosecution of the Church Examiner.—Among the number of cheap publications which now teem from the press, is one with the above title. It takes the highest ground, and appears to be conducted with spirit and ability. It has, however, been dealing too much in unwelcome truths to escape the fangs of the absurdest of laws, that which requires a 4d. stamp from every weekly publication of news, or paper containing "observations on church or state." Numbers of other cheap publications, which say nothing of the sins of the clergy, are breaking the same law, and yet they are permitted to go on with impunity. The trial excited considerable interest, and George Cowie, the vender of the publication, was convicted in the penalty of £20. This persecution will serve as an advertisement to the work, and as it will in future be published on the first of every month (price 2d.) I hope the increased demand will prove that a bad law can never destroy a good cause. The forthcoming work shall have all the publicity I can give it.

Preston Institution for the Diffusion of Knowledge.—The annual meeting of this valuable institution will take place in the Theatre, to-morrow evening,

October 2nd. It has been of great advantage to the town of Preston, and only needs to b more extensively known to be still more useful. The small subscription of 6s. 6d. a yea is well laid out, and I sincerely hope the number will continue to increase. The committe would do well to invite, if possible, by *personal* visit, all the operatives of the town to com and see the room and the arrangements; and I doubt not, if they can succeed in this, the might double their numbers. This institution ought to be regarded as a powerful ally t the Temperance Society, and I should like to hear of all classes substituting reading fo ale, and the pleasures of science for the delirium of strong drink. This week's temperanc meeting gives way to the above.

Political Consistency.—What a pity that many of those who stand forward as re formers of the state, want so much reforming themselves! They can impugn the motive condemn the actions, and expose the corruptions of our oppressors; but, alas! every accu sation applies with equal force to themselves. The only difference is, the *situation in life* the man who condemns aristocratical tyranny is a tyrant at home; the man who condemn corruption is corrupt in his language and the whole of his actions; the man who passe sentence upon the misapplication of public money has a score of indictments hanging ove his head. The mind that calls in question the wisdom of national measures can scarcel read his political A, B, C; and the severest charges of misrule proceed from the mouth c the being who cannot rule himself—the man who, instead of trying to support the equili brium of his own person, is professing to adjust all the incongruities of state affairs—th man, who, with prosperity and happiness as his theme, is the demon of mischief, the sourc of domestic confusion, the mistrust of his friends, and the scorn of his confidants! The who preach disinterestedness, as a doctrine for government, are often the first to pronounc their own destitution of the quality. It is a good proverb, Physician heal thyself.

A Word to Sir Robert Peel.—In one of the debates on granting the supplie you are reported to have said, "The comforts of the labouring class were proved to hav increased by the increased consumption of malt." Having a general knowledge of th condition of the labouring class in Lancashire, and a particular acquaintance with then in the town and neighbourhood where I reside, I beg leave to say, Sir, that you are *mis taken*, first, as to the *fact*, and, more particularly, as to the *reason* you assign. A mos mischievous error seems to prevail among persons in your rank of life, as to what *consti tutes* the *comforts* of the poor. In this spirit, I recollect that the bill which was passed b you and the Duke of Wellington, for removing the duty on beer and allowing licenses t be granted almost indiscriminately, was *applauded* as a most magnificent measure in favou of the poor. Let me tell you, that the supposed benefit conferred was a most perniciou delusion, and that the consequence has been an *increase* of misery, crime, and insubordi nation. If you saw what I see every week in visiting the people, your first motion nex session would be, to close the door of every jerry shop. It is not cheap ale the peopl want; when they get it, it usually does more harm than good; it is employment at com petent wages; it is plenty of wholesome food; decent clothing for their families; and furni ture in their houses. It grieves me to think, that a man in your station should be able t refer to nothing as a proof of the comforts of the poor but the increase of malt. I will take the liberty to say more at some future time.

Runaway Husbands.—When poverty comes in at the door, it is said, love flies out at the window; and this is certainly verified, not only by the contentions and broils which often occur, but especially by the now too common practice, of husbands running away from their families. Idleness and the want of fidelity frequently lead to this, but real poverty, in a majority of instances, is the cause. When a man must work hard for about 7s. a week, with a wife and three children to maintain, he can scarcely preserve life, and the *comforts* of it are altogether beyond his reach. He forms the desperate resolution to leave his family, which are thrown immediately upon the parish. Sometimes it is even concerted betwixt the husband and the wife, and he sends her, clandestinely, a part of his earnings, in addition to the parish allowance. But who can depict the mental agony of the deserted wife, on the banishment of him on whom her hopes of bliss for life were founded! I wish we had a remedy.

Tramps, Hawkers, &c.—Few persons are aware of the number of persons of this description who pass through this town. As a preventive to the spread of the cholera, the lodging houses have been visited every night for some time, and the number of lodgers from August 15th to September 15th, is about 2,010. In going round with the visitors, I learned one lesson satisfactorily, and that is this, that *wealth and happiness are not intended to be partners.* We have heard of jolly beggars, and it is remarkable, and in some respects pleasing, to see so many, without friends or homes, or scarcely any thing for the morrow, apparently content and happy. There is many a merchant in Liverpool, with twenty thousand in the bank, and his vessels on the sea, that, for peace of mind, might well envy one of these manufacturers of matches!

Beer Shops.—So far as I can recollect, the retail brewers here have merely been convicted and fined for selling out of the hours specified in the act, while the offence of "permitting *any drunkenness*, or *violent*, or *quarrelsome*, or *disorderly* conduct, suffering unlawful games or *any gaming* whatsoever, or permitting persons of *notoriously bad character* to assemble together," seems scarcely to have been noticed in Preston. This part of the act, I will venture to assert, is broken scores of times every week; and yet, though society groans beneath the effects of these houses, they are suffered to go on with impunity. In Bolton, however, I perceive that this part of the bill is acted upon with decision. One keeper was convicted on the charge of "permitting loose and disorderly company to associate in his house, and allowing fighting and other disorderly conduct," and was fined £3 and costs. Another was convicted of "a similar offence," and Mr. Barrett, in the evidence, stated, that "they discovered in the first room two common prostitutes and seven men, amongst whom, were two who had been convicted at the sessions; in the next room, four common prostitutes and six men; and, in the kitchen, three prostitutes and two men. They were all drinking and smoking, and the men were principally of that *now* numerous fraternity, bullies to houses of ill fame. Fined £10 and costs. The 10th of October (1830,) now near at hand again, was a fatal day for the working people of this part of the country. I sincerely hope that a parliamentary investigation will take place, and such a demoralizing system be completely destroyed. It is a most unfortunate circumstance that many respectable persons should have been tempted to commence this trade, for, when once found profitable, how difficult it is to sacrifice interest to duty!

EASTER DUES.

The goods seized for these pretended "dues" still remain in the hands of the constables, with the addition of five chairs, one armed chair, one form, and one fender, taken from Mr. Robert Ascroft, for 7*d*. Dissatisfied with this unreasonable detention of the goods, on the 15th of the last month, the parties put out the following bill:

"OPPRESSION!

"To the Public—About six weeks ago, the constables seized certain articles of our property for a demand called Easter dues. Though we viewed the proceedings of carrying away so many valuable articles for a pretended due of 6½d. as little less than robbery, yet we hoped, at least, that we should have the benefit of an *open sale*. But the goods are still *detained*, and *no account* is given of them. This is OPPRESSION in its worst shape, and if it be tolerated, will leave every poor man's chair and bed at the option of the Vicar. We protest against the injustice of these proceedings altogether; and, in the name of the constitution, ask either for an *open sale* or for the *return of our property*. If this be refused, we appeal to our countrymen to assist us in obtaining legal redress.

"John Fitchie, Joseph Pomfret, John Pomfret, Ralph Dawson,
"James Walton, Edmund Seddon, Joseph Livesey, James Lawson."

This seems to have stirred up Mr. Wilson, who applied to the magistrates to know why Mr. Walton, the constable, had not proceeded with the sale. His answer was, that *he had found it impossible to procure an auctioneer in the whole town who would undertake the job*. The Bishop of Chester has been apprised of the whole proceedings, but with what effect I cannot say. Mr. Wilson does really deserve the thanks of all church reformers, for, I believe, no occurrence within the last seven years has done so much towards exposing the evils of a falsely called national church, and of exciting the abhorrence of the Lancashire people to church oppression, as this distraining for Easter dues. At the beginning of last week, it was announced that the sale would take place on the Thursday. A good deal of agitation prevailed in consequence, and a meeting was held on the preceding night, principally, I presume, to prevent the feelings of the people from carrying them into acts of disorder. On Thursday noon, the bellman announced the sale, to commence at two o'clock. It is supposed about six thousand persons were spectators; but when the time arrived, *no auctioneer was forthcoming*. If he really did engage to act at the sale, it appears that he had changed his purpose. The immense crowd waited patiently, when, at about half-past two, the constable announced that there *would be no sale, as the auctioneer could not be found*. With the exception of a scuffle which took place with a gentleman whom they fancied was opposing them, the people were very quiet. I addressed them before they dispersed, as to the importance of pacific agitation; and that the success of any application to parliament depended principally upon first convincing the country of the importance and necessity of what they prayed for; that nothing was to be gained by violence or intimidation; and that our cause would progress in proportion as we diffused information upon the subject, and expressed, in a legal way, our determined disapprobation of religious oppression. What steps will next be taken remains to be seen. With the exception of a very few, here is a whole parish in angry collision with the man whom they ought to have had cause to love and esteem as their best friend, and all through a mammonitish establishment, the impositions of which he has chosen to enforce.

I have for some time intended to write an article on the improvement of the poor laws; and had collected some materials for the purpose. But, upon mature reflection, I am confirmed in the opinion to which I have long been inclined, that laws to compel a relief of the poor presuppose two things which ought immediately to be removed: first, the *existence* of poverty to any extent like that which we see at present, in a country with ample resources like those of England; and secondly, the want of *voluntary* charity on the part of the people towards those who are in want. If these were remedied, we should have but *few* poor, and those few would be liberally and cheerfully relieved without poor laws. The present poor laws are a misnomer; they are laws for paying the debts of illegitimacy—for preparing jury lists—for enrolling the names of the electors—for taking the census—for subscribing to lunatic hospitals, building bridges, prosecuting felons, conducting inquests—for encouraging law suits—for supporting profligates—for harassing the really poor—and, in fact, for obtaining money under false pretences. We should have laws to *prevent* poverty, instead of providing for it; and morality enough *voluntarily* to relieve what cannot be prevented, and then every vestige of the poor laws might be erased from the statute book.

The practice of exposing jury lists, and lists of the electors, at the doors of churches and chapels, I think, is very exceptionable. If publicity be the object, it is not obtained; these places are by no means the most public; and what is still more unfavourable, the gates of many of them are closed and locked every day excepting Sunday. The assembling of great numbers of persons at the church and chapel doors, before or during service time, is by no means agreeable to the congregations. Though the same in spirit, it is certainly a refinement upon the country practice of announcing sales by the clerk, after service, in the church yard. The fact is, that so many things are now announced by bills, that we want *posts*, or regularly appointed places, by authority, where such could be regularly affixed.

A meeting of the parishioners of West Derby was lately held to lay a rate for the expenses of the church. An uncertainty seems for some time to have existed as to which places are extra parochial. Two bishops had been applied to in vain to determine this point, and the overseer stated that the answer of Mr. Ward, the proctor for the Bishop of Chester, was, that they had better apply to his holiness the Pope for information! This was an ingenuous answer; and as all the mysterious questions which now arise can only be solved by reference to Catholic documents, I think the easiest way of settling these church (alias *money*) disputes, would be to establish an ecclesiastical court of equity, and invite his holiness to preside! A "no rate" motion was carried at this meeting; and, indeed, if the spirit manifested at Birmingham, Huddersfield, Bolton, Blackburn, Chorley, &c., go on, they will actually starve the old lady to death!

The question of colonial slavery has been warmly disputed at Liverpool between two gentlemen. I attended one evening, and was highly gratified with the statements and arguments of Mr. Thomson, the friend of abolition. I hope this question will shortly be set at rest, and the poor African, educated for civil life, be permitted to enjoy the unalienable right of owning himself. At the same time, I would that we were all equally anxious for *home* emancipation. There is the slavery of poverty and the slavery of vice staring us in the face, and, yet, how few are disposed to assist in breaking the chain. Liverpool itself is enslaved to sin; pride and sensuality every where abound. Coming from the Amphitheatre,

where the discussion was held, at the corner of a certain square we passed a public house which appeared to be filled with prostitutes and men of bad character, whilst great numbers of the same debased and wretched beings almost filled the street, to annoy the passengers. Ah! thought I, can three thousand persons be collected on a single occasion to deprecate slavery, and is there not a single soul, in authority or otherwise, disposed to look after these wretched beings, and to rid the young and the unwary of their pestiferous influence? Ministers of the gospel! where are ye, while all this vice abounds? Instead of enjoying the carpeted parlour, or the table of a rich friend, turn out, by night and by day, and witness the aboundings of iniquity. Arise from your lethargy, and let your light shine upon the world, and where sin abounds be on the spot to counteract it.

I have received several complaints from persons on whose testimony I can rely, of the impositions which are practised upon the poor, in the article of meat. Diseased beasts are brought into the town on Thursday and Friday evenings about twilight; are slaughtered in obscure places, and the flesh hawked among the poor and sold at a low price. On market day evenings, it is said, that pieces are often exposed for sale by butchers of disreputable character, mixed with meat of a better quality, and the poor, whose scanty earnings lead them to seek for a cheap bargain, are often deceived with it. Ought not the constables and the authorities to be more vigilant? and might not some public notice be issued upon the subject with a good effect? No wonder that diseases and sometimes sudden deaths cannot be accounted for, if the people be fed with carrion.

The following is from the last Yearly Epistle of the Friends:—"Our views of the simple and spiritual character of the gospel of Christ, and of his immediate government of his church, have led our religious society conscientiously to refuse the payment of all ecclesiastical demands. We consider them as having their origin in the usurpation and exercise of a power which Jesus Christ never conferred; and, as it is a testimony to the supreme authority of our blessed Lord which we think it our duty to uphold, we earnestly exhort all our members to act in a meek and quiet spirit, and to maintain this testimony with consistency, as unto God and not unto men. The amount of distraints under this head, as now reported (for the past year) is upwards of twelve thousand six hundred pounds, exclusive of a small sum for purposes of a military nature."

It has been estimated, that in Europe and America there is not more than one person to every 213 acres. Now, every acre, by spade cultivation, will support two persons *comfortably*; 213 acres would, therefore, amply support 416 persons instead of one, so that Europe and America must have its population multiplied 416 times before there could be the least deficiency of *comfortable* subsistence; and if the inhabitants of Europe and America were like the Irish, their numbers might be increased no less than 2556. The latter, of course, is an extreme case, but the former may very fairly be considered a proof that we are not yet arrived at that period when "population presses upon subsistence."

Masters to their Workpeople.—If you begin to shew, as it is your duty to do, that the moral conduct of your servants is an object of regard with you—to make it evident that you hold them of more importance than as the mere instruments of your pleasures, the mere contributors to your wealth and aggrandizement—to prove that you take an interest in their welfare and comfort—that you view them as fellow creatures, as children of

the same Parent, as fellow pilgrims through this to another and a higher sphere—they will soon evince an affection for you, and a regard for your interests; they will soon divest themselves of the notion, now every where prevalent, that you care nothing for them or their comforts; they will soon become emulous of each other in striving to gain and deserve your good will, approbation, and esteem. And at how little a cost, with what a small expense of time and trouble might all this be done! How easily would you be able to enshrine yourselves in their hearts, to make in them a sure resting place, a certain safeguard in unforeseen misfortune, in civil commotion, or in local agitation!—*An Address to the Proprietors of Mills in Bury, &c.*

Church Reform.—But while we are for removing the tithe system, and the forcible support of the clergy, while we would sell all the lands, and divert to other channels the present revenues of the establishment, we are far from designing the destruction of what is properly called the church: we would have every place of worship, with its pastor, and every pastor comfortably paid. If bishops are thought requisite, we would have bishops, and if there must be rectors, deans, prebendaries, &c. as at present, we know too well the rights of conscience to put in our negative against them. All we say is, let them be paid by the people who approve and select them. If church people admire forms of prayer, they should have them; if the present system of worship be to their mind, let it be continued; these are all matters for each person's consideration, and about which we are not debating. Our plan is, that the people, in every parish or district, should choose their own minister, and worship God in their own way, bearing themselves the expense of the whole, or obtaining such voluntary aid from other places as would enable them to maintain the worship of God. But, however desirable the attainment of these ends may be, we should be exceedingly sorry to have them effected by the hands of the rabble, or by any other means than that which is constitutional and equitable. The legislature alone has authority in this matter, and to it, in a proper and peaceable manner, let the public appeal, and their voice will not be disregarded. We remark, further, that the time appears to have arrived, when the renovation we contend for should be actually made. Mr. Acaster, in a passage previously cited, tells us, that "full half the population of the country, it is calculated, have already left the church, and joined the ranks of dissent." This, however, is an under statement. For if those who actually attend nonconforming ministers of all denominations, in England, Wales, and Ireland (and no others should be put into the scale of our calculations) be compared with those who actually attend the church, the numbers, according to a recent author, would stand as follows:

Dissenters	10,912,000
Episcopalians.....	6,858,000

leaving the establishment in a considerable minority. Here let us cite the opinion of Dr. Paley, and it will establish our position. "If the dissenters from the establishment become a majority of the people, the establishment itself ought to be altered and qualified. If there exist among the different sects such a parity of numbers, interest, and power, as to render the preference of one sect to the rest a matter of hazardous success, and of doubtful election, some plan similar to that of North America may perhaps suit better with this divided state of public opinion, than any constitution of a national church whatever."—*History of Tithes.*

DUES.—While on this topic, we must not fail to inform the public, that clergymen are in the perpetual receipt of money as their supposed legal right, but for the enforcement of which sums they have not the shadow of a law. In a pamphlet, entitled "The exactions, impositions, and extortions of the clergy, churchwardens, and parish clerks, detected and exposed," by a gentleman of the Inner Temple, it is proved, from the best legal and ecclesiastical authorities, that the clergy should not, in person or by proxy, *demand* any fees for churching women, christening children, weddings, tolling the bell at the death of a parishioner, breaking the ground in the church or grave yard, or performing the burial service; and that to do so is simony, and subjects the offender to deprivation, and forfeiture of goods and chattels; and that any offering presented at the font, altar, or grave, even of a single penny, is a full discharge from all the claims of the parson. It is also unlawful to sell or let pews in a parish church, the people having a right to demand free accommodation for the rates they pay towards its support. Nor have the clergy any just claims on the tithes of small kitchen gardens, the produce of which is consumed by the family, and *not sold* to others. Parish vestries have no legal power to make tables of fees, dues, or charges, and, consequently, no person can be bound to pay them. This statement is calculated to meet an assertion frequently made, both by dissenters and churchmen, viz. that few of the clergy get above two-thirds of what is their legal right. We would not, for a moment, question the moderation of many rectors, vicars, and curates, but we have seen before, that they have lived, and appropriated three times as much from the tithe system as was originally designed for them. Whether they can plead statute and canon law for all this, is another question; at all events, our foregoing remarks clearly prove that they exact many hundred thousand pounds a year more than they have any legal claim to; so that there is not quite so much moderation as some are disposed to imagine. To follow custom where it adds to our revenues, and to reject it when an increase is made to our duties, or a deduction from our incomes, is not very disinterested or ingenuous: and that such is the case, among the mass of the clergy, few persons acquainted with the canons of the church and the operations of the priesthood, can deny.—*History of Tithes.*

DOMESTIC MISERY IN IRELAND.—There is such a thing among the poor as affection between the sexes, not accompanied certainly with all the refinements which wealth along with moral and intellectual culture may bestow, but enough to gild the path of life, and lighten the burthen of toil and sorrow. Disease and physical privation however, too often come between, to permit even this happiness to be enjoyed. In many cases the pressure of want leaves little room for domestic enjoyment. When work is obtained, no remission can be permitted, and the toil-worn man when he returns to his home, cares for little save the rudest and most transient gratifications: he wishes for food and rest, and if possible, the luxury of a little tobacco and strong drink. In his home he commonly finds every thing squalid, and dirty, and cheerless. His partner can do little more, even with all her efforts and the occupation of all her time, than prepare food and tend her children, some of whom are frequently labouring under sickness. Incessantly irritated and perpetually occupied in mind and body, she becomes, in the course of a few years, a repulsive and miserable drudge. Whatever good looks she may have had in her youth, vanish; her temper becomes soured and her person neglected. Miserably poor, how can she adorn her children or decorate her dwelling? All the lower animals tend their offspring, and keep their abiding places clean, but the poor of the human species do neither. In this state it may well be supposed

that they have no knowledge. How could they have it? Brutes have their instincts and some experience; but man who has not these instincts, if he be uninstructed, must fall below the brutes themselves; and as with the brutes his experience in such cases is all personal, so the knowledge-stores of other men and other times are sealed to him. Pestiferous and sickening emanations are constantly generating in the dwellings of the poor, which render it noisome to enter them or have intercourse with their inhabitants. The unthinking and the unfeeling cannot bear their presence; and with so many sources of mental and bodily degradation, it is only surprising that they continue to retain any semblance of humanity. The decencies and charities of life are continually violated. How can they, indeed, be observed in situations where human beings of so low a standard of mental, moral, and physical condition, are heaped together like cattle in a stall? In one narrow and ill ventilated room, there will frequently be seen a whole family, consisting of the parents and their numerous offspring of different ages. The dwelling is probably in some wretched court or lane, and the apartment may either be on the damp ground floor or in the stifling recesses above. The pure air is seldom admitted within; heat is procured at too costly a rate to be exchanged for it; and, when disease breaks out in rooms where the windows are never open, the ordinary impurity of the atmosphere is dreadfully aggravated. There can be no privacy in such apartments; inmates are to be found in them day and night. Let us enumerate the conveniences with which they abound. When there is a bed, it is one of straw or chaff; and when there are bed-clothes, they consist of a woollen rug, without linen or coverlets. Upon this couch repose the parents and some of the children; the remainder sleep on worn and dirty heaps of straw, with whatever they can get to lay over them. In such places there are frequently no chairs or tables; a stool or two, with a cooking-vessel, and some broken delf, compose the remainder of the furniture. The floor is seldom washed, and the walls and windows are cobwebbed and dirty. I have more than once been in dwellings, both with boarded and earthen floors, where one, and two, and sometimes a family of human beings have been living, and where there was nothing in the form of utensils or furniture, save a little straw.—*H. M'Cormack, M. D.*

The following account will serve to show with what a gentle and paternal feeling the flocks of the clergy are regarded:—On the 21st day of August, George Clewes, of Bulkington, in the county of Warwick, was summoned before the following magistrates: the *Rev.* H. Bellairs, the *Rev.* T. C. Adams, H. C. Adams, Esq., and Colonel Newdigate, to answer to the charge of having refused payment of FOURPENCE, claimed of him for Easter dues; and, notwithstanding the *fair and impartial* view of the case which these parson magistrates took, still this poor man was convicted by them, and had to pay the enormous sum of ONE POUND TWO SHILLINGS—and the following goods were forthwith *seized, and taken out of his house to be sold:* one oak snap-table, two elbow-chairs, steel-grate and fender, three barrels, two sets of fire-irons, tea-tray, tin cover, bread-tray, black fender, one round table, and some iron rods.—*Church Examiner.*

Temperance Taverns.—At Utica, we found ourselves comfortable lodged in a new and one of the most elegant establishments that we have ever seen, either in the country or city. The house is called the "Oneida Temperance House," and is kept by W. Stafford, from whom we received every necessary attention, and from the hands of whose good wife we had the pleasure of receiving one of the best cups of coffee that a public-house can afford. It appearing somewhat strange to find a public-house without ardent spirits, we

were rather curious to examine the prospects of success. These we found to consist in a spacious establishment, entered by one public and two private doors, furnished in a neat style, with new and elegant furniture. At dinner, though we had no brandy, we had a table spread in the neatest manner, and with the best table furniture we ever met with at any public-house whatever, and with as great a variety of eatables as the season would allow, well prepared. We found all quiet—no tavern-loungers, or brandy-drinkers, to disturb the peace of travellers. We left with a desire soon to visit this establishment again, and would most cheerfully recommend it to those who are travelling for health or pleasure. If ardent spirit, when banished from public-houses, will leave them so neat and quiet, we would recommend all hotel-keepers to dispense with it immediately.—*Rochester Observer.*

Ravages of the Cholera.—No where was the Cholera treated with profaner levity, or defied with more presumptuous security, than in the vain-glorious metropolis of France. She openly scoffed at the fanaticism of England, in acknowledging the Divine hand to have any concern with the malady, and in appointing a day for public humiliation. She attributed the disease exclusively to secondary causes, and some of her most distinguished men boasted that it would be stripped of its strength before it reached Paris, or would at all events, be utterly powerless against the science, the civilization, and the courage which would be there brought to bear against it; they went so far as to congratulate their fellow citizens on the the probable, nay almost certain, immunity they were to enjoy from the impotent visitation. "Paris," said M. Villerme, "exceeds all other cities in the extent of civilization; the inhabitants of the capital are the strongest in moral courage of any nation in the world, and unrivalled in physical energy. It is superintended and controlled by an excellent medical police; no nuisances exist." "Such," to borrow the powerful description of the *Record* newspaper, "such was the proud boast frequently made during the advance of the pestilence, and publicly repeated by M. Villerme, *only five days* before its arrival in Paris. And what was the result? What became of the physicians who, in the pride and madness of self-confidence, sent a deputation to the English Ambassador, offering to go to England for the purpose of arresting the disease by instructing the ignorance of British practitioners? What became of all their 'great swelling words of vanity' about the science, the civilization and courage of the Parisians? What, in a word, was the issue of their atheistical refusal to imitate the other nations of Europe (Belgium only excepted) in humbling themselves before God? Let the courage with which they braved the pestilence be told in the flight of 250,000 of the inhabitants, and the precipitate prorogation of the chambers; and let the fruits of their science and civilization and physical energy, as brought to bear against the Cholera, be read in the death of the Prime Minister of the kingdom, and the thousands—nay, the myriads—whose bodies filled the cemeteries, and, finally, the trenches dug for the purpose in the vicinity of Paris. The Cholera seized upon that devoted city as if it had been its especial and destined prey; as if the object of its long dark march from Jassore across the desert, and in the teeth of opposing hurricanes, had been no other than this proud citadel of science and infidelity. In one single day all the empty boasts of the French philosophers vanished, like the dream from which the sleeper is aroused by bursting flames and crackling rafters. It was at length discovered that there was no enchantment which could prevail against the heaven commissioned angel of death. All classes of the inhabitants were indiscriminately smitten: the statesman and the mechanic, the peer and the pauper, the robust and the sickly, the stern soldier who had led on columns and stormed batteries,

the timid beauty who had but a few days before glittered in the drawing-room of fashion, multitudes of every rank, age, and sex, fell beneath the stroke, and the saying of Scripture, concerning Egypt of old, might have been almost literally repeated of Paris, 'There was a great cry in Egypt, for there was not an house in Egypt where there was not one dead.' We have heard it from good authority and from different quarters, that the official returns presented 50,000 deaths within the walls of Paris, exclusive of the populous suburbs, where the deaths were estimated at 20,000 more! If, then, these accounts are to be relied upon—and we believe they are accurate—vain-glorious Paris has lost upwards of 70,000 of its inhabitants, or, in other words, about one-tenth of its whole population. The mortality became so great, that the utmost pains were taken to conceal it; the nights were spent in burying the victims of the plague, and such was their number that even the artillery horses were employed in filling the trenches with their uncoffined remains."—*Remarks on the Cholera, by the Rev. H. Stowell, M. A.*

STANZES,

FOR THE MORAL REFORMER,

In the hope that the same experience will lead to the same results in others.

In childhood my bosom was happy and free;
I believed not that life was a passage of pain;
Hope buoyed up my heart, as the foam of the sea
When it bounds on its light heaving breast o'er the main.

Yet oft, as a check to my infantile joys,
Came the gentle restraints that my parents imposed;
I loved not at night to be called from my toys,
Nor to learn that at length my day's frolick had closed.

In youth, though long watched with assiduous care,
Yet folly soon found me, and made me its slave;
I learned by experience that life is a snare,
And that peace is uncertain on this side the grave.

In manhood, I marked that the wicked grew strong,
I saw that the *good* were exposed to much woe;
I marvelled that God should thus suffer so long,
And withhold to appear for his children below.

But reflection soon showed me that God had designed
To strengthen their faith—that his sons should be tried;
And I read with delight, in the book of mankind,
That the good have their joys by religion supplied.

Though the pleasures of sense I before had desired,
Yet a beam from above the illusion dispelled;
The TRUTH all my soul with its loveliness fired,
And implanted regret that I 'd ever rebelled.

Henceforth in my heart shall a feeling of love
For mankind, whilst I breathe, ever livingly glow;
I will walk in the light of THAT BEAM from above,
Devoted to him from whom all blessings flow.

Preston. T. C.

THE BANNER OF TEMPERANCE.

The Banner of Temperance now is displayed,
And thousands around it with zeal are arrayed,
Determined the monster to slay—
The monster, who long hath spread ruin and death,
Polluted the air, with its pestilent breath,
Of Britain, once temp'rate and gay.

This monster is Drunkenness, stalking abroad,
A foe to the precepts of man and of God,
Who blasts the fair rose of our isle.
His dark *fiendish* doings, who doth not deplore,
And seek his expulsion from Albion's famed shore,
That peace may our sorrows beguile?

Ye Briton's, who glory in freedom's great cause!
Ye Christians, who rev'rence your Maker's high laws;
Whate'er be your rank or your creed:
Ye pastors and people,—come join in this war,
And widows and orphans now sunk in despair,
No longer with anguish shall bleed!

Religion, humanity, virtue invite
To join in this struggle, this glorious fight,
Which Heaven beholds with its smile:
Its banners are bloodless, it causeth no ill,
But seeketh the dark raging passions to still,
And root out the hateful and vile!

Ye friends of fair Temp'rance, O be not dismayed!
The wicked and vicious, these will be arrayed
Against you, with hatred and scorn;
And others, whose names are with justice revered,
E'en these, have amongst your opponents appeared,
But in this do they virtue adorn?

The deep-rolling waves of the nations afar,
The mustering of squadrons for havoc and war,
Foretel of a hurricane wild!
O Britain, my country! repent of thy crime;
Intemp'rance hath *stain'd thee*, to earth's farthest clime;
For this *thou art justly reviled.*

Great God! in thy mercy still smile on our land;
Avert the dark cloud; may thy all-gracious hand
Be stretch'd out, our country to save!
O! listen to those who devoutly to Thee,
Both morning and evening bend humbly the knee,
In prayer, for the Isle of the Brave!

Then, then shall the Star of our Island be seen
In glory and beauty; then, comfort serene
Shall gladden the palace and cot;
Then, wide shall the voice of rejoicing be heard,
And Britain shall bow to the "life-giving" Word,
Whilst angels exult o'er our lot!

Temperance Record.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

No. 11. NOVEMBER 1, 1832. Vol. II.

So general has become the feeling against all men in power, that to some of my readers it may be necessary to say a few words as an introduction to the address to Lord Brougham, which forms the first part of this number. Without any judicious discrimination betwixt the *worthy* and the *unworthy;* without considering the difference betwixt a man's *doing his best* in the condition in which he is placed, and what *he wuld do* if he were more favourably circumstanced; without supplying us with other names, whose *superior ability*, *honesty*, and *disinterestedness* are unquestionable,—I say, without any of these, it has, unfortunately, become the fashion of many to rail against every man in power. There are two classes of persons who do this: the first, those who have a settled dislike to all government, a love of anarchy, and a desire to hasten the downfal of the social fabric. Too many are actuated by these views; they are generally men of the lowest grade of moral excellence, and carry in their own conduct a clear illustration of the value of their principles. The second class consists of *sincere reformers*, who are anxious for the salvation of their country, but who, either for want of reading and impartial reflection, or through the influence of the clamours of others, or their own impatience to see their laudable wishes realized, are apt to cast their unmeasured censures upon those whose sincerity and honesty they ought to admire. Real patriots are apt to be precipitate, and without allowing for the innumerable difficulties which occur, are often disposed to vend their disappointment upon the heads of the innocent. The time requisite thoroughly to reform the constitution and laws of a nation is not to be measured by weeks and days; and to be accomplished peaceably, and fixed upon a sure basis, we must be prepared for many delays. Our impetuosity deceives us in our estimation of men in power. When Lord Brougham and his colleagues

announced the outline of the Reform Bill, the country was struck with its liberality, and the most ultra reformers pronounced it a *sweeping* measure but *now*, before the bill is even tried, a clamour is raised against it, and also against the men who have so far brought it to a successful issue. These sincere, but short sighted politicians, join the abettors of revolution, and by trying to sink the present reforming ministers in the estimation of the country, are (perhaps undesignedly) raising their worst enemies to place and power. If Lord Brougham is not to be trusted with a share in the government of the country; if *he* is not the friend of the moral, intellectual, and political improvement of the people, I confidently ask, *who* is? It is much easier to deal in empty declamation than to prove that he has ever neglected his duty. I believe he has done all *he could do*, though not so much as *he would* if his *own will* might have been his guide: and, indeed, if he had not been supported by an unequivocal expression of popular approbation, the enemies of our country would have prevented him doing what he has. Why is he hated and maligned by the conservatives, but because his measures are favourable to the people? and, therefore, instead of adopting the blind policy of some reformers, by opposing him and his colleagues, it being evident that in the present situation of parties a more liberal ministry cannot be formed at present, we should support *them* to prevent the others from regaining their power. To prevent the country from again becoming the prey of the conservatives, or exposed to the horrors of the system which seeks the subversion of all law, the friends of peaceable reform ought to rally around the present government: and when they find that the ascendancy of liberal principles is put *beyond danger*, *then* they may safely press their objections to some part of the cabinet. If confidence has any resting place, the genius, the mind, the honesty of Brougham, I conceive, afford the greatest assurances of a progressive reformation. Let but the people, in the exercise of their confidence, instead of placing impediments in the way, strive to remove the obstructions which ages of corruption have imposed, and Brougham will yet surprise them by his efforts. Anxious that reform may be effectual, I have, in the following address to his Lordship, endeavoured to point out the great desideratum in this important work, namely, *moral* reform, and to enlist his services in that great cause. And if both rulers and ruled will endeavour to reform themselves, and adopt the principles of *moral rectitude*, as their best guide in politics, the reformation of our laws will be comparatively an easy work.

TO LORD BROUGHAM AND VAUX.

My Lord,

Nothing but a deep concern for the permanent welfare of ny country, and an anxiety to promote it by means which will not prove lelusive, could have induced me so far to deviate from the humble course I usually pursue as to address myself to your Lordship. Elevated to a ligh situation in his Majesty's government, the long and tried friend of ational education, to your Lordship's mind the present and the pro-pective state of England must be a subject of deep concern. On every Mechanics' Institute is written your love for the improvement of mankind; your efforts for a universal education, your exposures of the misapplication of the immense funds left for charitable purposes, and your mighty efforts o effect legal reforms, shew a deep interest in the welfare of the nation. And though you are now promoted to the honours of an "order," which, unfortunately, has not always identified itself with the interests of the 'many," and though you have been maligned by the envious, and your notives impugned by the rancour of prejudice, I still believe you are the eal friend of the people, and the advocate of every rational and practicable neasure for making them happy. The time, I trust, is near at hand when—hinderances removed—you will prove by your measures, that a change of title has made no change of sentiment, and that the flattery of court has not rendered you less anxious for ameliorating the condition of your country.

Expectation never ran higher than at the present moment. A long nd arduous struggle for liberty kept down the buoyancy of hope, but the ate sudden advancement of popular rights has given rise to extravagant xpectations, and I fear, increased the delusion as to the only means by which these can ever be realized. As to the necessity of great changes here can scarcely be a difference of opinion, but it is possible that these, nstead of removing evils, and creating greater enjoyments, may perpetuate, nd even increase the present ills in another shape. Discontent, disunion, rime, and poverty abound, even in company with the increase of know-edge, the increase of wealth, and the increase of a liberal national policy; nd, *unless the expectation of men be seriously turned from external arrange-ents to the importance of good character*—from the shadow to the sub-tance—disappointment is inevitable. The anxiously looked for effects of he Reform Bill, like those of many other great measures, will shew, that national panacea is not to be had merely in a change of statute law.

Before I proceed further, I beg, my Lord, to state my firmest conviction, that a *reform of morals*, that an *advancement of virtue and piety*, are the *only* means by which our country can be benefited, and by which any real good law can be rendered practicable and efficient. Daily observation both as to present and past affairs, convinces me, that whatever changes are effected in constitutions, whatever improvement in the laws, unless the law of men's minds be corrected—unless that which forms every design impels every action, be right—our progress towards happiness will be visionary. The law is not the power of acting so much as it is the index of men's actions, and though by its sanctions it may, in some instances, secure obedience, it is a *high moral tone of feeling* that can only produce uniform obedience to the laws, or spread the influence of individual and national happiness. Let the current be free, and wide, and deep, and very few auxilaries will be needed either to impede or impel its progress. If the people be good, bad laws will be neutralized; if otherwise, the best laws will be useless. Is it for want of *rules* that so many individuals are dissipated and miserable? Is it for want of *external arrangements* that so many families suffer? Are the disappointments and breaking up of hundreds of societies, one after another, owing to the defection of their *written regulations?* No, no! The want of moral principle, the want of character, some where or other, is universally the cause. What law, or even what generosity, can supply the happiness of which a family is robbed by an idle, a dissipated father? What national measure can meet the consequences of the perfidy and dishonesty of tradesmen? What statute can supply the absence of real patriotism and pure philanthropy? Supposing even the most Utopian expectations of the Reform Bill were realized, and that wealth was made to flow into, and fill the recesses of present poverty, without better habits, and better moral feelings, our experience is sufficient to tell us, that, in most cases, it would be a curse and not a blessing. A higher agency than that which the law of man can produce is necessary to assail the corrupt principles and vicious habits which now prevail. If there be one truth more incontrovertible than another, in reference either to individuals or communities, it is this, "that *virtue alone* is happiness below."

It is most important, I submit, that this truth should be widely diffused, and its importance enforced. For want of it each man is charging existing evils upon his neighbour, and almost all upon the government and the laws. "The evil is at London," we are always told, and thence it is that a remedy for all our woe is to proceed; and, acting upon this notion, instead of beginning to reform *ourselves*, we are all aspiring to reform the

state. The man that has not a particle of self respect, that abandons his family to the mercies of the world, is yet boisterous for reforming the doings of the higher powers. He that spends his time and his money at the pot house, that presumes to legislate for nations over his cups, who professes to adjust with confidence the conflicting interests of the British empire, is not even able to maintain the equilibrium of his own little carcase! We might as well expect luxuriant crops without either sun or rain as expect national prosperity without national character. Let the morals of the working class, the shopkeepers, the tradesmen, the clergy, and the nobility be reformed, and with improved laws, and even, in many instances, with bad laws, all would soon be well. If men but really feared God, held themselves accountable for their actions, were convinced of a future state of rewards and punishments, and were living under the regular inculcation of these principles, what a changed world we should have! In a word, my Lord, without excluding any class in society, I have long been convinced—and that not without the best opportunities of judging—that the principal cause of the misery, excitement, and disunion of the country is BAD MORALS. For if we have even bad laws—and this none will deny—it is from *hence* they have sprung, for whilst men are corrupt themselves, every emanation is sure to be the same.

But we are represented by some as a *virtuous* people, and it is barely possible that you may incline to this view. Those who maintain this, I fear, have either fixed a very low standard or they have had few opportunities of judging. If the state of the workhouses, prisons, asylums, and criminal courts may be regarded as symptoms, you have had opportunities of judging of these. If the consumption of intoxicating liquor, if the state of the public houses, the dram shops and beer shops, be any criterion, I presume you are not entirely ignorant of it. If we consider the morals of our youth, and especially those employed in factories; if we trace the great want of principle in connection with our trade; if we notice the want of domestic felicity, the general contempt of religion, and the total disunion of the rich and poor, the workman and his employer; if we look at the present proceedings in the new boroughs; if, in fact, we consult the opinions of the best judges, we cannot but agree as to the increase and prevalency of bad morals. Civilization may appear to progress, education may maintain its ground, and the forms of religion may continue to be respected by the wealthier classes, but all these tell nothing for the character and deportment of the great mass of the people. The rich are sensual, haughty, proud, and covetous; the poor uninstructed, en-

vious, and revengeful. Considering the fine country we inhabit, the wealth we possess, the advancement we have made in useful knowledge, our internal peace, and the security we enjoy from foreign foes—all which ought to have led to "unity, peace, and concord"—it is a source of deep regret to find the country torn in parties, and every virtue and excellence sacrificed to moral corruption.

There is nothing without a cause; and it is by pointing out the chief causes of this state of society that I wish to fix your Lordship's attention upon certain measures, which, in order to secure a reform of morals, ought to be adopted. The prevalency of vice I attribute to two causes; first, *the changed condition of the country*, as to numbers, wealth, employment, trade, manner of living, and residence; and, secondly, the *inefficiency* of the means employed (at a vast expence) to counteract the vices of the age.

The first of these is seen in an increase of numbers, an increase of wealth, an increase of poverty, and a change in the habits, employment, and local situation of the people. All these have had a powerful effect upon morals. Where there is not a counteracting influence, the increase of numbers is not only a numerical increase of agents for doing evil, but, reaching the point of ascendancy, is capable of destroying altogether those restraints which would have kept in subjection a smaller number, and, like a torrent let loose, of spreading destruction and desolation around. The means of correction, which were once amply sufficient for the country, are not so now. When to the increase of numbers we add the altered state of the people, as to residence, employment, and circumstances, and trace attentively the workings of these changes, we shall discover a cause, sufficient to acccount for all the evils which we so much lament. When the people were distributed into families and hamlets, all over the country, employed in rural exercises, enjoying wholesome air, and a remuneration which, with frugality, was adequate to their wants, how vastly different, in a moral point of view, were their circumstances from what they are now! when the rising youth were not exposed to the contamination of vicious associates, when every child was under its parent's care, and when the ties of nature were the safe-guards of virtue! I read, with no ordinary pleasure, of the times when our worthy matrons and their daughters—on whose cheeks the beams of innocency and health did smile—spun their yarn, and wove their cloth, without coming in contact with a train of temptations scarcely to be resisted. Contentment, harmony, and peace prevailed, and the poor man's cot was a place of com-

parative happiness. Real sympathy, true hospitality, and genuine friendship were flourishing virtues; and the rich and the poor discovered a mutual kindness and attachment which have no existence in the present day. The influence of trade and commerce has so changed the face of things in this country, that hamlets have become villages, and villages large towns, and so dense is the population, and so changed are the modes of living, and the kind of employment, that to these, as a first cause, may be traced the loss of moral character. Besides, the extremes to which these changes have led contribute much to the same end. Instead of a happy medium, as the general lot, we have constantly before our eyes *overgrown riches and extreme poverty*. This state, and the steps which have led to it, throw off an effluvia, which is destructive to the moral health and vigour of the great mass of our manufacturing population. Some of the rich, voluptuous, oppressive, austere, pride themselves upon their wealth and honours, despise the poor, and treat them with contempt. The poor envy the rich, revenge their injuries, and rejoice at the downfal of their oppressors. Borne down by labour, destitute of every comfort, they drag out a life of misery, such as few would believe, unless they were to visit their dwellings. Wealthy as a nation, and yet a great part of the people paupers! Can virtue grow in such a soil? can religion thrive midst the choking cares of destitution and want? The *changed* circumstances of the country, then, I maintain to be the *primary* cause of the present immorality. But this might and *ought* to have been accompanied with a *counteracting* influence; and the *want* of this is the *second* cause, to which I have already alluded.

The operation of these causes in changing the habits and character of the people has gone on uncontroled, though the evils resulting might and ought to have been *counteracted*, and it is to this second particular that I beg your patient attention. I speak not now of restraints and checks employed voluntarily by one part of the community for the good of others, or of all that zeal and labour which persons disapproving of a national church have manifested in propagating religion, by which so much good has been done; but, as a member of his Majesty's government, I draw your attention to those restraints, civil and religious, which the law has provided.

The enactments intended as *civil* restraints, too various to enumerate, have mostly been placed in the hands of the magistrates; but your knowledge of their qualifications, appointment, character, and total inadaptation as to numbers, residence, &c. for so important a trust, will prepare you to

judge how far the law has been efficient in their hands for the suppression of vice. It is beyond their province to supply motives, but it is their duty to enforce every legal enactment for the good of the community. How far this has been done effectually and impartially, and how far this duty has been voluntarily and vigorously pursued, I need not say. A good magistracy ought to consist of persons possessing *suitable qualifications*, and of none other, and chosen by those who are competent to judge; their number and their residence in some measure suited to the sphere in which they are called to act. The contrary of these, it is well known, exists all over the country. The magistrates, generally, are ill qualified for their office, the unworthiest motives lead them into the commission, and their appointment is altogether beyond the control of those who are the best judges of their fitness. Honour, not to say advantage, more than usefulness, seems to lead men to be magistrates. We are well supplied with them here, lay and clerical: if a case be brought before them they attend to it, but where is there one who seems to take so much interest in obedience to the laws, and for the promotion of good morals, as to make a single *voluntary* effort, attended with labour, for these ends? The aldermen of the borough are ex-officia magistrates, but without any invidious reflections, is it likely that these should be the *best* qualified for administering the law and keeping the peace? The consequence is, that good laws remain dormant, bad practices prevail, and, owing to their apathy, if not to their vices, the symptoms of moral depravity, instead of being checked, are suffered to grow into confirmed habits. Who can contemplate the scenes of disorder and dissipation exhibited in the public houses, and the destruction of every domestic and social comfort by intoxication, without blaming the magistrates who have the power to suppress them? As guardians of the peace, they ought to be like fathers to the people; mix with all ranks of society, encourage virtue, notice every symptom of vice, and so far as the law can take cognizance, see that the community is benefited by its provisions. If they were anxious to be a blessing to the community, they might suggest many changes in the laws, of the operation of which they would have the best opportunities of judging. The fact is, with the exception of the different sessions, we never see or hear of the magistrates meddling with the concerns of society. In case of a riot they may be seen at the head of the constabulary force, but at other times they seldom if ever appear among the people in their official character. With all deference to their office, I beg to repeat to your Lordship, that in order to give the country the moral benefit arising from the civil

restraints of our laws, some material change ought to be made in the appointment of the magistrates. The fact is, at present, the laws are openly violated; the most false and dangerous sentiments as to property, labour, and the rights of society, are regularly published without contradiction; insubordination is proclaimed upon the house tops; and a moral deterioration is most manifest in the general habits of the people; and yet all this appears to be unnoticed and disregarded by the present race of magistrates. The laws, indeed, in some cases have been bad, but independently of this, it must be obvious to every observer, that whilst the changed circumstances of our country have been producing an increase of vice, the *counteracting* influence of our civil arrangements have not been calculated to meet the evil. But even this is traceable to the want of a high tone of moral character. If the love of mankind, if the desire of doing good, if the pleasures of virtue and religion, were but more prevalent; if the merchant, the tradesman, and the middle classes felt an ardent love to their country, were willing to make reasonable sacrifices for the good of others; and if those in authority were disposed to set a good example, then the importance of all good laws would be recognized, and all parties willing to carry them into effect. Voluntary efforts would also be made upon the most practicable scale, which would not fail in their object, as they generally are doing, for want of men of energy and character to support them. A grovelling, sensual, avaricious spirit reigns in the country; and whilst every man is caring for himself, but very few seem disinterestedly to care for others. Civil restraints, then, so far as they connect with the laws, it is obvious, are not efficient, and that principally from the want of moral excellence in the executive, and in the people at large.

I come, now, to point out to your Lordship the defects in the *religious* and *moral* influence which ought to have counteracted the vices of the age, and to which I beg your especial attention. Whatever good influence may incidentally arise from the laws of the realm, higher motives must be put in operation in order effectually to counteract vice. This has long been considered the office of the church, and the effects of its ministrations and influence are now fairly before the public. Whatever may have been the corrupt motives of many in furthering and supporting a national religious establishment, the *ostensible* one at least is, to spread religious principles and to counteract the vices of the age. Never a system in the world was less adapted, in the present state of opinion, for this than the Church of England. The promotion of religion has been committed to the clergy; the state recognizes them as the only *national* instructors;

and by paying them upon so liberal a scale, evidently supposes that they are not only adapted for the work, but that they perform it efficiently. How long has the country been blindfolded by the assumptions of a race of men, who, while they never cease to defend the sanctity of their order, and grasp at all the emoluments of office, have proved themselves utterly incapable of teaching and guiding the people in religion and morals! Whether we examine the system or the men employed by it, we shall see that it *does not*, and cannot, counteract the increase of immorality arising from the causes already named. Let us look at what the Church of England *does*, and what it *does not*. It provides, out of the labour of the country, princely incomes for the sons and dependants of the nobility, who are the last men in the world to teach us the religion of the meek and lowly Jesus. It gives vigour to their ambition and avarice, and, under the cloak of religion, becomes a regular support of hypocrisy and oppression. How it operates among the expectant clergy you have good opportunities of judging, whilst we in humble life know well, from daily observation, that instead of being an institution for diffusing pure religion, it is in a thousand ways producing infidelity and disaffection. Its temporal concerns are a cause of constant rancour and contention, and it is regarded, generally, not as the friend, but as the enemy of the country. Its evident inefficiency has led the most honest and active part of the country to leave it, who being pressed with incessant demands for what they conscientiously disapprove, are led to expose its defilements to the people. The country people, not long since, were bigoted churchmen, but now they are amongst the warmest of its accusers, and, owing to the tithes and exactions of the clergy, are all ready to hasten its downfal. And they, like the towns, in a great measure, are left to the influence and teaching of Catholics and Dissenters. If we look to its influence over those who are engaged in its services, we find it no better. Church work seems to be like all other work, calculated by profit and loss; and the performance of which, it is evident, has no influence over the character. Let any man begin at the lowest office, and ascend through every grade, aud try if he can discover the influence of disinterested motives, an ardent desire for national good, or any rational effort for regaining the lost influence of religion. While superstition enslaved the minds of they people, they bowed to the church, but since the have begun to think for themselves, too many not only evince an hostility, but encourage themselves in vice by its corruptions. The services, it is true, are read over to those who attend, but is the repetition of the same thing a

thousand times likely to supply that guidance which is necessary, or to meet the ever varying necessities of the worshippers? Without adhering to antiquated forms, either in religion or any other affair, we should always adopt the means best adapted to answer the end in view; and as this system is not calculated to lead the nation to piety and goodness, and to check the sources of vice, it ought to be abandoned. Its forms are unsuitable for the pnrpose; it confines it operations to very narrow limits, to the places consecrated for worship; and few, officially engaged, feel desirous of changing or extending their operations. All reasoning apart, your Lordship knows well the vast expence attending the support of this church, the disunion of the nation which it creates, and the universal prevalency of vice, even in the midst of all this apparent religion. Efforts have been made to increase the number of churches, but if they were seriously intended to promote the religion of the country, it was a great mistake. When we think of the additional burdens imposed, of the exasperated feelings of the rate payers, of the conflicts which are now going on respecting the rates to maintain them, it is obvious they are doing much harm. To speak plainly, the enormities of the church have been such that the great body of the people now hate it.

Thus it is, my Lord, that while the internal changes of the country have been contributing to the increase of vice, the church, the national instructor of the people, instead of acting as a universal corrector, instead of meeting vice in its various forms and places, has remained a bloated, pompous establishment for the secular benefit of the clergy. I have watched its progress from a boy, I have marked the tendency and influence of the system, and I know well that it is not only uncongenial to the present unfettered intellect of the country, but absolutely productive of those evils which ought to be its object to destroy. It has long stood in the way of a better agency: being the darling of the state, and being constantly cried up as "excellent," "apostolical," and "venerable," many have not had courage to attempt, by other means, what at the same time they knew the church could never accomplish. It has both neglected to guide the people, and been an obstacle in the way of others who would have attempted the work. What real improvement has not the church opposed? and it has not given in its adhesion to any plan for the good of the mass of the people, till forced by the influence and menaces of the people. Thank heaven! a better seed has been scattered through the land; numerous parties have split from the church, and these, unfettered, have been incessantly labouring to stem the torrent of iniquity, and

to administer to the religious improvement of the people. And if there be any rational restraints, if vice has been checked by education, or by other means, the dissenters from the church have ever taken the lead. Weighing the matter candidly, my Lord, I give it as my decided opinion, that the *church has never answered the end of its appointment*, and that, of late, instead of correcting the evils which abound, its influence altogether has been the means of increasing them.

A great extent of church patronage is in your hands; but, notwithstanding this, I doubt not your unbiased wish is to serve your country; and I beg most respectfully to state, that while the church and state are connected, we shall never have the former sufficiently pure to operate as a corrective to the prevalency of vice. And if we are to depend upon other parties for the labour and success of this work, I submit, that it is exceedingly oppressive for them to be compelled to support this obnoxious church also. My earnest wish, therefore, would be, not for the parliament to reform the church, but for the state to give up the connection; and let the church folks and the bishops, who admire the system, take it into their own hands, and make such reforms as they think proper. The tithes and the other property, which hitherto have been lavished upon worthless hirelings, may be profitably applied to the liquidation of our debt. I am not aware that statesmen can do much, in a *direct* manner, towards promoting the cause of good morals; their province is rather to remove every obstacle; but I believe you could not do a greater service than to place *every religion upon a level*, and to declare your approbation of the efforts of all, so long as they are good citizens, and live peaceably together. I have dwelt longer than I intended upon this subject; but believing that *good morals* are the *only foundation of national happiness*, and that the church appointed, and supported at a vast expence, is not calculated to secure these, I felt wishful to speak to your Lordship in a manner not to be mistaken. The removal of the *nationality* of the church, a reform of the magistracy, and a change in some of the laws, combined with the sincere efforts of virtuous men, and the labours of good Christians, throughout the country, would be the likeliest means, under the blessing of God, to restore the lost character of our country.

Permit me just to say that the *poor laws*, the *insolvent debtors' act*, the laws respecting *public houses* and *beer shops*, the stamp duties, appropriately denominated *taxes upon knowledge*, the *corporation charters*, and the *criminal law*, as collateral subjects, have all some connection with the object I have in view; and I trust, when you have the honour of presiding in the new parliament, their importance will not be overlooked.

I am most anxious to see my country prosperous and happy; and being equally certain, that whatever political changes are effected, until we have a more virtuous population, this will not be the case, I have ventured to lay these sentiments before you. Rash and precipitate men are accusing you of inconsistency, and of deserting the people; but I confidently hope, by appearing as the consistent and fearless advocate of political, religious, and moral reform, you will endear yourself to the country, and obtain as your reward the affectionate esteem of all classes.

I am,

Your Lordship's obedient servant,

J. LIVESEY.

EXCLUSIVE DEALING.

The real friends of the country, already too much divided, are still likely to be more so by the adoption of the foolish, oppressive, and impracticable doctrine called "exclusive dealing." What consistent reformer, who has all along been advocating *liberty*, and denouncing an interference with the exercise of the elective right as *tyranny*, can stand up, and say to his neighbour, "If you don't see with my eyes, and surrender your conscience to my keeping;—if you hesitate to vote for the man whom I approve;—if you don't say "aye" and "no" at my bidding;—if you don't make *me* your *lord*, and consider *yourself* the *slave*;—if you don't make *profit* and *loss* the *rule* of your voting;—I shall treat you as an enemy, and, as far as I am able, I will deprive you of your last morsel?" Is this liberty? is this equal rights? is this toleration? is this freedom of election? is this the "consummation" so devoutly and anxiously wished for? Here, then, we have the revival of the "Inquisition;" nay, what is worse, for under this edict, any body, and every body, may judge, convict, and condemn! Intelligent reformers, who value consistency, must disclaim such a doctrine, and I am glad to notice that it has already been disowned by the radicals of Bolton in one of their addresses. But I find "The Poor Man's Guardian" labouring hard to defend this practice. "The tories have set the example," he says. More shame, then, to follow it. Have reformers no higher principles, no better conduct than what they can learn from the tories? "It is not the *act* but the *intention*" that we are to look at; "exclusive dealing is a *crime* in them and a *virtue* in you." Intentions, certainly, in the sight of God make a great difference, but *bad*

acts are not less defensible when they are *injurious* to others, because we plead our good *intentions*. The sacrificing of heretics was always done, it was said, with the good *intention* of serving the church, but that gave no ease to the martyr's pains. Again, the persons marked out as *victims* are represented as having "robbed" the others of their *rights*, though to talk of *robbery*, when the practice of robbing the shopkeepers is inculcated, is barefaced enough. But the allegation is *untrue*. If by the decision of parliament (and that generally at the request of the nation) the elective franchise is conferred upon a certain class, are these individuals to be charged with having *robbed* the others? Was the franchise taken from one party and given to the other? or did those who now possess the privilege of voting ever manifest any anxiety for an exclusive right? Such statements are merely put forth to inflame the unwary, and to sow the seeds of disunion wider and wider. The fact is, in Preston the *two* pounder has the same right as the *ten* pounder, and yet even here, a party is not content to exercise their own suffrages, but insolently DEMAND the votes of others, and threaten something as bad as the screw and the rack to every one who objects. Though all this is done with the solemnity of "an order in council," I will not implicate the working classes of my townsmen generally with any participation in such a course of monstrous oppression. They know better; they have felt the galling yoke of bondage; the despotism of their employers is not yet forgotten; and every thinking man would revolt at being a partizan to uphold a system which he had been fighting against all his life. It requires but a *single* pen to put all these "lists" and threats upon paper, and though I am sure every sensible reformer in Preston will abandon so tyrannical a project, yet there are some, no doubt, whose bad principles will approve of it, and who, mistaking *revenge* for *patriotism*, will go to the full length of the injunction. Bad advisers have been the ruin of every effort made by the working class, and if they look back, they will remember how often they have been misled, robbed of their pennies, and chagrined with disappointed hope. The "exclusive" doctrine is as impolitic as it is impracticable. They may set their agents, as at Manchester, at the doors of those who refuse to be slaves, and warn the passing customers *not to buy*, but will it advance their cause? No: it stamps infamy upon it; and INFAMOUS must be the MAN *whoever he be*, that suffers his election to be be promoted by such scandalous means. Pity the country that has to be ruled by men of this stamp. The attempt, however, will fail, and the result of the ensuing election will shew that the radical reformers have been most successful where they have

ad the least recourse to dishonourable means. For my own part, I ould sooner be sent an exile to a foreign shore than be a slave in my wn land.

Let me not be mistaken; while I write thus against the demon of lavery, shrouding itself in the garb of "exclusive dealing," I equally abhor ne oppression of aristocrats, whether proprietors of the land, the spinning nny, or the loom, and as they are not unlikely to fall into their old eeds, I beg to offer the following extracts from "An Address to the reston Tyrants," which I published in 1826, as an admonition to this ass also. To deprive a poor man of his employment for giving a conscitious vote, is just as wicked as to deprive the shopkeepers of their customers.

"And now, when his Majesty places the power in their hands, to noose men, who, they have reason to hope, will endeavour to lighten eir burdens, you take advantage of their misfortune, and wantonly wrest at power from their hands. Detestable conduct! Let the memory of ch execrable deeds be loaded with infamy!! Petition against Negro lavery! the slavery of the mind is the worst of slavery. A man's mind his own, he can make no engagements for its exercise, and so long as is a good subject, he is amenable to no tribunal, but that of heaven, r his conclusions; his sentiments on politics or religion, therefore, ught to be beyond *your* control, and in inflicting the *punishment* which u are now doing, (for *punishment* it certainly is, to compel a man to te both against his mind and his promise,) I hesitate not to say, that u are arrogating to yourselves the prerogative of God. If the man perrm his labour to your satisfaction, this is all you have a right to expect— is all you asked—it is all he agreed to give. They pay their own taxes, id you demand their vote! Their vote is their own, and the man is ilty of a foul deed that endeavours to rob them of it. You make them to mere tools—machines—through whose articulate organs (with heavy arts!) your voice of corruption sounds. You *disfranchise* every man on whom compulsion is used. Talk of representatives! of whom? not the people, but of yourselves: they have, on former occasions been rerned by *you*, and if justice might rule, the consequences of all their misds ought to fall upon your heads.

"Is there no bribery—is there no perjury in all this? Do the men not ear that 'they have had no promise of money, office, *place*, *employment*, reward, *directly* or *indirectly*, in order to give their vote at this elecon?' Is there any difference betwixt *withholding* employment for refus-

ing a vote, and *giving* employment upon the offer of one? Not a shadow It is the *consideration* of the *employment* in both cases that *influences* th vote. Though habitual corruption may blind the judgment and sear th conscience, so as to lead you to justify yourselves, the unprejudiced an impartial consider your conduct as *bribery*, and your men *perjured by you instructions*. What can you expect of men, familiarized to bribery, an taught to trifle with their oath, but imbecility of principle, and perfidy c conduct?

"*You* have also votes to give. If some merchant should have the audc city and insolence to say, 'Surrender your understanding to me; give u the invaluable right of choosing your own law makers, on whose decisio the destinies of your own family and the nation depend, or I will visit th refusal by a final close of business,' you would treat the demand with th contempt and indignity which it deserved, and the individual as a bigote tyrant. 'Do to others as you wish others to do to you.' This is th best of laws: but your conduct, in the fairest view, is utterly incapable c standing before so equitable an injunction. The men are made of th same blood as yourselves; the same hand made you both: and thoug you may tyrannize over them here, a time fast approaches *when the op pressor and the slave shall meet together, and when the hand of justice sha avenge the wrongs of every sufferer!*"

EASTER DUES.

It is due to the numerous individuals who are constantly enquiring what have become of the goods seized for Easter dues, to say, that the have been taken clandestinely to some other town (to Liverpool, it is sup posed) and, for any thing we know, sold; but as we have not yet re ceived any return of sales, I am unable to give any precise informatio The demonstration of feeling in opposition to all unjust demands, i this parish, is but a symptom of what is spreading on the right hand an on the left. Churchmen may well cry out for a *commutation of tithes*, fo it will be found much easier to collect defined sums in pounds, shilling and pence, than to depend upon the market for titheable produce.

THE MORALIST.

Whenever you buy or sell, let or hire, make a clear bargain, an never trust to—"We sha'nt disagree about trifles."—Many friends are lo by ill timed jests: rather lose your best jest than your worst friend.

Sir John Barleycorn is a stout knight, but a wicked and cunning knave, and does much mischief before men are aware of him.—Nothing is more odious than the face that smiles abroad, but flashes fury amidst the caresses of a tender wife and children.—Never defer that till to-morrow which you can do to day, nor do that by proxy which you can do yourself.—Poverty wants some things, luxury many things, but avarice all things.—Few die of hunger, fewer of thirst; but thousands by excess in eating, and tens of thousands by excess in drinking.—If custom is a second nature, how cautious ought we to be to avoid adopting bad ones!—Exercise authority with moderation, administer reproof with tenderness, confer favours with cheerfulness.—He who defers the amendment of his life till a *convenient opportunity*, is no wiser than he who deferred crossing the river till the water had passed by.—When scandal is busy destroying your neighbour's character, if charity and good nature open not your mouth in their defence, let silence close your lips.—Never let prosperity cut out the eyes of circumspection, nor abundance put off the hands of frugality.—Rather choose to punish your appetites, than be punished by them.—A good layer up makes a good layer out; and a good sparer a good spender.

THE INTERESTS OF SOCIETY.

"In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwart this one great end,
And all of God that bless mankind, or mend."

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—Man is strictly a social being; not an insulated individual, but a member of a great family. He has many wants to supply, and many evils to endure. He cannot suffer, but the great family of which he forms a part must suffer likewise, nor can any calamity befal the family at large but he must sustain a part of the affliction. No less true is it, that the public welfare is made up of individual prosperity, than that individual prosperity is dependant upon the public welfare. A nation, society, or family may prosper, though some individuals which belong to them are unhappy; and some individuals may prosper, though the community of which they form a part be unfortunate; but that community, however prosperous it may be, can never be estimable which does not sympathise with the misery of individuals, and, so far as the public welfare will permit, endeavour to relieve the distressed, nor can any individual, however successful he may be in his private affairs, be worthy of commendation who does not seek also the general interests of society.

It is undoubtedly the duty of the public first to consult for the general welfare, and then to attend to individual necessities; and it is also the paramount duty of individuals to provide for their own prosperity before they give their attention to the public good, but having supplied their own necessities, they are bound, by the social compact, to regard the general weal.

There have been many communities, and even still there are several, which seem to reverse this great principle, and to provide for individual advantage to the detriment of the public, who heap their honours and their wealth upon a few, while they suffer the nation, society, or family to languish in poverty or misrule. There must of necessity be a gradation of rank in every society. Not more natural is it that there should be the feeble and the strong, the wise and the simple, the righteous and the unjust, the prudent and the profligate, the industrious and the idle, than that there should be the governor and the governed, the poor and rich, the unhappy and the happy. The virtuous and wise ought to be appointed to legislate, and the just and impartial ought to be chosen to put the laws in force; and when such is the case, the general welfare is consulted, and it becomes not only the duty, but the interest, of the community to acquiesce in the laws which are instituted for the *commonwealth*, and to support the magistrates in the execution of those laws against all who may offend, and to reward them according to the importance of the office they are called upon to fill, and to the responsibility and labour that are imposed upon them; but no community ought to submit to laws that are opposed to the natural rights of man, nor should ever permit the chief magistrates to pervert the laws, or the power committed to them, to their own aggrandizement or the furtherance of private and personal ambition, much less should they ever suffer the subtle and designing to gain the ascendancy, or heap their favours upon the ambitious and audacious.

There are but few who can rule in any community, and, what is more, there are but few who possess the rare qualifications of a good ruler, and hence comes the necessity of purchasing the services of competent persons at a considerable price. A man of superior mental attainment, of strict integrity, and of great activity is sure to secure a high station in society by his inherent virtues, and must almost necessarily obtain a large income, if he devote his powers to his private interest; and if he is called upon to employ his energies for the public governance, it would be in the highest degree unjust to expect his services for the same sum as would be paid for the labour of an ordinary man. Moreover, the value of his talents must be rated by the general condition of the society in which he lives. In a country in which the highest rate of intellect could not produce £1000 a year, it would be contrary to every standard of value to give a public servant as much as in a country where the same talents would yield £5000 a year: and the converse of this is equally true. If any eminent lawyer could, by his forensic practice, acquire £5000 a year, the public have no right to demand his services for a less sum; or if a skilful financier could have gained £2000 a year by his talents, surely no just person would raise an outcry against allowing the same sum for public services. On the contrary, when the responsibility of the service is considered, the opposition to be encountered, the anxiety to be endured, the mental exertion required, and the danger of losing his employment, no reasonable man would object to the salary being increased above the ordinary standard of value.

But though in remunerating adequately the services of public servants a community

be consulting the public welfare, yet the same statement will not hold true with respect to the elevation of the worthless and ambitious to public stations, and rewarding them for talents they do not possess, and for services they do not perform. The public good is then made to give way to private interest, and while such is the case the community must suffer.

But it would be taking a very limited view of society indeed, if we were to confine our attention to the remuneration of public officers. Unfortunately, in almost every community there is an attempt to provide for individual interest to the injury of the public, by partial legislation. Such are monopolies of all kinds, when they are granted through personal influence or obtained by treachery. Much might have been said for many of the monopolies which exist in this country, as peculiar or even exclusive privileges might at their institution be dictated by the soundest policy or urgent necessity; but when these monopolies become a public evil, it is in the highest degree partial and injurious to continue them, and is a decided breach of the great principle which I have laid down, that a community must always consult for the public welfare before they consider private interest. Again, all laws that have a tendency to promote the success of any particular branch of industry at the expence of another is a breach of the same great principle, such as restrictions upon trade, all political taxation, and bounties upon certain kinds of labour. Commerce never prospers so much as when it is entirely unshackled, and left at liberty to adjust itself by its own natural laws. Taxation must be equally and proportionately distributed, or some part of the community will have to sustain an unjust burden; or, if any exception be made, it should be in favour of the instruments employed in the increase of capital, and of the indigent, who are rather objects of bounty than exaction. If any part of the body be left free, it should be the sinews, the motive powers of the constitution, and the disabled members which can scarcely sustain their own weight. And every man should be burdened according to his sustaining power, and according to the benefit he receives from the social union. The expence incurred by a community is less, I conceive, needed to preserve personal liberty than to protect property and a fearless investment of capital; and if so, it is only consonant with right reason and common justice that the produce of property and of monied capital should bear its legitimate proportion of taxation. This rule would apply with considerable force to *funded* property, which is peculiarly interested in the sustenance of order and good government, and which ought to pay for its protection a proportion equal to its risk from any breach of the social compact. I hasten to make a few observations upon the necessity of a community, after having provided for the general weal, having respect to individual interest. Such is the constitution of all human affairs, that no general principles can be devised, that, while they respect the general good, will not be oppressive to individuals; and what is politic and humane as it respects the public may become impolitic and cruel in its operation upon individuals; and hence it becomes necessary to exercise a discretion in exacting the penalties of disobediance, lest the unintentional offender suffer with the designing culprit. Besides, in every community there are individuals who have a natural claim upon the public bounty: such are all who are incapacitated by age, or mental or bodily infirmities, from subsisting by their own exertions, and who cannot be supported by their immediate connections. With these exceptions, I conceive, no subject of individual interest ought to claim the interference of legislation, and even the first of these may generally be trusted to the executive power to point out the exceptions to the general principle, and to protect him from any unjust infliction.

Having already extended my observations beyond the usual limits of a letter, I must defer my consideration of the second light in which we ought to view the duty of man as a social being, until a future occasion.

PHILANTHROPOS.

PREACHING REFORM.

TO THE EDITOR OF THE MORAL REFORMER.

Dear Sir—I am so delighted with your essay upon the prevalency of vice, and its real cause, that I hardly know how to express myself aright in its praise. I have been aware for a many years that something was radically wrong, that the ministerial office was not fully maintained by just preaching two or three sermons on a Sabbath day, taking dinner or tea with some of the wealthiest of their hearers, and visiting the sick and dying when called for; and yet I hardly knew what it was, and how it could be mended, till I read your number for August.

About twelve years since, I left the Dissenters, because the minister would raise the pew rents, at a time when they made him about £150 a year (and he had just married a wife with £500 a year) and I went to the church, Mr. —— being, as I thought, the best preacher in the town: and though, with the exception of sickness, six of us have attended twice every Sabbath, without fail, Mr. —— has never entered our door in all that time but once, and that once was to beg. These statements cannot concern you, but they are two instances of the wrong feeling and conduct which seems to pervade the whole.

I feel confident, from Mr. —— abilities, he can put together and digest two such sermons as he preaches in one day, if not in half a day: then the question is, what does he do with himself the other five days? And most, if not all in our town, are in the same way. They are not in the highways and hedges persuading or compelling (as the case may be) poor wandering sinners to come and fill God's house; nay, in general, they act as if it were a matter of no moment whether those who are in stay or not, if there be nothing to fear in money matters: I believe, with a many of the Dissenters there is a foolish, false delicacy, as if because they invite people to the gospel feast, it should seem like fishing for customers to their chapel.

But to come to the real intent of this letter, I ask you, what can be done to remedy this great evil? Is there not a man to be found who would undertake to be a real labourer in Christ's vineyard, turning out daily, or twice a day, to his work, amongst the poor and needy, (the same as a labourer would and must turn out to his work,) attended, as the case might be, by one or two of his hearers, to help him to stem the torrent of iniquity? Without arrogating to myself anything more than proper Christian feelings, I will say with the prophet, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sins of my townsmen!" for living near the top of ——, and near the end of three or four streets, we are surrounded with drunkenness and blasphemy, so much so, that if I happen to awake in the night, nineteen times out of twenty, I shall hear one or the other before I can sleep again. With your apt comparisons before my eyes, about

"the doctors," "the lights," &c. I must say, that *the clergy have done this.* Somebody must begin to support and sanction the right mode of ministration, and I have no objection to be first and foremost, especially so, as I feel so impressed with its present wrong adaptation to obtain the end for which it was originally intended. I know scores of poor people who never go to any place of worship, and who never were asked to go, and who never will go, but who I believe would if called upon in a proper manner. If we solicit orders for goods with earnestness, and repeatedly, why not solicit and intreat poor wandering people to that which would be for their good here, and eternal good hereafter? Tell them that godliness hath the promise of *this* life, and will tend to make them comfortable now, more respectable in future, and give a blessed certainty of being happy in the world to come.

These things I could not do of myself however zealously inclined, but I could go with a person deputed and paid for such an apostolic employment. I have no doubt of being able to fill a room, and very soon a chapel, by such exertions as described in your "John Fearless." If the occurrences of a week's labour, however void of incident, were narrated and interspersed with pious remarks, on a Sabbath forenoon, instead of so much sermonizing, I think it would tend to do more good than we generally now experience; and if in the evening we had a lecture or sermon, and in the afternoon both minister and people stay at home, not to digest a good dinner exactly, but to rest their weary limbs after a week's toil, to teach their children, to read, write, and think on the morning's statements, and a many other things which I have not talents to state, as they might occur.

I am yours, respectfully,

Bolton. J. R.

I have seldom read a letter with more pleasure than I have the above. It develops, by reference to facts, the importance of those principles which I have been constantly endeavouring to diffuse. And it exhibits the influence of those principles in the determination of the writer to do all that he can to carry them into effect. In answer to the question, "What can be done to remedy this great evil?" I feel some difficulty; for an efficient, and, I may add, a *Scriptural* plan would involve in it the abandonment of so much of the present systems, that few, I fear, are prepared for the change. Religion must be severed from the *love of money* and *worldly honours*, and be made incapable of ministering to either. It must be taken out of the hands of the rich and the powerful, and placed in the keeping and under the direction of the plain, sincere, disinterested followers of Christ: instead of exhibiting itself so much and so ostentatiously in mere forms of worship and placards on the wall, it must be diffused into the bosoms of families, be made to pervade the life and conversation of its friends, and to carry its consolations and its blessings into every poor man's cottage. Instead of exhausting the liberality of its adherents by fine chapels, splendid rituals, and large salaries, it should seek out and minister to the wants of the poor and the needy, for "with such sacrifices God is well pleased." When we consider the immense sums expended on religion, when we view the number of churches and chapels on every hand, when we hear so much said of its operations, and see so many large flaming bills announcing "sermons" and meetings every week; and yet, when, in the face of all this, we find that the great mass of the people are neither religious nor moral, that vice and crime stalk through every street with a daring front, and that open infidelity is every

where on the increase, we cannot but conclude that something is radically wrong. A cursory glance over the New Testament will discover the error, and point out in the example of Jesus and his apostles the only rational mode of instructing the people. Academicians may be useful in some departments, but they will never do the work here required. Their education, habits, address, and, above all, their ideas of salaries, render them unfit for a work so unpopular and self-denying; and, indeed, if they were to attempt it, they would displease many of their rich supporters. Modern ideas of the *respectability* of the Christian ministry are incompatible with primitive labour. How absurd to think that a man, educated at college, sequestered from every scene of wretchedness, dazzled with the honours of an ecclesiastical order, flattered with the caresses and adulation of the rich; taught to view the ministry as an avenue of wealth, to make the display of learning and oratory one of its principal duties, and to regard a personal exhibition, sacerdotal garments, perhaps a gold ring, and heaps of superstitious finery, as the proper appendages of office—how absurd to think of such a man visiting the alleys and lanes of the poor, descending the cellars and ascending the garrets of our miserable inhabitants, and bringing himself into contact daily with every species of vice and iniquity. But I don't blame the men so much as the systems to which unfortunately they happen to be tied. Many of them are worthy men, but they are tied down, and from them we cannot expect that change which my correspondent is so wishful to see adopted. To carry his wishes into effect, plain, hearty, self-denying Christians must come forward, and, abandoning every other view of religious prosperity but that of *doing good in the world*, must devote their time and means to this important work. A number joined together, with such a determination, would do incalculable good. However painful the step of separation, I fear many will not find it practicable, or at least comfortable, to do this and remain in their present connections. But nothing should deter them; and my advice to my correspondent is, to associate himself with as many others in his own town as he can meet with of the same disposition and of similar religious views, and to commence the important (and to me pleasing) work of going about teaching and admonishing the multitudes who are erring and straying from the ways of God. And besides their evening and casual labours, if there be one or two who can, like "John Fearless," devote seven days in the week to this labour of love, the money they have been accustomed to give to the never-ceasing collections and begging cases will provide any necessary support, though in my opinion, if the men do their duty, the receivers of spiritual things will be ready to minister to them sufficiently of their carnal things; and, perhaps, the only danger is of these labourers getting too much. Would to God every sect in every town in England would send out a band like this! Let "J. R." go on, and God speed his labours!

AN ADDRESS TO THE LABOURING CLASSES OF GREAT BRITAIN, ON THEIR MORAL, DOMESTIC, AND POLITICAL IMPORTANCE.

My Friends and Brethren!

Amidst all the complaints which the friends of their kind have to make of the present age, they must admit, and they ought to make the admission, not grudgingly, but liberally, that it is preeminently distinguished for the virtue of benefi-

cence. Many, during the last fifty years, have been the improvements in the arts and sciences; but a fairer and a nobler sight is presented in the merciful attention to the wants of the bulk of the people, which, during that period, individuals and societies have emulously manifested. What an array of beneficent agents might one easily enumerate! So much, indeed, has been done for the people, that the people have, in some instances, I fear, unlearned the way to aid themselves, and been led to rely on the charity of others, rather than their own resources. If, however, this influence has injured some, evils of a worse kind, and with a wider diffusion, have injured others—injured, I fear, and that materially, the bulk of the labouring classes. Excessive taxation has abridged your comforts, in some cases, your means of subsistence—has too often driven those who were poor to beggary, and those who had a sufficiency to poverty—lengthened unreasonably the time of your toil, and thereby shortened the time for the improvement of your minds. Nor can I but deeply regret the many hard and opprobrious names that have been cast upon you, and the unkind and unchristian manner in which, in many instances, you have been cut off from the sympathies of the richer and more educated of your fellow citizens. But while I blame others, I cannot acquit you yourselves. Many of you have done much to realize the accusations of your worst enemies, and to make your friends fear that efforts for your regeneration are hopeless. The bulk of the people never could have been in the painful state they are but by their own act. The influence of others would have been nugatory, had not its invitation been welcomed when it should have been withstood. Many of them are in want, because they have been shiftless and without forethought; and many vicious and wretched, because too idle to labour, and too thoughtless to seek knowledge. Yet, happy am I to know, and gladly do I bear the testimony, that there is a large, I hope increasing, portion of the labouring classes who are an honour at once to themselves, their country, and their kind—who are among the best and most useful members of the Christian community, and of the social commonwealth—and who afford in themselves ample illustrations of the blessedness of a virtuous and holy life. Such persons are the salt of the land, and they serve to point out to all how much goodness may exist in the labourer's bosom, how much happiness in his home, how useful he may be in this world, and how steadfast and bright his hope of a blissful eternity! In these excellent people I see the surest indications of your ability. What they are, all of you may become. Their conduct and their homes are specimens of what yours may be. Why not? Have you not the same organs, the same faculties, the same aids as they? My friends, one and a great cause of the corruption of the many is the low opinion that has been given out of their character. Unfortunately they have, in too many cases, taken up that false estimate, and having so done, proceeded by a natural consequence to act up to its representations. Men have been low because they were thought, and because they thought themselves low. Now, what I mainly wish is to free you from this pestilent error. Renounce it as your worst foe. Can you expect to rise above your own estimate of your own ability? A mean opinion of one's self will, of necessity, form a mean character. It is an effectual bar to the first steps towards mental or moral excellence. The consciousness of power it is that gives strength. The courageous conquer because they feel their spirit swelling in their breast, while the cowardly perish in their sense of littleness. Many become good, who feel they have the ability to be so. Drive from you, then, the baneful falsehood, whether it come to you from the pul-

pit, the press, or your own minds, that you must be low, that your nature is such that you are fittest to lead a life of degradation. On the contrary, whatever your character may actually be, feel assured that God has given you the power to improve it—greatly—almost without limits. In order to acquire this assurance of your own dignity, follow me in some considerations which are fitted to encourage it.

In lineage you are a man—one of that privileged race of beings whom God has permitted to bear his own image—to whom he gives a portion of his own understanding, and invites to share in his own immortality,—one of that race who alone, of all earthly creatures, have by searching found out God, seen the Creator through his works, discovered his attributes and his intentions from his acts and dealings, learnt in part their duty and their destiny from the silent page of nature, and been thought by the great Spirit of the universe worthy of his special and ceaseless care, and of supernatural disclosures of his will—worthy, that is, of the blessedness of immortality. You are one of that noble race of beings who have disclosed the courses of the stars, subdued the elements into their service, triumphed over the perils of the ocean, united the most distant parts of a disjointed world by an interchange of visits, thoughts, and advantages—wrought out from a state of barbarism, when no safety was found on earth, and no city rose proudly on its bosom—when individuals had to dispute with the beasts of the forest the plot of ground on which they passed the night, and the scanty food with which they hoped to appease their hunger—wrought out their own greatness in the improvement of their minds—in the discovery of the arts, comforts, and ornaments of life—in the acquirement of all the splendid trophies to their skill, their forethought, their industry, which may be seen profusely scattered over the face of the earth—and in the formation of that busy and full world of thought and feeling which presides over, impregnates, and adorns the intercourses of civilized life. You are of that noble race of beings who have furnished instances of every virtue—the patriot, prodigal of his noble blood for his country's good—the lover of his kind, travelling up and down the world to search out and put an end to wretchedness, and stopping only when the springs of life, destroyed and worn out in the labour of love, could play no longer—the good wife, abridging her own comforts to increase her husband's, and saving his life at the peril, perhaps with the loss, of her own—the good mother, whose first, chief, and last care was the welfare of her children, in seeking which she shortened her days, and, gaining the reward, was happy in the sacrifice. These worthies are your kindred. What they have been you may be. At least, a portion of their excellence is within your reach. They exhibit virtues which depend not on rank, but on humanity—not on the distinctions of society, but on the essential features of your kind: they are the virtues of men, not nobles—of mothers, and fathers, and citizens. Yes, it is a higher honour to have the blood of a man than of a king in your veins. Be proud that you are of the race of man: your rank is a small matter compared with your race. Does the thought cross your mind, that, being in humble life, you have not the power to be greatly good? You err. Goodness is peculiar to no class of society. A common and an equal Father has distributed with an equal hand the seeds of goodness, and therein of happiness, over the whole surface of the habitable globe. Which of the more important virtues is there you have not the means of cultivating? Justice, sobriety, truth, kindness, the love of God and man, the improvement of time, and the preparation for eternity: tell me why

you have not an interest in these virtues—what bar there is in the way of your acquiring them. To none are they more needful than to the labourer. And though the effort may be great to make them your own, great will be the reward. No outlay repays so well, and with so much certainty, as the outlay of effort for the acquirement of virtue. It never returns void, but always with an increase proportionate to the labour bestowed. Now, these virtues contain in them the elements of true greatness. To be good is to be great. Whatever the fashion of the world may say, true greatness depends not on rank but character. And so it often happens that in the humblest walks of life the truest greatness is to be found. No; you are under no disqualification for moral excellence. Cannot the labourer gain the mastery of his passions, of his temper?—cannot he refine his affections?—cannot he be diligent and scrupulous in the discharge of his duties—maintain an elevated tone and delicate sensibility of moral feeling? O yes; these rare virtues are limited to no rank. They are offered as the common heritage and the common blessing of humanity. Yes, I repeat, true greatness is within the reach of the labourer as much as that of the prince. Cannot the labourer maintain a mind as free from prejudice, cultivate a breast as rich in benevolence, love his God with a spirit as grateful and devout, embrace his child with a thrill as exquisite, order his house in obedience and affection as entire and deep, as can the proudest noble of the land? To whom are we to ascribe the wonderful creations of modern science, the adaptation of the discoveries in science to the arts of life, the multiplication of the productive power of these kingdoms? To whom are we to ascribe the education of the youthful poor—the benign machinery of the Sunday school—the powerful check that vice has, in consequence, received—the increase of goodness which has ensued—the increase in order, cleanliness, sobriety, of domestic peace and comfort, of national prosperity, of those holy and sublime affections that ally the creature with the Creator,—to whom, but mainly to the people?—to those, at whose birth no fortune but what seemed adverse assisted, whose career no applause encouraged, whose reward was not the smile of kings, not patents of nobility, but only the silent approbation of their own minds, and the consciousness of growing excellence and increasing happiness! From your own ranks those have sprung who have most effectually used the power of the press, most urgently pleaded the cause of the outcast and the destitute, and asserted the claims of sufferers under the diminution or the loss of their civil rights. In a word, there is no walk in life in which those are not found who, but half a century since, were in and of the mass. The people have adorned the pulpit, the bar, the senate, and, by the native form of their character, made for themselves or their immediate descendants a way into the rank and halls of peers. Working men have raised themselves and their families not only ample but princely fortunes, and, what is more, have earned a name which the legislature has been proud to honour—which distant nations have united to extol, and which a late posterity will celebrate with constantly increasing praise. Working men, by their skill, their industry and enterprise, have contrived labour, and by labour food, education, comforts for untold thousands of their own class, and given a new vigour to the political constitution of which they formed a part, augmenting the happiness and the strength of all the portions and the whole of the social frame. But how? How have these wonders of modern times been wrought? How have the people indicated to themselves, by some rare but noble illustrations of what they are capable, the rank and the importance which they ought to possess? Not by low ideas of their capabilities; not by indulging in sloth and intempe-

rance; not by reliance on the charity of others: but by their own act, by a consciousness of ability, by the employment of their own resources. They gained their power and worked their miracles, not in the tavern, but in the retirement of their own minds, and the pursuit of ceaseless industry. They felt their ability in their bosoms, and they gave their ability effect by frugality, sobriety, forethought, and labour.

To contemplate your character in another point of view—You are a father, the master of a family, who are dependent on you, and without you perhaps utterly destitute. A female, in those days when hope and imagination drew out a prospect in bright and enchanting colours, intrusted her happiness in your hands, relying on your assurances and fidelity. Her little ones and yours are around her, and from her and you are to receive every influence that will affect their character and their happiness. Their young hearts are yet unsullied by vice, and the tear that has dimmed their eye a quick coming smile has driven away. How happy and joyful do they live, how fondly do they crowd around you when you return from your labour, and with what gay and innocent prattle do they tell you all their little news! Whether or not their bright morning shall be followed by a day of darkness, who but you will determine? Oh! can you think without pain of their becoming wretched in becoming vicious? How much more acceptable the thought, that they will grow up to be a comfort to yourself and her that fed them at her breast, and when your day of labour is past, and the darkness of age comes upon you, to pay the debt they owe you in aiding you to procure a subsistence, and smoothing, by kind attentions, the rough road you will have to tread. Look at your family, and learn the importance of the station you hold. Their happiness — your own happiness — both depend on yourself. And of what consists the bulk of society but of families like yours? On parents, therefore, depends the happiness of the commnnity. You have to answer the question—Shall this land be a land of peace or wretchedness? Shall its people have or not bread to eat, and comfortable abodes and clothing? Shall they be instructed or ignorant, virtuous or vicious, an honour or a disgrace to themselves and their country? And that not in one, but through many generations. Vice and virtue pass alike from age to age as from man to man. The father beqeaths—if he leaves nothing else—his character to his offspring: he bequeaths them more—the consequences of his own evil courses, in weak and puny frames, disordered and depraved minds, in the wretchedness of poverty, perhaps of crime. And so from father to son does the poisoned current flow through many generations, bearing in its ever swelling and widening waters moral ruin through many a breast and many a home. It is in the power of no mortal to tell the amount of misery thus occasioned. What strife and broils, what want and dispair in the family, and in each individual what trouble, sorrow, fear, grief, rage! And then in eternity—But the scene is too horrible to contemplate: I pass it by in awe. But what an amount of happiness is thus thrown away, as well as misery created! The natural workings of the human frame the Deity has filled with gratification. Not a motive, not a feeling but gives pleasure. Happiness is wrought into the very texture of our bodies; and to be, to live, to see, to hear, to feel is to be happy. There is a happiness pervading all the frame in the mere feeling of existence, in the generous and full flow of life which health and exercise produce; there is a happiness in looking on the earth, and traversing its surface, and watching the play of its peaceful though irrational inhabitants; there is a happiness that cometh down from heaven to the mind that dwells on its gorgeous pageantry; there is a happiness, a full, rich, ceaseless happiness, in the in-

tercourses of a virtuous home, in the comfort of one's partner, and the joy of one's children, and the prospects and hopes they afford: and all this is thrown away by the vicious. Look, then, my friends and brethren, look on this picture and on that—on one side is blessing, on the other cursing—in your own bosoms, your own homes, the homes of your children and their children, in your neighbourhood and your country. They both—blessing and cursing—with all their endless and mighty consequences, depend, parents, on you. This is a measure—this blessing or cursing—of the importance of your character, your station, your conduct. Oh! rise to a proper conception of the consequences of your actions, of your dignity if virtuous, of your degradation if vicious.

Finally. You are a *citizen*, and you claim to exercise all the rights of a citizen. Let your claim be granted, and let vice degrade your character, and you will be a curse to your country. Important as are the acts of the legislature, your own character, in a national point of view, is more important still. A virtuous people will not long have a vicious government, and a vicious people will speedily vitiate the best government, and render the best laws and institutions not only useless but baneful. You are, I fear, too much given to look to your governors—not to yourselves—for political reforms. I do not deny that the government may and ought to do much; but I assert, that if they are to do good permanently, the bulk of the people must be good. Reform yourselves, and eventually you will reform the body politic. A corrupt government could not subsist among a virtuous people. A regeneration would be forced on them by the swelling and ascending waves of popular virtue.

The vicious citizen is, by his immorality, prepared to be the tool of the demagogue or the tyrant. He is ready to serve the master that will pay his services best, and, provided his selfish and foul passions can be gratified, he cares not whether he is made to contribute to the injury or the improvement of his country. Nay, as there is in men a love to sin, if it secure popular applause, he would rather, perhaps, be an instrument of evil than of good. Virtue is the only sure guarantee for the beneficial exercise of any political right. Rank, riches, and education, have each been deemed (and especially the first two) qualifications for the possession of power in the commonwealth, but, in reality, they are good, mainly, not to say exclusively, so far as they are *tokens and pledges of a virtuous character*. Be virtuous, and you are fit, however poor and humble, for the exercise of political power. This virtue will give you an interest in what is good—good government—good laws—good governors. You will have a sympathy with, and an attachment to what is good; and from what is bad, that is, from what is corrupt, injurious to your fellow men, you will turn away in the alienation of your heart, or oppose, with the energy and indignation which virtue inspires, and can so well support. I do not deny that knowledge and mental cultivation are valuable aids; but I know that they have been made the instruments of the designing—the levers by which political adventurers have raised themselves to eminence, by deluding the many, and pandering to the few. But virtue can, designedly, do no act injurious to the state, and will spurn no efforts to learn, as well as to do, what is right. Virtue guarantees industry to acquire, as well as integrity to use knowledge, and, in respect to the great interests of society, will not fail to acquire information sufficient to come to a conclusion not essentially wrong. No, my friends, those who have presided over the destinies of these kingdoms did not want knowledge and mental cultivation: they wanted political honesty. Their power of mind made their dishonesty our bane—without it, they might have desired, but could not, to any thing like the extent they did, have spread and battened

in corruption. And, now, what can restore the strength and soundness of the frame of society? I answer, a moral regeneration. Honesty—virtue—must begin, and hold its way from the highest to the lowest, and from the lowest to the highest. Let the character of the nation be reformed, and its institutions will not be long corrupt. Happy the class who begin this desirable change, who carry it forward to completion. A high reward awaits them in the increase of their own happiness—in the multiplied comforts of a nation—in the salvation of a people from moral degradation and political misrule. Let the people be the first to move. The whole mass of society, forced up by the elevation of its base, will soon share in the moral elevation, and you, my friends, humble as you may be thought, will be the saviours of the nation.

The time has come when you begin to have some notion of your weight in the social scale. The events of the last fifty years have taught you, that power resides mainly with the people. You have seen them become the arbiters of the destinies of nations—cast down thrones which ages had settled and consecrated—change the whole surface and substance of societies—create new forms of government and modes of life as quickly as the passage of successive years. In your own land your voice has made itself to be heard in halls, which a century since were closed and sealed against the popular will—has stayed the hand of tyranny and the torrent of corruption—has made the hearts of the great misgive them, and given to the political machine a bias, by which it is beginning to favour the interest, not as heretofore, of the privileged few, but of the despised many. You have made your claims known, and rights are granted which will double your power. The position of the people, at the present moment, is in itself, and in the prospects it holds out, full of interest and hope. It promises, not merely a political regeneration, but, in the gain and the exercise of long withheld rights, a moral regeneration also. Men will learn to feel their dignity in feeling their power, and, conscious of their social importance, will be careful of their characters. The possession of unrestrained power is a curse: equally so the loss of all social consequence. The one makes a tyrant, the other a slave. But the exercise of power, in which many concur, in which excess is prevented by competition, and ambition fostered by the hope and the ability of rising in the social scale, encourages the action of the mind, and brings forth the fruits of moral excellence. But this is true only where there is a basis of virtue in the character, on which to erect the edifice of political and moral worth. The soil must be good, or the best seed will perish. Every thing depends on the state of his mind and heart, to whom power is entrusted. Is it good—it will speedily become better by the very trust committed to him. Is it bad—what might have been a blessing to the individual and many of his fellow citizens, will be converted into an instrument of evil to himself and all over whom he has an influence. The possession of political influence, then, is really desirable, only to those who are of good character. To none but these can it prove beneficial, and none but these can use it to a beneficial end. But, with the influence which they now have, and which they are daily augmenting, the people of this land may, provided they love and pursue virtue, work out a good, to be measured only by the happiness of myriads in the present and successive generations. What a weight of importance depends in the use you make of your power. You have in your hands the destiny of millions. Your conduct will determine the question—Shall the hopes which the benevolent and patriotic are now forming perish, or be realized?—shall the bright prospects that appear in

the distance before us, vanish as an unsubstantial vision?—shall misery, perhaps anarchy and slaughter, stalk through the land, or righteousness and peace run down in streams?—shall every succeeding generation, the child and the sire unborn, rise up and call you—my friends and brethren of the people—call you blessed? Never, perhaps, was a more awfully important question proposed to an artizan to answer—never interests of greater consequence at issue—never a crisis involving more calamity or blessedness than the present. In the fate of the present extension of civil power, and the conduct of the people of this kingdom, is bound up the fate of liberty and good government all over the world, and pre-eminently throughout Europe. Use your influence for good, and the cause of liberty will be as triumphant as it it is righteous—for evil, and you will bring plagues worse than those of Egypt on yourselves, your children, your posterity, and blight the prospects, and paralyze the arm of many a patriot in foreign lands.

Well, then, may you feel the dignity of the mission you have to fulfil. As men, as parents, as citizens, you have in your hands more influence than would possess the kings of the earth banded together in holiest alliance. For them, they could do little more than register the will and follow the leading of virtuous myriads; whereas, be what your weight in the social scale requires, be diligent to do your duty as men, as parents, as citizens, and, instead of becoming, as must the vicious, the slaves and tools of the few, you will shape their course, impel them to good though they mean evil, give effect to the good they intend, and work out a good of your own, of more worth because your own act, and more extensive, because, with yourselves, pervading the mass of society, and going into the majority of families throughout the land.

J. R. B.

AN ADDRESS TO THE DEITY.

Oh! thou invisible, omnicient One,
Whose habitation is eternity,
Incline thine ear, Jehovah, from thy throne,
Aid my adoring soul to sing of Thee;
And let my orison accepted be,
An offering worthy of thy holy shrine;
Impart thy dove-like Spirit pure and free:
The grateful joy of worshipping be mine,
The glory and the praise—the tribute due—be thine!

Thou! who dost make the heart thy temple, Thou
Who dwell'st between the cherubim in heaven,
Before whose face the veiled archangels bow,
At whose dread voice th' eternal rocks are riven,
Whose name is Holy—to the nations given,
Since first thou framed'st foundations for the earth,—
Thou! at whose wrath the thunderbolts are driven,
To whom the morning stars sang in their mirth,
When God's angelic sons hailed the creation's birth;—

Thou! whose chief altar is a contrite heart,
Whose incense, tears that most in secret flow,
Whose sweetest sacrifice is to depart
From sin, that leads to death and lasting woe!
Thou! who didst purchase for frail man below
A life of endless bliss beyond the tomb,
Breathe on my heart an animating glow,
The darkness of my clouded mind illume,
And give with brighter hue my spirit's flower to bloom!

Thou hast been with me in unchanging truth,
From childhood's dawn to manhood's perfect day;
Thy brooding Spirit hovered o'er my youth.
Ah! happy had I never gone astray!—
Now, looking back, I find me far away,
A devious wanderer from the path of bliss,
And sigh, when none is near, for virtue's ray,
Again to lead my willing steps to peace,
And give to my tired heart the rest where sorrows cease.

Thou still shalt be, as Thou before hast been,
A present help in deep affliction's hour;
Thine arm shall still support me, though unseen,
And crush the bruiser in his pride of power:
Thy fostering dews th' amaranthine flower
Of virtue cherish, to unfold again;
And though awhile the storms of vice may lower,
And threat to blight the bud of life within,
Yet Thou at length shalt rise and all triumphant reign.

My mind can trace Thee in its daily walk,
Guiding with powerful sway my secret soul;
And, as the sap recruits the thirsty stalk,
So thy sweet streams of consolation roll:
As turns the needle to its native pole,
So turns my heart, too long estranged, to Thee;
And as the wave obeys the wind's control,
Unquestioned be thy sacred law by me,
Where love can feel no fear—obedience make me free.

God of my sire! around my vocal shell
Let the sweet breath of grateful incense creep,
As o'er my soul the recollections swell
Of him long buried in eternal sleep!
As now the dews of pious sorrow steep
My lonely breast, and prompt the pensive sigh,
My tears are not unwelcome—though I weep—
Virtue permits to mourn o'er those who die,
Who, righteous while on earth, have gained their native sky.

I would, too, thank Thee for that gentler form,
Now sweetly slumbering in her place of rest,
Whose love, through life, as seraph's pure and warm,
Glowed, without change, in her maternal breast.
Ah! she is happy, mingling with the blest,
Escaped through many sorrows to that shore
Where Wisdom's children, now no more distressed,
Rejoice to find their keen assailments o'er,
And join the angelic throng to suffer pain no more.

Oh! for the blessed hope of Israel's seer,
Who, when Elijah pierced the ethereal blue,
Stood with expectant fervour gazing near,
And caught the prophet's mantle as he flew!
So give their bloom of beauty to imbue
My spirit's depth, and sanctify the shrine
Round which, in years of youth, they fondly drew
The sheltering wing of guardianship divine,
And hoped in time to come to see me only Thine.

And as in pensive mood I view the grave,
Which holds a once loved infant's mouldering clay,
My heart is turned to God who kindly gave,
And who, in equal kindness, took away;—
Bright are the beams of hope that round me play:—
"I go to him, he cannot come to me;"—
I trust to meet, in realms of purer day,
This flower which now expands in bliss with thee,
A beacon to my soul, through varying time to be.

And shall I thank thee less for those that now
Remain as islets 'midst the sea of life?
For her whose placid beauty soothes my brow,
My sweet companion, and endearing wife?
For each fair prattling pledge, with promise rife
Of future plenty and enduring fruit?
Oh! that thine outstretched arm may shield from strife
These guileless babes, whose gaieties recruit
My spirits' wearied flow, and fill with rapture mute!

Oh Thou! adored and adorable,
Eternal God! man's life—thy gift—is thine;—
Hear, I beseech thee, as my feelings swell,
And breathe their vocal utt'rance at thy shrine!—
Oh! grant that preservation may be mine,
And theirs whom thou hast given me;—from thy throne,
Vouchsafe, I pray thee, thy regard benign,
And keep us or united or alone,
Till thou shalt call us hence and make thy Heav'n our own!

Preston, 10th Month, 7th, 1832.

LINES,

ADDRESSED TO THE MEMBERS OF THE PRESTON TEMPERANCE SOCIETY,

By E. Morris, of Glasgow.

What evils, Intemp'rance! with thine can compare!
What weeping, and wailing, and wide-spread despair
Is heard in thy dwelling! thy region is death,
And poison comes forth from thy terrible breath.

Ah! cruel deceiver! thou'st smitten our isle!
The red rose of England refuses to smile,
And Scotia's proud thistle bows low in the gale,
And Erin's loved shamrock droops sad in the vale.

But see! a new banner is lifted on high,
Whose beauty and glory gild Britain's fair sky:
And, Preston! this banner is *precious* to *thee;*
Thy sons and thy daughters around it I see.

Thy zeal I admire—Oh!—on in the fight!
Strike *home at the foe*—put his legions to flight—
The *monster*, far chase from the land that we love:
Strike deep at his roots—quick!—compel him to move!

Ye young men and maidens, come, join in this war;
Ye men of all creeds, to this banner repair;
The prince and the peasant, the son and the sire,
We need in this battle:—may all catch the fire!

No garments are stained in this war that we wage,
No fields dyed with blood, whilst the contest doth rage;
'Tis *vice*, and *vice only*, we seek to destroy,
And *truth is the weapon* we always employ.

Oh listen! the news from Columbia's shore
Is glorious; the *reign* of the *monster* is o'er:
Learn, England! thy daughter doth call on thee now
Her footsteps to follow—this cause to avow!

That Being who sits on the throne of the sky,
And bends o'er all creatures a pitiful eye,
Beholds with approval—His blessings we own—
And He, more abundant, our efforts will crown.

Preston, 18th October, 1832.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

No. 12. DECEMBER 1, 1832. Vol. II.

AN ADDRESS TO THE NATION ON REAL CHURCH REFORM.

"Let every man maintain his own."

Friends and Fellow Countrymen!

It is far from being my wish to tempt you from your attachment to the services and forms of the Established Church, but so long as there are connected with this establishment certain things which are now demonstrated to be a source of oppression and inhumanity—a great cause of hypocrisy, vice, and infidelity—the chief promoters of disunion and bad fellowship betwixt the clergy and the laity—it becomes every friend of his kind and his country to lay bare these enormities, and call every good influence into operation to remove them. The church is *yours;* it is called *national;* its immense revenues are the produce of your industry, and the application of its wealth is directed by those who are said to be your representatives. You gave it birth; you swaddled it in its infancy; in its youth it was lovely in your eyes; and, like all other favourites, you spoiled it with the abundance of good things which it was then in your power to confer. But instead of remaining the people's church, in which case, at least the pious part of them would have seen to its character, the charms of its glebes, its tithes, and its dues became so captivating, and especially by the cloak which its professions afforded, that a host of noble admirers, with others of like mind, for a long time have kindly taken this sweet damsel into their own keeping. And now that her deformity is detected, and the mal-appropriation of her immense wealth is complained of, her paramours are forced to admit, though unwillingly, the necessity of reform. But what is the reform intended? what is Lord Henley's measure

of reform? A reform which will oblige every farmer, instead of paying so many sheaves of oats and wheat, to pay so many pounds, shillings, and pence; instead of paying the present variable sums for hay grass, for potatoe tithe, *for cows, pigs, ducks, geese, bees, &c.*, to pay a *fixed tax* every year; that says, the parishioners, instead of the privilege of meeting in vestry and laying a "penny rate" or "no rate," shall be saddled with a *regular charge* which they cannot refuse; that orders the paltry exaction of a sixpence halfpenny from every inhabitant to be exchanged for a competent sum: a reform, which professes to nip a little from the thousands and place it to the hundreds, but still empowering the church brokers to saddle the nation with the same intolerable burden:—a reform that would hide a few *uncomely specks*, but still retain to the consumptive lady the title of "imperial mistress," making her authority "ascendant," and requiring all other parties to bow at her feet:—a reform that would secure to a race of parasites every situation which irreligious influence can secure; a race whose consciences can swallow any creed and who will bend to any forms, to the exclusion of all others, however worthy:—a reform, in fact, which insists on the misnomer of *national* for the church, and, in the face of an unusual cry for *equal privileges and equal rights to all denominations*—of "let every man support his own"—proposes to ratify and perpetuate the unnatural, the unscriptural, the very wicked connection of church and state. And by whom is this proposed? by *you* who have so long borne the wrongs of this heavenly hierarchy, and whose shoulders are already measured afresh to meet the intended burden in a new shape? No! In the event of a repeal of the law which supports this church monopoly, where are the people who seek for its renewal? Is there a county that calls for it? Is there a city or a town that calls for it? May I not almost add, leaving out the interested, is there an individual that calls for it? Why then are we told that a draught of a church reform bill, possessing the characters already hinted at, is already prepared? Let the *nation* speak upon the subject; let the intelligence, the independence, the industry, the piety of the country make known their manifold wishes. Remember that the church, like the post office, was intended for a useful purpose; and if the people are now sensible that it does not answer the designed end as an institution for the religious and moral improvement of the nation, but is made the covert of the worst of evils, let their impression be heard, and let no authority attempt to keep that together which *the nation has willed should be put asunder.* However you may respect the services of the prayer book; however willing

you may be to aid in supporting a minister of your own, from whose faithful labours you receive religious consolation, you object, and you object rightly, to be *compelled* to do this; and you have still stronger objections to *compel* those, who, conscientiously dissenting from the church, have their own ministers to support; but the strongest objection of all is, to give your labour, your money, and your corn, under the monstrous pretence of supporting religion, to the man whom you never see, whose feelings are those of an alien, and whose lips never uttered on your behalf a single admonition.

Are these things to continue? They are, *unless you arouse.* I say again, the church is *yours;* it bears your name; it is called *national.* You can therefore change it, or disown it, as you please, and apply, as may be proper, all the immense funds, which, in King Henry's days, you took from another church, to such other purposes as the national honour and the exigences of the times seem to require. A man just entering into life may start an establishment, useful at the commencement, but as his family and connections increase, and by the vicissitudes of time, it may become an evil. Would not such a man, if he were wise, remove the nuisance? and if its maintenance were sinking him to the ground, he would especially do this, whilst some who were prejudiced in its favour might take it into their own hands, improve it, and render it again useful. Let the nation do this in reference to the church; let the possession of civil rights and equal privileges no longer be measured by the rule of conformity; let the march of improvement no longer be impeded by the enemies of our own creating; let the honesty of government be above depending upon the wicked subterfuges of clerical debasement; let religion and Christianity regain the merit of meaning what they should mean, and what they once meant; let all sincere churchmen have their religion, their ministers, their bishops, just as they please; let them make their own alterations in their liturgy, and fix the salaries of their ministers, but let not the expence of this be foisted upon the *nation.* The nation is sick of it, and the very attempt is preposterous. The country wishes to be at peace; the justice of *every man supporting his own* is admitted on all hands; and yet we are told that in the ensuing parliament a bill will be attempted to be passed to perpetuate this iniquitous system; that the numerous Catholics and Dissenters, likely to be returned as members of parliament, will be requested to forget the thraldom of their own parties, and to assist in proclaiming the church ascendant, the state its protector, and the labour of an impoverished people its supplies! Yes! if Ireland is to be dragooned to preserve the shadow of a church, in

opposition to the declared sense of the nation, for the sake of the selfishness and avarice of those who traffic in souls, is it not to be expected, that without a most vigorous, a most extraordinary effort, we shall be perpetually enslaved by this power?

What then must be done? Must we rise up and strangle this adulterous daughter of the mother of harlots? Must we fight sword in hand, and give her the honour of staining her chariot wheels with the blood of the slain? No! A constitutional method is to be pursued; and, if you are true to yourselves, a "divorce" must and *will* be effected. *Your deputies* are to make the laws, which laws are to say whether this particular system shall henceforth be called *The* Church of England, or whether the unmeaning, false designation shall be dropped altogether; and, adhering to truth and propriety, whether this, the Catholics, and the other dissenting churches shall be called The Churches of England—whether eight or nine millions a year shall be abstracted from the country to answer a purpose, which, from a candid estimation of the present moral character of the people, it is evidently incapable of accomplishing—whether men shall impiously attempt to remodel that which the Saviour has left perfect, and legislate upon a subject which is as much above their attainments to comprehend as it is their privilege to meddle with—whether a religion of heavenly principles and good practices, of the essence of charity and benevolence, propagated by affectionate appeals to the conscience, and by the sanction of the hopes and fears of another world, is to be made an engine of state, a source of oppression, the lever of selfishness, the covert of hypocrisy, and the greatest obstacle to the progress of purity and godliness. Your deputies are to make the laws on which these results depend. Your FIRST and IMMEDIATE step, then, is to *demand* a pledge from every parliamentary candidate to the simple proposition, "EVERY MAN SHALL MAINTAIN HIS OWN." *On this the whole depends.* Never mind the terms, "the separation of church and state;" never stickle for words; get but a pledge to this simple proposition, and you have so far done your duty. If nothing is to be taken out of the *national treasury;* and nothing *compulsory* out of your fields or your pockets, for the support of *any* religious sect, but all left to the *free, spontaneous* efforts of the parties themselves, nothing need to be feared. The exclusive privileges claimed by the clergy in various departments will soon fall off: they will no longer pertinaciously cleave to their exclusive services, if the *gain* be taken away. For instance, take away the £200 and £300 a year allowed out of the county rate to the chaplains of our prisons, and Catholics, and Methodists, and all others would soon find their

way. Lucre is the soul of monopoly. Electors of England! reject the claims of every man that refuses to subscribe this *just*, this *equitable*, this *peace producing* position. In a few days your Sovereign will call you to elect deputies to represent you in the legislation of the country. In the name of bleeding Ireland—in the name of distracted England—in the name of that religion which never ceases to proclaim peace on earth and good will to men, I beseech you, act honestly, firmly, and fearlessly; and as I know an *overwhelmning majority* of you are for religious equity and freedom, and for every party supporting its own, by your decided choice, on this occasion, convince both the king and the nobility that this claim must now be conceded, Elect men of your own minds on this subject, charge them to fight your battle manfully, and never to rest till your cause is as victorious as it is just. In a word, you must send *enlightened*, patriotic, consistent men, who are pledged, not vaguely to church reform, but to *this point:* tell them to act with sincerity and disinterestedness, and the victory will soon be won. A thousand blessings will deserve to rest upon the heads of the present electors, if, on this occasion, they do their duty.

But, in the second place, you must accompany your deputies, not upon a blanketeering expedition, but in a position at once powerful and constitutional. *The whole country must petition parliament*, and concentrate all their requests in this one point, that *every religion maintain its own.* And in order to stop the mouth of slander, and to defy the attempts of falsehood, I would advise that the whole country petition in *parishes.* Being an ecclesiastical question, this method seems most proper. First, let a meeting of the parishioners be held, the subject be fairly discussed, and if the object be approved, a petition agreed to. Then let every man above eighteen years of age, approving of the object, sign the petition, and affix his trade and residence, so that no imposition may be practised; and let the sheets, before they are sent off, lie at some public place for inspection, to detect any errors. From the late census the number of males above this age, in any parish, may easily be ascertained, and this method of petitioning will clearly shew what proportion is for, and what against, a state religion. This plan is simple and practicable, and I call upon all who are anxious for a real church reform, to assist, in their own locality, to bring it immediately into operation. No time should be lost; petitions got up at the moment neither admit of fair discussion, nor of that regularity in obtaining signatures which ought to give them weight. By this plan the government will see the true state of public opinion; whilst, for

want of such petitions, they may legislate without sufficient information, and being supported by the aristocracy and the leading journals of the day, may erroneously imagine, from the inactivity of the country, the paucity and irregularity of the petitions, that a state religion and ecclesiastical taxation are not so abhorrent to Englishmen as some would represent. Let the wish and will of the country be known, and however repugnant to their own interests, the legislature cannot long oppose public opinion, especially when raised for the extinction of a system at the horrible effects of which recollection revolts. May every parish in England distinctly and severally begin immediately to prepare petitions for the new parliament! But as the contents of the Moral Reformer are necessarily unknown in many parts of England, I hope that every real church reformer will diffuse the idea, through the newspapers and other vehicles of information, as widely as possible. Never since the days of Augustin was there the same chance of freeing the church from the contamination of the state, and the state from the insolence and extortions of the church, as at present; and if we suffer ourselves to be deluded by a patch-work reformation, by a re-shapement of the same corrupt mass, we may look in vain for another opportunity; and posterity, wearing the galling fetters which we passively permitted to be forged, will curse the perfidy of our indifference. Let every friend to justice, good government, internal peace and prosperity, come forward and stand by the principle that "every man shall support his own!" I hope I shall hear an echo at least from every parish in Lancashire; and that Preston, Leyland, Kirkham, St. Michaels, and Blackburn will take the lead.

This, my friends, is no attack upon the *real utility* of the church; it is an attempt to strip it of all that *deformity* which wealth, patronage, and power have produced. It is making it a *spiritual* institution, to be supported, not for the advantage of a mercenary few, but for the instruction and well-being of the whole. Whatever application of the tithes and other endowments may be thought necessary in settling this question, I would allow the church people all the *churches* as a sort of peace offering, and as a courteous compliment to the attachments of that party. Now, I ask every sincere churchman, with these in your keeping, free of debt, with the liberty of using your own forms of religious service, and worshipping just as you do now, don't you think it would be more just, more honourable, more conciliating, more scriptural, and better in every respect, to *defray the expences of your own worship?* You are well able to do this; and no other course can convince us that you bear that attachment to the church which you

have so long professed. If you have not a majority of numbers, I know you have a preponderance of wealth, and it is really very hard that you should, notwithstanding, fly upon the poor Dissenters and Catholics to bear your burdens, who at the same time have to support their own. In this respect, you ought to be ashamed, for though the law may have allowed you to collect rates and dues, how Christian-like it would have seemed to hear you say, "No, we will not allow so unreasonable an exaction upon our weaker brethren; the *necessary* expences need not be considerable; we are well able, and we will pay the whole ourselves." You may still style your party the *national church*, if you please; we will not dispute about names; only let it be *national* in the same sense that your *schools* are national, and we are satisfied. Have as many churches as you please; make all the people church-goers if you can; we have no objection; only, in trying to do so, claim no privilege which you would not allow to every other denomination. This change would make your establishment respectable, would bring back many Dissenters, and would clear the church from being the constant butt of infidels. The *spiritual* interests of the church would then be promoted, and the only interests that would suffer are those of money-hunting parsons, bishops, and the church jobbers. How futile the hypocritical cry of "the church is in danger," when all that is really valuable is sought, by its opponents, to be defended and secured against the real dangers which its false friends have created! If the church have no better support than arbitrary acts of parliament, tithes, and church rates, it will fall, and that speedily: but if it have the *affections* of a considerable portion of the people, although it must not *domineer* over the rest, it will still stand firm, and rise higher and higher in proportion to its purity.

It may be objected, "It is the duty of a good government to secure religious instruction for the nation:" granted; and so it is to provide every good thing; but is the establishment of a hierarchy like the present one, supported at so vast an expence, the proper mode of securing to the nation religious instruction? Look at the present state of society, and then say whether it has answered this end. Are the gentlemen of the House of Commons and the peers of the realm competent to manufacture a religion that will suit the bulk of the people of this country? Is it by exalting one sect and debasing others that the people are to be instructed? Is it by creating a phantom religion, drawing its picture upon parliamentary parchment, and forcing the people, by penalties and blood, as in Ireland, to bow down and worship it, that "peace and good will," (the

genius of religion) are to be diffused? Whatever might have been their motives at one time, for making a state religion, of late it is most evident its maintenance has not been for the instruction of the people, but for the benefit of hirelings. But *facts* speak volumes as to state religious instruction; passing over the pompous displays of externals, I ask, with confidence, whether has the government instruction, or the no-government instruction done more good? *Who* are *they* that have broken up the fallow ground? who are they that have taken the lead in preventing vice, carrying forth religious instruction, and spreading benevolent institutions into every village and every obscure corner of the country? who are they that can produce the greatest number of pious, consistent, active Christians within their pale? Many churchmen are becoming more zealous for schools and useful institutions than formerly, but *whose* efforts provoked them to it? and I beg to say that even *they* are not acting in the old spirit of the state church, but from principles which other parties have diffused. It is most evident, that in proportion as state influence has had the management of religion, coldness, formality, ignorance, and church avarice have prevailed, and that the great bulk of good that has been accomplished in society, has been by persons actuated by feelings to which hirelings are strangers, and by an authority which no human power can hold. Christianity, the best source of religious instruction, is a system of *pure benevolence;* it enlists not into its pure service the power of kings and governments; it engages not for its effectual agents those, who, either through fears of loss or hopes of gain, call themselves its friends; but those, who, from *love of its principles* and a *sincere desire to benefit mankind,* without the shackles of interest, *voluntarily* go forth, under the sanction of heaven, to diffuse its blessings. Yes; I admit it is the duty of government to secure religious instruction to the people; so it is to secure bread, clothes, and physic; but would this be best accomplished by bake houses, tailors' shops, and surgeries, of a *national* character? by bakers, tailors, and surgeons, appointed and paid by the government? No. The duty of government is to protect all these in their several professions; to place all upon a level; and to make such general laws as will redound to their common interest. If it be impossible, even in these matters, to supply the national necessities by state establishments, how much more difficult must it be to supply the people with the article of religion! The government should give facilities to all, protect all from persecution, place all parties in the equal enjoyment of civil rights, and instead of making a religion for the nation, and appropriating the country's wealth

for its support, leave every man, and every association of men to choose their own. Let the church take its rank with other sects, cease its reign of domination, support itself, and, instead of the government being chargeable, by the change, of not providing religious instruction, it will deserve the thanks of the nation for having taken the likeliest of all steps for the promotion of religion and universal improvement. If there be any whose minds are so obtuse as not to perceive the force of this reasoning, let them look at America, and there they will learn that a national church is not the cause of national instruction.

In thus addressing you, allow me to say, I am actuated by no motive but the real good of my country. I have no personal interest in the change, nor do I seek any gain in the demolition of the rotten parts of the church. What little I have ever attempted in instructing the people has been always at my own expence, and I trust the same spirit will guide my efforts through life. I subjoin the following petition as a specimen of what may be proper for the parishes to present to the new parliament.

PETITION FOR CHURCH REFORM.

To the Honourable the Commons of the United Kingdom in Parliament assembled.

The humble petition of the undersigned inhabitants of the parish of ——— sheweth,

That from an impartial view which your petitioners have taken of the state of the country, in reference to religious opinions and parties, whatever may have been the case at former periods, they submit, that to continue to establish by law an exclusive system of religion, to confer upon it exclusive honours, and to support it from the treasury, and to allow it to take the produce of the country in the shape of tithes, church rates and dues, is impolitic and unjust. To protect and defend all religious parties they hold to be the duty of government, but to set up an exclusive form of faith and worship, to appropriate to it the national wealth, to compel conscientious seceders to support it, to mix it up with the policy of state and the influence of civil power, are at variance with the right of private judgment, exceedingly oppressive upon the majority of the people, and calculated to perpetuate jealousy and disunion, distructive to the consistent and scriptural character of Christianity, and derogatory to the honour of its glorious founder.

Your petitioners, therefore, humbly pray, that in future there may be no *ascendancy* among religious parties in this country, and that no one

shall have any power to compel support from the rest. "Let every one maintain his own," is a universally received proposition, and your petitioners earnestly implore your honourable house shortly to make this the law of the land. Any church reform that does not recognise this principle, they believe, will disappoint the nation, and will most assuredly perpetuate agitation and discontent.

The tithes and the great extent of property which are at present attached to the established church, your petitioners hope may be disposed of as the justice of the case and the necessities and present welfare of the nation may require.

Whilst every facility is given to religious instruction, the surest basis of national prosperity, your petitioners beg your honourable house to discontinue all coercive measures, and to adopt such a course of policy as is most likely to secure peace and tranquillity to England, Ireland, and Scotland; and your petitioners will ever pray.

FEMALE DEPRAVITY.

Nothing can be more deplorable than the present degraded condition of many of our young females among the working classes. The mother smiles at the infant on her knee, prides herself upon its promising parts, as it prattles and runs along the floor, but little thinks, how much misery awaits both it and her, so soon as it is by necessity forced into corrupt associations to earn its bread. Oh! cruel world! which blasts the fairest blossoms, and spoils, with ruthless hands, the sweetest flowers of the land! Insensible must be the heart that cannot feel the enchantment of a female smile; but dead to virtue and true gallantry must be the wretch who lays snares for his defenceless victim, and by his brutal conduct draws down upon the prospects of innocence the clouds of blackness and despair. In the poor office, there is a regular department called the "Bastardy," and never, till I went thither, could I have had any idea of the extent of this business. The overseers are obliged to take cognizance of these cases, and it is truly distressing to see the number of applications for relief upon this ground alone, and not the less so to learn, that by far the greater number of men, instead of marrying those they have debased, abscond, and neither do this nor even contribute to the children whom they have been the means of bringing into the world. Oh! how base, how vile, how hard hearted are these wretches! and yet, while the female is doomed to disgrace for

life, the man, often the vilest of the two, though he repeats his infamous deeds, preserves his honour and his standing in society! How is it that betrayed innocence should suffer, whilst the wily villain can repeat his crimes with impunity?

Another revolting view of the degradation of the female character is seen in the vast increase of the houses of ill fame. Compared to the metropolis, to Liverpool, and such large towns, Preston at one time might have been said to be clear of these pests; but now every decent person is complaining of their vast increase. It is impossible to go through the town in an evening without being attacked by some of those unfortunate beings who, depraved themselves and lost to all sense of shame, are seeking the ruin of the thoughtless and unwary. What must be the anxiety of a good father, who, having watched over his children and brought them up in virtuous paths, knows, that allowing his sons to be out of doors in an evening, they are exposed to snares and temptations which may ruin them for life! The case is dreadful, and I am told that every stratagem is used to inveigle young girls to these haunts of wickedness by those who have become old and hardened in this crime. Mothers and female guardians! take great care of the charge placed in your hands; watch the inclination for company, and use every exertion to impress upon their minds the importance of a modest demeanour, chaste conversation, and a pure life.

Various causes contribute to female demoralization, though its beginnings may generally be traced to *corrupt associations*. Listen to the language and observe the behaviour of the young people as they leave the factory, and you will cease to wonder at the immodest stare, the wanton looks of many of the young females. Both sexes mix together, and, unrestrained by any good influence, indulge in obscene language and filthy remarks, and here it is that the contamination begins; here virtue's fortitude is lost, so as to render them unable to withstand the temptations to which they are afterwards exposed.

The case is little better at home; parents, too often examples themselves of irregular conduct, indulge freely in conversation in the hearing of youth, upon subjects which fasten upon their minds; and instead of counteracting the evil of the factory, often confirm it. The inconveniences of the houses of the poor are also an additional cause of temptation; young men and women, fathers, mothers, and children, and frequently mixed families, live together, and not only eat but *wash* and do many of their conveniences in the same place. In my visitations I frequently blush at the

immodesty of females, while washing in the same place where young men are sitting. What is even worse, whole families, consisting of both sexes, and sometimes young grand children, sleep in the same room. What a scene! a man, his wife, and eight children, lads and lasses, the wife lying-in, and one of the daughters pregnant, all to lodge in the same room!

In addition to the houses of ill fame, already referred to, some of the jerry shops are regular seminaries of the vice which I wish to condemn. They have been so from the commencement; but latterly, in this town, *women* have begun to take out licenses, and, in some cases, it is known that these keep houses of the most detestable character. Here females are tempted to come and sell themselves to infamy, and such scenes take place as I will not attempt to describe. In the face of the law and common decency, the morals of the public, the character of our young females, and the happiness of families, are to be outraged by establishments like these. Some of the regularly licensed houses are no better. I knew one which, for a long time, harboured numbers of prostitutes, and was the rendezvous of bad characters; no man could pass the door on a Saturday night with safety; it was known to the authorities, but because none of the *neighbours* complained, this great nuisance remained unchecked in its operations, and I doubt not many, both male and female, have had cause to curse the day they visited this abominable place. Sickened to the very soul with the reports of the practices of this place, I determined to do what I could to put it down; I complained to the magistrates, who, unless the *neighbours* complained, seemed to say they had no authority to inflict correction. The landlord and landlady, however, were sent for; and in consequence of my taking the matter up, and a reprimand which the justices gave them, the nuisance became abated, and, in a short time, was entirely broken up. I mention this to induce individuals who live in the vicinity of these filthy places to complain to the magistrates. Several of you *agree together* and make your complaints, and you will soon put them down. If you have any love for your country, your town, your species, and the invaluable blessing of female virtue, you will do this, and do it speedily.

In tracing the causes of female depravity, too much cannot be said in condemnation of the men who lead them to it. Beastly wretches! they never calculate the horrid effects of their crimes upon society: destitute of that magnanimous feeling of esteem for the fair sex, which would lead a man to die rather than taint the character of a female, on which depends

her happiness for life; seeking the momentary pleasures of sensuality, they scatter misery and desolation around, and, with an unparalleled villany, rob the enjoyments and murder the happiness of those whose unsuspecting goodness sought shelter in their pledges of faithful love. To whom belongs the infamy of seducing those called "kept mistresses?" To the young nobleman; to the 'squire, who even presumes to sit on the bench of justice; and to (respectable!) tradesmen. Shame! shame! Can you thus set at defiance the law of God and of common decency? You are known through the town, you are watched to the place of your crimes, and though you may still secure the arm and the company of your order, every good man abhors and detests your conduct. Your foul deeds will find you out: if you are not an untimely victim of your own debauchery, your reckoning is dreadful in another world, for "whoremongers and adulterers God will judge."

The conduct of some bachelors I have always considered as having an influence upon the evil of which I here complain. We are become so dissipated a people, that many men dread the labour and anxiety of bringing up a family, because of its being likely to interfere with their pleasures. I should be sorry to prefer an accusation generally against this (I will call unfortunate) class of our kind, but I know that too many, instead of taking a wife, and rejoicing in the discharge of the honourable duties connected with marriage, have, calculatingly, determined *never to marry*, and, as a likely consequence, are proceeding in a course which not only connects with female seduction and disgrace, but often with disease and ruin to themselves. The difficulties of supporting a wife and maintaining a family in that style which is desired, is often assigned as a reason for preferring a single state; but these are more imaginary than real, and very few, where economy and sobriety are practised, except the poorest of the poor, are ever involved in difficulties in consequence of marrying. While isolated exertion is often unavailing, mountains of difficulties fall before the vigorous efforts of a united and an affectionate pair.

One word to every virtuous female, and especially those in the upper ranks of life, before I conclude. You have read this description of female depravity, and you know it to be correct. These are your sisters, your daughters, if not by the immediate ties of kindred, they are by the claims of nature. Can you be satisfied to see them in this state of debasement? can you behold the innocent girl of sixteen just stepping upon the brink of ruin, without making an effort to prevent it? In this department of

reform *you* are the fittest agents, and I beseech you, by the honour of your sex, as well as by the ties of humanity, to try what you can do. Let a number of you combine your exertions; visit the homes and the haunts of the girls who work in factories; speak to them as their friends, and direct the attention of their mothers to the duty of inculcating modesty and good behaviour. But don't stop here; go to the very hot-beds of iniquity; let the philanthropic visits of our virtuous females strike terror to the brothel. Rescue the thoughtless victims, whose youth, rather than vice, has led them an easy prey to the stratagems of the guilty. Go in numbers, seek out every ill-famed house in the town, go as friends, give the wretched inmates your sober warning, and though the cases of many are hopeless, you may probably be the means of reclaiming many, who, from sheer necessity, or from misfortune, and not through choice, have been led into these dangerous paths. The work is not pleasant; but if you can do *good*, never mind that. These places exist; they are the harbingers of hell; and from what I see, if *you* don't come forward, there is no remedy to be found. Quit your sofas and your sitting-rooms for once; change scenes; arrange yourselves into a godly phalanx; make an attack upon these establishments of vice; and if you but partially succeed, if you rescue but *one* degraded sister, you will enjoy a pleasure in your bosoms which all the insipidities of fashion can never equal.

THE CHARACTER OF PUBLIC OFFICERS.

It is much to be lamented that *character* is not *insisted* on as an indispensable qualification for every public officer, and that the total loss of this should not be the forfeiture of their appointment. Favour, independent of merit, or party feeling, regardless of public good, often elects men to office; and after a person has filled a situation for a length of time, he is seldom discharged, although his conduct be decidedly inconsistent with any public situation. The man who is employed to give public notice in the streets of passing occurrences, one would expect would be a man of intellectual character and respectability; the contrary is generally the case; their manners, their language and their looks, and their emaciated appearance, tell plainly that their habits are intemperate. Those who are charged with the maintenance of the peace, are ordered to put down the excesses of public houses, and to insist upon obedience to the laws, should,

n every instance, be examples; but some of this class are in the habit of requenting the public houses almost nightly, and are known to practise hose games which they are ordered to correct in others. Who has not often lamented over the base conduct of the common bailiffs, who, in despite of humanity and the law, execute their warrants with severity, and, by a nock procedure, ruin many families of the poor? The overseers are a sort of eccleciastical order; they emanate from the regulation of the church, and are intended to perform the work of charity, which, in fact, belongs to the ministers of religion. These, then, of all others, should be good and humane characters; but it is well known that such are chosen who are not likely to take care of the poor, but those who have tact and effrontery sufficient to put them off with as little as possible, who are clever in the art of abuse, and who are the best hands at saving the parish funds. Even the man whose province it is to work among the dead, and to have constantly before him the lessons of mortality; and the man who presents the solemn responses of a worshipping assembly to the Almighty, seem to forget their office, and in many instances are so corrupt in their morals as to be the painful objects of common remark. The *ringers* are employed to invite people to the house of God, and the sphere of their duties is within the consecrated walls of the church; the *singers* utter forth with loud voice the praises of the Lord, and take a prominent part in the services of the church; and as a matter of decency at least, it might be expected that they would be men of the most sober and exemplary character; but alas! my recollection is crowded with instances to the contrary. An improvement I believe is taking place, though even now, I know that the public house is sometimes the sequel to their attendance upon the church service. How many individuals have been retained in the service of corporations, whose low, dissipated lives are a disgrace to the body to which they are attached!

I wish, therefore, to impress upon the minds of individuals, or companies, with whom the right of appointment may rest, the desirableness of making *character* the first qualification. The influence of bad example is pernicious in all cases, but much more so in persons who fill public stations in life. These remarks, I know, I might have carried much higher; I might have included official men of a higher order, both in church and state; but these I have adverted to before. Every public concern should wipe away the reproach of engaging inconsistent characters; and when no higher motive existed, the disgrace of exclusion from every public situation might influence many.

SALE OF EASTER DUES' GOODS.

As I have furnished my readers from month to month with the proceedings for Easter Dues, it is proper I should favour them with the winding up of the affair. The goods, after being unsold about two months, were taken away, clandestinely, to Liverpool, as is generally understood, and there sold. I applied for a return of the sale of my two cheese, which is as below. It is in the nature of ecclesiastical prosecutions to banish mildness, moderation, and equity, and to stick to its victim while life or limb remains. Instead of 6½d., after taking two cheese 51lbs., (reduced to 48¾lbs. by being kept so long) I am now put down debtor 4s. 9½d!! A great deal has been said by the church folks about *petitioning* for to change this objectionable mode of clerical remuneration, and we shall soon have an opportunity of observing, how many of them are honest and sympathetic enough, to take the lead in this work. The following is the return, which, after I am gone, may serve as evidence of the character of the church before its separation from the state, and what it was that hastened that event. I beg to say, that upon every principle of justice, equity, or religion, I do not, nor ever did owe the Vicar a farthing, and though these precious ecclesiastical proceedings require *one pound four shillings and sixpence* to secure 6½d., this process may be repeated as often as the parties think proper, for I will never *voluntarily* support a system which is inimical to the peace and prosperity of the country, and to the first principles of the kingdom of Christ.

On Distress against Joseph Livesey for Easter Dues.

	£.	s.	d.
Amount of Easter dues.....	0	0	6½
Amount of costs adjudged.....	0	10	0
Levying distress.....	0	3	0
Man in possession four days.....	0	10	0
Appraisement.....	0	0	6
Commission.....	0	1	0
	£1	5	0½

GOODS DISTRAINED AND SOLD.

	Produce of Goods. £.	s.	d.
One cheese, 24lb., at 5d.....	0	10	0
One do. 24¾lb., at 5d.....	0	10	3
Balance due from Mr. Livesey...	0	4	9½
	£1	5	0½

GREAT NATIONAL EVILS.

During the past month, we have had two courses of lectures of the very first class; one by Mr. Thomson, on Colonial Slavery, the other by Mr. Buckingham, on the Opening of the Trade to India. Two cleverer

lecturers than these two gentlemen can scarcely be found. Clear in arrangement, powerfully argumentative, felicitous in expression, and referring to subjects in which commerce, civilization, humanity and religion are deeply concerned, it was impossible these lectures should be otherwise than highly interesting. To these two gentlemen the country is under infinite obligations. We complain of corruption, we are constantly bewailing the depressions of trade, and suffering ourselves to labour under delusions as to the cause. Instead of biting and devouring one another, it is most evident that monopolies should be the object of our attack, and particularly the East India monopoly. The energies of this country will be wasted in vain, our resources extracted, if we continue to suffer the monopolists to reap all the advantage. The East India question is one with which every capitalist, tradesman, and philanthropist ought to be acquainted, and I doubt not Mr. Buckingham's labours will induce many both to think and act who have hitherto felt quite indifferent. The West India question, involving the interests of 800,000 of our fellows, and the principle, whether it be right for one man to hold another who has done no wrong in personal bondage, are by Mr. Thomson's lectures placed in a very convincing light. What a world in which we live! How inexhaustible are the supplies of nature; how contributory to the happiness of the inhabitants is the earth on which we live! and yet, in the east, in the west, near home, and far from home, and even in the very land in which we live, we find a harvest of misery and discontent. Whence is it? It all originates in the *wickedness* of man. The bad conduct of private individuals is not felt so extensively, but public companies erect systems of iniquity: by these systems the nations are enslaved, human rights invaded, and for the gratification of a small part of mankind, the world is kept in terror. Bad as is colonial and East Indian bondage, it can only be continued by our own permission. The charter of liberty, for these countries, is the *decree of a British parliament*, but which never can be secured unless the *country will it*. The friends of abuse are strong, they are vigorous and wealthy, they take a defensive position, and unless the government attack them, and be supported by the people, we shall never make head against so many powerful monopolists. The present ministers are often blamed for having done so little; but we little think of the position they stand in: preceded by a corrupt government, which opposed itself to all the just claims of the people; every power and arrangement being impregnated with these corruptions; beset, after coming into office, with powerful enemies, open and concealed; and opposed by a powerful aristocracy in both houses, every

appearance of tardiness in carrying forward their measures may easily be accounted for. Arrayed against these salutary reforms, which every disinterested man knows to be important, are enemies and monopolists of every hue—borough-mongers, bank-mongers, church-mongers, East India and West India mongers. All these are powerful; and though some of them are opposed to each other, in the event of a probable defeat they will combine their power against both ministry and people. If the present ministers manifest virtue and courage sufficient to attempt in earnest to break up these monopolies and to extinguish slavery, they will acquire immortal fame; and to encourage them in this, the whole country ought to offer them their support; for until they are sure they have this, any attempt to grapple with their giant-like foes would be futile and vain. I urge this particularly, because a certain class of reformers, instead of perceiving the *policy* of supporting a reforming ministry, and keeping the country *united*, till its enemies are destroyed, are evermore, either through weakness or wickedness, preaching dissension and opposition; the effect of which at present is to strengthen the hopes of the monopolists, and, if carried on successfully, in all probability to bring back to power those who created them. Granting that there are great imperfections in the present ministry, the question has been betwixt these and those a great deal worse; and with so many great national questions just before us, let us try the men who have at least made one successful struggle for liberty: if they betray our confidence, then we withdraw our support. I speak to thinking, peaceable reformers; but to those who wish to sink the mountains in the sea, and to revolutionize the earth into a *level*, my observations will not apply. I wish every evil in church and state to be removed; but sound policy, and rational and practicable means, are what we ought to seek after to effect this.

TEMPERANCE CAUSE IN PRESTON.

The society established in this town continues to prosper. The weekly meetings are crowded to excess, and the interest excited by the different speakers seems to exceed any thing ever attempted in Preston before. The addition to the number of members has averaged of late about 20 a week, and the total number is about 1500. Many drunkards have been reformed, and are steadfast and exemplary characters; and still greater numbers of *moderate drinkers*, both members and others, have become *more* moderate. Indeed the public mind is getting informed, and we have reason to hope that by perseverance and the zealous co-operation of religious influence, we shall yet see a state of society, sober, virtuous and

happy. Another public tea party, similar to our last, will be held at Christmas, when it is expected that 1000 persons will sit down together to enjoy that innocent cheerfulness and rational conviviality which temperance principles alone can secure. New societies continue to spring up in the country places, in consequence of the labours and exertions of our members, and it is to be hoped that in every town the important tidings of this cause will meet with a gracious welcome. A Temperance House, I understand, will be shortly opened in one of our principal streets, and, I hope, many others in every part of the town. Oh! if we could substitute *coffee* for *jerry*, *soup* for *gin*, reading for cards, and rational conversation for brawling and balderdash, the intervals of leisure would cease to be, as they are at present, a great curse to our working men. I am just upon the point of starting a "Working Man's Reading Room," which will be furnished with forty fresh newspapers and other periodicals weekly, at 1s. 7½d. per quarter, equal to 1½d. per week. With this, the Temperance Houses, and the Institution for the Diffusion of Knowledge, there can be no excuse for any one going to spend his time in a public house, where, being almost compelled to drink intoxicating liquors, so many have been ruined.

TO THE PROPRIETORS OF A PRESTON PAPER USUALLY STYLED "THE 3730."

Gentlemen,

Since you have done me the honour to notice me in your publication, for several weeks together, it would perhaps be unpolite not to return the compliment. In doing this, I beg sincerely to say, that I have not the least feeling of hostility in my breast; and in my reply I hope you will perceive no attempt at rivalship in the art of *calling foul names*, so admirably possessed by some of your writers. The welfare of the working class has always been my object, in my various undertakings, and though I have not joined *your* ranks, it has been because you have pursued a course which I could not conscientiously approve. I know the toil of the poor man; I sympathize with him in his sufferings; for ten years I have worked at the loom myself; and I hope I shall never be so ungrateful to a kind Providence, who has in some measure raised me from this condition, as to make the interests of the poor *second* to any of my engagements. Am *I* the enemy of the working man? Let my life give the answer. I make these remarks in my own defence, because it would seem as if you were disposed to set your readers against every man who happens to be in easier circumstances than others, if he do not applaud the system which you pursue.

As to "exclusive dealing," it is scarcely necessary to waste another remark. It is tacitly acknowledged in every reply to be in itself unjust and oppressive, and contrary to the purity and freedom of election; but is justified by the necessity of the case, and the *precedents* of others. But I am satisfied, that it is not only wrong in principle but *impolitic* in practice, and will fail of accomplishing its object in every instance where it is tried. I am, however, glad to find, after a great deal of passion and bad temper, that its advocates are softening it down to "friendly dealing." Against this I have no objection. My objection has always been against *connecting interest with voting*; influencing a man against his own convictions by *promises of custom*, or *threats to withhold it*; and the assumption of a power of *punishing men for conscientious opinions*. The merits of "exclusive dealing" I take now to be set at rest; and I hope that the tyranny of "exclusive employment," which is the same demon in another shape, will never again be practised in Preston. When a man *performs his labour according to his agreement*, his master might as well go and violate his bed as interfere with the sacred rights of his conscience. How can we complain of the tyranny of government, if we seek every opportunity to practise it among ourselves?

You have undertaken the responsible office of managing a weekly periodical, and I need not say, that if you be men distinguished either for philanthropy or patriotism, you ought to lament any evil effects which your writings may produce. As the merit of a cause is generally estimated, in the public mind, by the *way in which it is advocated*, how careful we should be, lest by either ignorance, passion, or revenge, we should strangle the cause it is our object to uphold! The language of your paper, as to the middling and the upper classes in society, is generally of the most criminatory, provoking, and revengeful cast. It is easy to write thus under excited feelings, and to embody in declamation charges the most unfounded; and, unfortunately, with some, language like that of female belligerents, when put upon paper, is received as sacred truth. Let charges be fixed where they are merited, but let not your exasperated feelings lead you to condemn the guiltless, *because* they happen to be a grade above the working man. Give every man the same right of enjoying political opinion as yourselves; and if many of the class referred to have not joined you, *as a party*, is it not probable that the excessive abuse you pour upon them is the principal cause? In describing the pursuits, the *enjoyments*, and the *character* of the middling classes, I believe you are as much mistaken as you are in reference to the importance of capital, or property, *uniting with labour* in order to secure the prosperity of all. Rail

as you may against capitalists, and magnify, as you ought to do, the importance of *labour*, every man who will sit down coolly to examine the subject, will perceive the *indissoluble connection* (especially in a mercantile country) betwixt *labour, capital, and skill.* Thousands are misled upon this subject, and, because by bad government, by monopolies, and by the general influence of bad principles, they do not get their fair portion of the national produce, their hostility is indiscriminately directed against those above them. If you wish to *uncivilize* society, and to let every man live by the prey he may catch, you have a strong argument for a *leveling* system; but if you wish to secure the *happiest* frame work of society, to treat the delapidations of ages with the hand of a skilful architect, you should try to teach all classes to respect each other, and to make common cause against the known enemies of the national weal. Would any man, in order to open the channels of prosperity to the poor, advise the breaking up of every fountain of capital in the land? No; one class cannot do without the other, any more than the hands without the head, the arms without the feet. We are all bound together in a manner which clearly shows it is our duty and interest to remain so; and it is contrary to reason, and to *fact*, to expect any success in reforming our institutions while one class is taught to bite and devour another. That there are aristocrats among the middling classes, I readily admit; but that *they are generally opposed to the poor*, or that they have sought any exclusive privilege to the prejudice of others, I venture to deny. And I do lament most deeply the unceasing attempts that are made to produce this false impression. What is it that carried the Catholic question, that repealed the Tests, and passed the Reform Bill, but the *united voice* of all classes? What was the phalanx at Birmingham, that said, at the critical moment, "Let Wellington give up," and he gave up, but an union of all grades, from the rich banker to the humblest artisan? And now that the bill is passed, which, though it does not confer the right of *equal representation*, adds considerably to the popular constituency, and destroys a great number of the forts of corruption, let us rather *conciliate* than *provoke* the upper classes, to induce them to join us in the main struggle which is yet to take place in the new parliament; and if we cannot secure, let us at least prove by *our conduct* that we *deserve*, the sanction and support of every order in society.

But you urge your readers to *physical resistance*, to the *sword*, and to the *shedding of blood!* and this not merely against some foreign or domestic foe of our country, but against your neighbours who happen to be more affluent than yourselves! In an article headed "Cotton Lords," the first sentence is—"And the dry *sabre* LONGS to pay in BLOOD our unimagin-

able wrongs!!!" and the whole article is in perfect keeping with the beginning. Now, I ask you seriously, do you mean what you say? for this is no subject for trifling. To raze the foundations of society, to trample upon the law, to level all distinctions, to whet the sword, and to sabre your fellows, is too much for language to *sport* with, and cannot proceed from a sober mind, wishful for immediate, peaceable, and rational improvements. How many hundreds, perhaps thousands, during the last twenty years, have been incarcerated, transported, or finished their career on the gallows, through advice like this! Let the working men of Preston beware of such counsel: if *you* choose to write and publish treason, God grant that the innocent may not suffer through your rash advice! I can make every allowance for the flights of enthusiasm, and for the imagination of the poet; but I do say, that, in reference to this most serious subject, you are daring the severity of the law, and engendering designs which you may one day have reason to repent.

I presume not to judge of your moral or religious views, but allow me to express my deep regret that papers are admitted which are neither friendly to the one nor the other; and while scripture phraseology is used to excess, a defiance of its principles is maintained without disguise. Beware how you sow the poisonous seeds of infidelity, and thus (whether designedly or not, I will not say) rob your readers of the strongest incentives to virtue, and the only cheering stimulant of hope.

If, before I conclude, I am asked what I want to be done, I answer, in the first place, let every man before he attempts to reform the government or the nation, *reform himself*. This done, let *all classes* unite to obtain a *constitutional* redress for all our grievances. Let all our applications carry with them the weight of *intelligence* and *character*; and then we may proceed, as in the bond of brotherhood, to petition and to remonstrate for the extension of the franchise—the removal of the taxes on knowledge—the repeal of the corn laws—the abolition of slavery—the opening of the trade to India and China—the separation of church and state—and every other salutary revision of our laws. *You* may advise a much shorter, a head-long course, but the event will prove—as it has often proved during the last twenty years—that the failure of your object will be in proportion to the rashness of your means.

One other request, and I have done. When any of your writers think proper to honour my name with so many virtues, in order that I may shew my gratitude, you will be pleased to order them to give their *names*. I am sure your *manly* spirit must detest the *ambush assassin*, and equally so ought you to disown every *anonymous accuser*. This reasonable request

will have the effect of bringing the parties *face to face*, and of clearing others that may be suspected. I lay down my pen in perfect good humour, and with my best wishes for your real prosperity; and if this paper should be noticed, in reply, I demand, as AN HONOURABLE condition, that my antagonist give *his real name*. J. LIVESEY.

THE INTERESTS OF SOCIETY.

"In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwart this one great end,
And all of God that bless mankind, or mend."

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—In my last communication I briefly considered the moral duties of societies, first to consult for the good of the whole, and then to regard the interest of individuals; and according to my promise, I now proceed to offer a few observations upon the duty of individuals, considered as members of society.

The duty of man as a social being is, first, to consult for his own welfare and that of his immediate dependants, and then to regard the interests of the community to which he belongs. On the first of these duties mankind is universally agreed, both in theory and practice, and to the all prevalent principle of self love it may be safely committed, which influences our actions with the certainty and almost the regularity of instinct. But with respect to the second it is very different, for there are very many who are so engrossed with the first of these social duties, that they never step over the domestic threshold to engage in the promotion of the common weal. We see men toiling with incessant care and speculating anxiously for personal and relative aggrandizement, who heap up treasures and extend their possessions beyond what their own wants or those of their immediate dependants can possibly require; and all this is accomplished with a view to so perform the first social duty as to put it out of the reach of Providence to thwart their one great aim. This impious practice is nicely veiled under the specious pretence of "providing against future contingencies," but is, in fact, an unacknowledged desire of gratifying self love by rendering us independent of God, and dispensing with the necessity of supplicating, "Give us bread sufficient for to-day." I would by no means advocate a disregard for the future, for I conceive it is our duty to make provision for the morrow, and he who inconsiderately or wantonly squanders his provisions, with a hope that to-morrow will provide for its own necessities, is only less guilty, in his presumptuous confidence, than he who clings to his wealth in injurious distrust or impious independence. What I would inculcate is a full use of the means which are at our disposal for the general good of society; that no one should allow interest to accumulate upon an overgrown capital, or should be restrained from acts of benificence from a fear of future and undefined necessities; that man, having competently provided for his own or his dependants' wants, is bound, by the social compact, to expend his surplus in relief of the necessities of his fellows. The experience of all ages confirms the truth of divine declaration, that riches are the gifts of God. The agency of man is required to obtain them, and, generally, in proportion as he exerts his agency, will

be his success; yet as Nature was created and is subjected to his control by God, as a thousand little circumstances over which the agent has no power may either advance or thwart his endeavours, and as his very capability of action is entirely the bestowment and under the will of the Supreme, man has no right to presume that his wealth is his own, but ought ever to consider that he is but entrusted with it by the real owner for specific purposes, and to that owner he must consequently be responsible for the manner in which he discharges his trust. It has often struck me with surprise that mankind should so generally form their estimate of a man's claim to honour and respect from his *capability* of conferring happiness, rather than the blessings he actually dispenses. We are all anxious to claim kindred or acquaintanceship with the rich and great, but how very indifferent we usually are to establish an alliance with him whose benevolence is greater than his wealth, and whose beneficence is manifested at the expence of his personal gratifications, aud often of his comforts! The world, I believe, generally *judges* rightly of a man's character, but seldom *acts* upon that judgment. Even the wisest of men have stooped to the practices of society at large, and while they have presented to our admiration charity decked in all her heavenly beauty, extolled the patriot who has sacrificed all to his country's welfare, lauded the virtue in rags and benevolence in the midst of privation, they have bent the knee to mammon, and basked in the smile of opulence and luxury. While such is the case, can we wonder that men should generally entertain such mistaken conceptions of the value of wealth, and should hesitate to diminish what tends so materially to procure them respect and esteem? It is only when we raise the standard of morals from the *practices* of the world to the *maxims* of the wise and good, that we shall be led to a right view of this important question, or when we turn to the fountain of all genuine morality, the declared will of God, concerning the duty of man to man, which will generally, I believe, be found to be but a clearer exposition of the great principles of human philosophy, stamped with the seal of unerring truth. From these sources happiness is ever declared to flow—from dispensing enjoyment, rather than from a selfish restriction of the means of happiness to our individual gratification;—that he who imparts is twice blessed, for he confers a blessing on himself and upon another;—that charity (the manifestation at least of which is beneficence) is the most excellent of all Christian virtues: and yet, Sir, one would think, from the general practices of mankind, that these were only old wives' fables, or, at best, the improved speculations of theorists, and that in reality happiness consisted in accumulation, or flowed from sensual gratification. If, however, it be true that all things were created by God for the good of mankind, if it be true that man is but the steward of what he possesses, and that he will be required hereafter to render an account of the manner in which he has discharged his trust, a fearful reckoning awaits the possessors of wealth of the present day, who lay house to house and barn to barn, and lay up stores for futurity, and say to their souls, "Eat, drink, and be merry, for thou hast much store laid up for many days, and hast now finished the business of life, so that nothing remains for thee during the remainder of thy days but to take thy ease and enjoy thy pleasures." Is not this the practical language of the many? Some of these persons will indeed pay their two or three guineas a year to the collectors of as many benevolent institutions, and think they have thus done enough to satisfy the claims of social obligations; or, content with the provision of the poor's laws, conceive that the legislature have made a compromise with God, and have taken the duty of charity off their hands—an enactment for which they feel heartily thankful, as it relieves them from a task that they would have found very irksome, and very detrimental to that repose which they

imagine both mind and body must need after such unremitting toil for wealth and such anxious thought for future abundance, and any interference with which they imagine would detract from their dignity and diminish their enjoyment. Having accumulated an ample provision for their own wants and those of their dependants, they conceive they are not called upon to concern themselves any longer with public affairs, but may wholly retire to eke out the remainder of life in self indulgence and slothful inactivity. Nothing can be more pernicious, both to the individuals themselves and to society at large, than such practices. Idleness is the great bane of life, and, so far from ensuring happiness, is a certain passport to misery, for, as a great moralist observed, "Idleness never can secure tranquillity: the call of reason and of conscience will pierce the closest pavilion of the sluggard, and though it may not have force to drive him from his down, will be loud enough to hinder him from sleep. Those moments which he cannot resolve to make useful by devoting them to the great business of his being, will still be usurped by powers that will not leave them thus disposed: remorse and vexation will seize upon them, and forbid him to enjoy what he is so desirous to appropriate."

The man who is freed from the necessity of toiling for his daily bread seems to me to be set apart by Providence for the service of the country, and if he spend his time in selfish inactivity, he perverts the object of his being, and is unworthy of sharing in the blessings of society. The miseries that afflict our race are so numerous that no one need to complain of want of occupation, and yet how very common is it to hear of persons of fortune engaging in trade, solely for the purpose of procuring employment! and how many are the less innocent schemes which fashion invents to beguile away time, and to find channels for the circulation of superfluous income! These individuals little know the luxury of beneficence, and how much more solid and durable are the pleasures which spring from an active occupation in the cause of humanity, than the unnecessary employment of time in trade, or the criminal loss of existence in the engagements of dissipation and folly. One would really suppose, from the practice of the wealthy, that it is below the dignity of man to relieve the distressed, to comfort those who mourn, to instruct the ignorant, and to reclaim the dissipated; or that there is no distressed to relieve, no mourner to comfort, no ignorant to instruct, and no dissipated to reclaim: and yet it would be strange indeed if beneficence, which ennobles Deity and adorns the angels of heaven, could be thought to degrade man, and to be unworthy of his serious attention and unremitting labour; and not less strange would it be if any man could shut his eyes to the misery that so extensively prevails on every side.

"True," many will say, "we know that misery is extensively prevalent, but then we believe it to be in many instances self induced and merited, and consequently it does not call for our particular interference. If men will be indolent, improvident, or dissolute, we cannot prevent them from suffering the natural consequences of their folly or guilt; and were we to attempt it, we should be interfering with the natural operations of Providence." I am well aware that, were it possible, it would be highly impolitic, to separate misery from folly and crime. God has joined them in wisdom, and man ought not to endeavour to separate them: but if such be the case, it is so far from being an excuse for non-interference, that it only calls the louder for exertion. If misery be inseparable from ignorance, idleness, and dissipation, must it not excite a wish in every benevolent heart to remove that ignorance, to stimulate to industry, and to reclaim the dissipated? What object could be more commendable, what exertions could be more noble?

I am decidedly of opinion that the labours even of benevolent men have been hitherto in most instances mis-directed: they have been endeavouring to stem the river of iniquity, while they have neglected the sources (except, indeed, the Great Master and genuine disciples of Christian philosophy:) they have left untrained the moral faculties of the mind, and have not sufficiently endeavoured to engraft on the wild tree the fruitful stock of genuine Christianity, but have wasted their efforts in lopping off the luxuriant shoots of sin, and restricting the poisonous branches of immorality and impiety.

This subject brings to mind a beautiful ethical sentiment uttered by the Bishop of this diocese, in his late charge to his clergy: "No law," observed the eminent divine, "can restrain a bad heart, and a good heart needs none." This should be the principle upon which every philanthropic endeavour should be based. Society will never be regenerated till men begin more generally to labour at the heart. The legislature may enact laws for the punishment of crime, they may open the flood-gates of commerce, they may lighten our national burdens and increase our wealth; and all this is very desirable; but on individual labour will still depend the permanent prosperity and happiness of the people. Legislative enactments can only clear the way for individual exertion; they never can supersede its necessity. Wealth can only supply us with leisure for personal attention to the condition of the poor; it never can supersede the necessity of that attention. It may enable us to institute a more extended and improved system of religious and moral instruction, but we must not leave the work wholly in the hands of hirelings, or it will either be neglected or inefficiently performed.

To the *rich* I appeal by all the ties that bind them to society, by their responsibility to God, by their love to man, and by their love of virtue, to put their hand to the moral plough, and cultivate the rich but too much neglected soil of human society. Here they will find an ample field for employment, a rich return for the investment of their surplus capital, and the most delightful of all pleasures, that of doing good. Permit me, by way of example, to draw two pictures, the former of which is rarely met with, but the latter is familiar to every one. For the first portrait I may take a member of the Society of Friends who lately paid a visit to this town, I mean Joseph John Guerney. This gentleman is possessed, I understand, of very considerable property, and is wholly freed from the necessity of providing for his own wants or comforts; and yet he does not complain of want of occupation, or unnecessarily augment his capital by trade, but goes about proclaiming the truths of divine revelation to his fellow men in the most kind and affecting manner, both by precept and example, exhibiting the loveliness of practical religion, and *persuading* men to repentance; his field of labour, like that of his Great Master, is in the haunts of vice, poverty, and disease; he proclaims liberty to the captive, to use his own words, "the most desirable of all liberty, deliverance from the bondage of sin and Satan, the liberty wherewith Christ makes his people free;" he opens up stores of wealth for the poor, and pours into the wounded conscience the balm of spiritual consolation. His heart is ever ready to sympathize with distress, his hand is ever open to relieve the necessitous, and the rich treasury of his mind is ever pouring forth gems of religious and moral beauty. Crime bows the head and weeps at his gentle reproof, and hope smiles through despair at his affectionate encouragement. Want flies at his approach, and disease forgets its pain. A moral atmosphere seems to surround such a man, into the sphere of which no one can enter but he feels

its influence.—From this picture let us turn to another of a different description. Lord —— is possessed of ample domains, he lives in a stately mansion, is surrounded with trembling menials, who anticipate his wishes; his equipage is splendid; his horses are entered in every race list; the newspapers announce his arrival wherever he appears; he feeds on the most costly and various viands, and drinks the richest wines; he never thinks seriously of religion; his conversation is frivolous, and blackened with numerous oaths; morality he holds in open defiance; his boast is of ruined farmers and insolvent creditors; the poor he shuns, and disease he loathes; he is often seen at the gaming table, and is familiar at the five's court; he is dreaded at home, and feared abroad. In the estimation of himself and of the world, this man supports his dignity in a becoming manner, while the other degrades himself by his virtues. Wherever the one goes, society is contaminated: wherever the other goes, society is improved. My Lord is followed with the smothered execrations of the poor, Mr. Guerney with their blessing. My Lord is engrossed with his own pleasures, Mr. Guerney with the interests of mankind. My Lord is beset with clamorous creditors on every hand, Mr. Guerney is punctual and just. My Lord is a prey in secret to an accusing conscience; Mr. Guerney's mind is peaceful and content. My Lord is a prey to disease; Mr. Guerney is in the enjoyment of robust health. Which is the most enviable condition, whose conduct is the most worthy of imitation, and whose character is the most dignified and estimable?

With your permission, I will pursue this subject in a future number.

PHILANTHROPOS.

MR. P. B. TEMPLETON'S SYSTEM OF ARITHMETIC.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—Knowing that you are a friend to whatever tends to intellectual culture and moral improvement, I doubt not you will favour me by the insertion of the following article connected with these objects. It was but lately that I had the pleasure of becoming acquainted with Mr. P. B. Templeton of your town, the author of a very ingenious, and, I think, most practicable system of arithmetic, which is now adopted in many of the first seminaries of Edinburgh, Glasgow, Paisley (his native town,) Greenock, Kilmarnock, and other influential places in Scotland; and amongst a number of the teachers whohave adopted Mr. Templeton's plan, are many who are themselves authors of books on arithmetic and mathematics, of much merit. Mr. Templeton's system embraces, in a high degree, the characteristics of *simplicity*, *economy*, and *efficacy*, qualities at all times valuable, but *now more than ever* adapted to the state of society and the altered condition of our country.

Many of the first scholars of the nation have expressed their strongest approbation of Mr. Templeton's Arithmetical Rods and Key, and I have seen a great number of letters from the most distinguished men, addressed to the author, conveying their unqualified approval of his plan, amongst whom are the Very Rev. Principal Baird, of Edinburgh, Professors Wilson and Pillans, Edinburgh; Sir D. R. Sandford, Glasgow College; Dr. Birkbeck, of London, &c. &c.: and I have one name yet to mention, whose opinion stamps a *weight* and

imparts an *authority* which none will dispute. The Lord Chancellor Brougham thus speaks of Mr. Templeton's system: "*This is the plan I have been looking for all my life. It must be published.*"

Mr. Templeton, by means of rods, which are four-sided, on three sides of which he has stamped figures, has so simplified all the rules in arithmetic, from the most simple to the most compound, that the pupil has only to place under each other any number of rods necessary, and then the figures are summed up by the learner; and the immense practice which this new system affords to youth tends to the greatest perfection in this useful branch of education.

There is a key to the rods which shows the answers, so that the teacher can examine *fifty pupils, or twice that number*, at a time, and in a moment detect the least error in the solution. This is not a mere mechanical process, depending solely on the memory, but in the highest degree it informs the judgment, and admirably prepares the learner for active, practical life. By the old plans of arithmetic only one question can be presented at once to a class, so that an active pupil can do no more than a dull one: by means of Mr. Templeton's large figures for classes a great number of questions are presented at once, and these also in a great variety of rules—in fact, in any rule, from simple addition upwards through reduction, proportion, practice, and interest; so that a school, however numerous, may thus be constantly and profitably employed. All that the tutor has to do is to *explain* and *demonstrate* to the pupil at his commencement. The rods or figures present the question to be worked (above 7,000 in number) and the process is so natural, and the learner's mind is so agreeably engaged, as to render this branch of tuition both pleasing and instructive.

I am, Sir, yours truly,

Glasgow, 10th October, 1832. E. M.

PRESTON TEMPERANCE SOCIETY.

TO THE YOUNG MEN AND WOMEN OF PRESTON.

My Friends!

Will you lend me your attention for a few minutes, in the perusal of this address, on a subject of vital interest to you and the British nation generally? You have often heard of Temperance Societies: it is likely that many of you have attended at some of their meetings. Since my arrival, on business, in this town, I have spent several delightful evening hours at the weekly meetings, at the "Temperance Hall," Stonygate, and other places, in which the members of the Society meet to promote the cause, and which are generally crowded with very attentive persons.

There is, perhaps, no town in the empire (not even excepting Glasgow and Manchester) which shows more zeal in the temperance cause than Preston; and I am glad to see so many young people of both sexes attend. It is of great moment that youth should have correct ideas of the *dreadful nature* and *sinful character* of intemperance, that they should guard themselves, in the morning of life, against those fatal snares, which, on the right hand and on the left, are laid against their sobriety and virtue.

My young friends, let me induce you to enlist under the banner of temperance. If you wish to have a sound constitution, seek it by temperance. If you wish to have a cultivated mind, seek it by temperance. If you wish to have the esteem of wise men, the favour of heaven, and to have peace in your own breast, seek it by temperance. "Be temperate in all things." This is the command of God; and the example of the Saviour of the world recommends this virtue to you, in all its attractive charms, in all its everlasting worth. Look around you. See the *grey-headed drunkards!* Listen to their loud blasphemy, and take warning, by their wretched lives and horrible deaths, to flee from those awfully destructive paths of intemperance in which they were ruined. Begin right, continue right, and your sun shall be bright, even in the dark wintry day.

The temptations with which you are surrounded are great and manifold. Study how you may escape these. Keep from the appearance of evil. Now is the seed-time for you: your character, for time and eternity, is taking *its hue*. You wish to be happy. Remember that true piety is the only path-way to it. The all-prevailing vice of our country is intemperance, and in large manufacturing towns this vice shows most its impudent front; and youth should ever be alive to the voice of friendship, and the lessons of instruction, pointing out to them the road to virtue in this world, and glory in that which is to come. May you make a wise choice!

That you may have some idea of the great extent of dissipation in our country, I will inform you of the enormous quantity of spirits, wine, ale, porter, &c. which are annually consumed, namely, fifty millions of pounds' worth. It has been calculated that this sum would purchase a quantity which would make a river of *three feet deep, sixty yards wide*, and *eighty-four and a half miles long!* Think, my young friends, of the dreadful wrecks that are daily seen on this river of liquid fire! It poisons all the vallies through which it runs. To venture near its pestilential banks is the road to ruin. "Touch not, taste not, handle not" of this horrid river. It is more poisonous than all the *rank weeds of the world*. Young men, you little think, when you commence with what you call the "moderate glass," how near you are to the fatal brink of this *destructive river!* Will you not, henceforth, unite with those zealous and virtuous persons, in Preston, who are now "fighting a good fight" against the *monster-foe* of our land? Here is a field of usefulness for you. Here you may spend a few delightful evening hours, in doing good and receiving good, in cultivating your minds and expanding every moral and pious affection, till you know the fulness of Christianity. Is not this your duty and your interest? How much better to be thus employed than to be throwing away your precious hours, destroying your health, wasting your property, ruining your minds, and sinning against God, by sitting in the "chair of the scorner," in public houses and dram shops? Can you for one moment hesitate which is the best way? You cannot. Then you are self-condemned, if you do not enter heartily and perseveringly into that course of life which is now set before you. Never be turned aside by the laughter of fools or the taunts of the wicked; but knowing the right way, and seeing the good, seek strength from God to walk in it, and you will find a peace and pleasure which the dissipated and the vicious sons and daughters of folly never can know.

I am your sincere friend,

EDWARD MORRIS,

Of Glasgow.

Preston, 29th October, 1832.

MORE EXACTIONS.

(FROM THE DURHAM CHRONICLE.)

Sir,—The following specimen of the rapacity of the English Church having come to my knowledge, I beg the insertion of it in your valuable and extensively circulated journal, from which, I perceive, you are a fearless opponent and exposer of corruption and oppression, whatever name or form these may assume.

The Rev. Thomas Stratten, Independent minister of this town, and author of the well-known works on the Priesthood and Tithes (published in 1830) having objected to pay church rates in the parish of Bishopwearmouth, in which he resides, not only on the ground of their being repugnant to all sense of justice, but also that, by paying them, he would be contributing to the support of a state religion, which he conceives to be directly opposed to the precepts and example of Christ and his apostles, he was summoned before the magistrates, to show cause why he refused payment. He appeared before them, and was asked if he had any *legal* ground for resisting the demand. He replied that he had not, and handed to the magistrates a written document, in which his reasons for refusing to pay were set forth, and then left the bench. A warrant was next granted, on the application of Mr. William Hill, the churchwarden, who has held that office, by the appointment of the Rector, for eight or ten years; and a constable, named Smith, was employed to distrain for the amount of the claim, 10s. 10d., two years' rate being then due, with the costs of the warrant, &c. Smith, and another constable of the name of Atkinson, entered the house of Mr. Stratten, and took from thence a bronzed tea urn, presented by a relative to Mrs. Stratten, value 60s., seven chairs, value 28s., and a copper pan, value 7s. 6d., in all about 95s. 6d. Next followed the disposal of the booty. It will scarcely be believed, but I am informed, on good authority, that the chairs were sold, *by private contract*, to the constable, Atkinson, for the paltry sum of 5s. The other goods were taken to a sale, about a mile from the town, and there put up by auction. The tea urn was knocked down to *Smith, the constable*, for *Hill, the churchwarden*, there being no other bidders, for 22s. The copper pan went to the auctioneer, for 3s. 6d. In all, the sum of 30s. 6d. was raised, showing a loss of above £3 in the sale of these few articles.

	s.	d.
The charge for distraining was	5	6
Auctioneer's charge.....	2	0
Duty	1	1
Demand	10	10
Law charges	9	0
Balance	2	1
	£1	10 6

	£.	s.	d.
The urn sold for.....	1	2	0
The copper pan.....	0	3	6
The chairs.....	0	5	0
	£1	10	6

The balance was handed to Mr. Stratten, by the ministers of the law, with this valuable information, that they *could* have charged more than they had done, but had *forborne* to exercise their full authority. Thus we see nearly nine times the amount of the original demand pilfered to satisfy these satellites of clerical rapacity, and sold for a mere trifle to those very individuals. Further comment is unnecessary, for every one must be convinced

that this blot on our statute book cannot much longer be tolerated. I hope every Dissenter will follow the example of the Society of Friends, and of this truly pious and exemplary minister, in refusing to pay for that which is diametrically opposed to the principles they profess.

I am, Sir,

Sunderland, Oct. 24th, 1832. A CHURCH REFORMER.

DISSENTERS AND THE TITHES.

The Dissenters are at length bestirring themselves in a manner worthy the important station they hold in English society. They have long felt the burthen of supporting an establishment, the benefits of which they do not partake, and now appear determined to cast off the incubus. The following address to the Dissenters of Great Britain was originally published in Buckinghamshire, and is now going the round of all the newspapers in the country. The feeling it displays is common to the entire body, and there is little doubt but it will shortly be acted upon :—

To the Dissenters of Great Britain.

Fellow-countrymen, and Dissenters from the Established Church,—Let us awake to a sense of the duty which devolves upon us as men and Christians ; let us wipe away that reproach which rests upon us in a compromising support of the established hierarchy ; let us vindicate the cause of true religion and justice which are injured and violated by its existence.

We believe the church establishment to be founded in error, to be unjustly supported, and inefficient for the great purpose for which it exists. Let us act as men labouring under such impressions. Let us conduct ourselves as the correctors of error, as the opposers of injustice and the determined foes of every inefficient monopoly, whether temporal or spiritual.

Our separation from the Established Church is a standing memorial of our dissent, an ever-abiding witness of our oppression : but we neutralize our dissent by a quiet and compromising payment of all ecclesiastical demands. We cast an imputation upon our sincerity by continuing to support that practically which we are ever theoretically condemning.

If we have a creed different to the shibboleth of a party, let us show that we believe it. If we have principles based upon truth, justice, and reason, let us act upon them. Truth will prevail ! Justice will be heard ! ! Reason will conquer ! ! !

We call you, not to violate any law, not to embarrass the operations of our ministry (our strength is in the prompt obeyance of the law), but we do call upon you to obey it in such a manner as shall show your sense of its injustice, and your determination to expose its oppression, while, so long as it continues, you are willing, in one sense, to comply with its demand.

The example of the Quakers is that which we call upon you to imitate. They have been for the last fifty years, at least, bearing a silent but increasing testimony to the injustice and claims of the clergy. If the whole body of Dissenters had imitated their example from the first, we do not hesitate to say, that long ere this the question would have been settled for ever.

It is not too late ! Our numbers are great, our influence, from the senate to the meanest hovel in the land, vast and increasing ; we have only to be united and firm to be happy

and free. If the priests will have our money, let them have it as our blood. If they will have our support, let them have it at the expence of every law of hospitality and good citizenship, by the seizure of our property, and its public sale: let them seize, but who will buy?

Let one day throughout the land bear testimony to our decision,—a day in which history shall record that an oppressed majority of the nation opened their doors to spiritual tyrants, and permitted (with a quiet, sullen submission) their property to be seized, their rights of freemen to be trampled upon, for the purpose of vindicating the cause of religion, obtaining liberty of conscience, and ascertaining their strength, previous to a conflict which should end in a complete and splendid victory of truth over error, of freedom over despotism, of religion over hypocrisy and iniquity.

Some of you hesitate at such a proposal. Peace, peace, is your cry. Peace, too, is our motto; but not the peace of vassalage, but of remonstrance. We have too long submitted to such a peace as the former; our submission has been construed into cowardice, the truth of our principles doubted, and our sincerity impeached; so that if we have asked for freedom, these charges have been tauntingly made by the very men we support; and now that we have obtained that freedom, because they neither could nor durst withhold it, in the bitterness of their dying agonies they charge us with ingratitude. Do not hesitate, brethren: it must be attempted,—it must be done! Do not shrink, we only ask you to carry out our principles. Do not be ashamed; we only ask you for consistency. The first step is the difficulty; that once taken, our work is done, our liberty effected, and one of the foulest blots wiped from the character of our country. Let this fact cheer you on to the work. Remember that while there was a day in which it required the blood of a Hampden to be shed as the price of civil liberty, and the lives of holy men to be sacrificed as the redemption price of religious freedom, that we live in a day when reason, not arms, are appealed to—when truth, not brute force, is the weapon of conquest. Remember, while the green and luxuriant shores of Erin are deluged with the blood of some of her best sons, we may, if we are circumspect and firm, throw off the despotism of the church—without the shedding of one drop of blood, the sacrifice of one life, or even the remotest approach to a murmur, except from the disappointed eagles of the church.

The day of freedom has dawned upon us. We see that day for which our fathers longed. They contended against hope. We struggle with bright anticipations, with sure and certain hope of success. They commenced the struggle: we are called upon to finish it. We call upon you, by the blood of those holy men which yet cries from the ground for retribution, by the honour of blighted religion, by the insults to which you are subject by a bloated and dispotic priesthood, and the love you bear to your country, be consistent as Dissenters; be firm in your remonstrance; be united, be determined, and British in your operations, and once more the favour of the Most High shall rest upon us, and prosperity and happiness smile upon every part of the once happy, but now distressed and burdened England!

FIDES.

J. Livesey, Printer, Preston.

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THE END.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER,

AND

Protestor

AGAINST THE

VICES, ABUSES, AND CORRUPTIONS OF THE AGE.

BY J. LIVESEY.

VOL. III.

1833.

LONDON:

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PREFACE.

THE reader is now in possession of the *third* and concluding volume
The Moral Reformer. Convinced that this work, by taking original
round, being under the influence of no party, and directing its efforts to
e exposure of the vices and corruptions of the age, has been of conside-
ble utility, it is with deep regret that I now announce my intention of
scontinuing it for the present. My only reason is, my inability, with
e vast number of engagements which I have on my hands, to do justice
so important a cause, and to support the character of the publication.
is by no ordinary effort, that, along with my other labours, I have
rried it on three years, and established its circulation beyond a doubt.
e have printed, each month, during this year, 2000 copies, about 1900
which have been sold; and I doubt not, that, by a vigorous canvass,
is number might have been nearly doubled. Few periodicals contain
ore original editorial articles than The Moral Reformer, and every per-
n must be aware that now and then a stolen hour is not sufficient for
is. I am anxious to devote more of my *personal* services to the *Tem-
rance Cause;* a family of eight children also requires my constant
tention; these, with my business, and connection with various other
ncerns, oblige me, though reluctantly, to come to the conclusion of
ving up this work.

Possibly, at some future period, I may be able to resume my labour
a new series; but if not, I hope occasionally to publish a pam-
let on such subjects as are likely to serve the cause of practical

religion. As a vehicle for conveying information on the subject o Temperance, and as an organ of intelligence for the numerous Societie especially in Lancashire, I intend, monthly, to print a penny publicatio under the title of "THE TEMPERANCE ADVOCATE." This, I hope, will b serviceable to the cause which is now doing so much good, and will requir comparatively little of my time to superintend.

Of the merits of the present volume I say nothing: the public wil form their own opinion. Whatever ability, or want of it, may be mani fested, the subjects discussed are unquestionably of great importance.

To all my correspondents and friends I return my thanks, and espe cially to those who have exerted themselves to promote the circulation o my numbers. Although the first year I sustained a considerable loss, ye if the outstanding accounts can be got in as they ought, in winding up, I shall have no occasion to complain.

J. LIVESEY.

Preston, December 1st, 1833.

THE

MORAL REFORMER.

No. I. JANUARY 1, 1833. Vol. III.

THE IMPROVEMENT OF TIME.

Days and years are the only natural divisions of time, and while the morning admonishes us of the mercies of the night, and crowds our minds with purposes and plans for the ensuing day, the commencement of a *new year* ought not to be less a season of retrospective reflection, and of humble and sincere determination to spend the future better than the past. How swiftly run the wheels of time! how soon the twelve short months ry round! how much of our time has run to waste, and how uncertain our pportunities for redeeming that which we have lost! Man walketh in vain shadow, he boasteth in his goods laid up for "many years," yet noweth not what *a day* may bring forth.

Many, in fact, cannot be said yet to live, although every mark of age upon them; all their good is yet matter of *hope;* "by and bye, and I nall be at it—next year and all will be straight," are the dreams and ain purposes of many. Trifling and dissipation on the one hand, anxiety nd avarice on the other, eat away every essential enjoyment, and flatter eluded mortals with a periodical hope that the time of their happiness is ust at hand.

"Man never *is*, but always *to be* blest."

The same remark applies to our purposes of amendment. The drunkrd says, "I'll let the election get over."—"Christmas shall be past and ien I will begin to mend," says another; and there is scarcely a characr, however abandoned, but what cherishes an intention of being better y and bye. Meanwhile, time flies on; resolutions are made and as often oken, and many a poor soul is called away from the stage of existence, n which he never took a rational step beyond *thinking* of doing his duty. h that the purposes of my readers, this morning, may be accompanied ith deep convictions of the sinfulness of their mispent time, of the un-

certainty of life, of the importance of religion, so that they may begin the new year with repentance and prayer, and instead of *thinking* and *intending*, they may this day *practically* begin to lead a new life.

What false estimates are made as to the value of time, and as to the proper mode in which it should be employed! "The lust of the eye, the lust of the flesh, and the pride of life;" or covetousness, sensuality, and pride, are our imperial deities. Thousands crowd their shrines, and tens of thousands devote all their leisure, by night and by day, to the service of these idols. The state of society manifests an immense arrear of philanthropy and Christian exertion, yet scarcely any are to be found and especially among those who have the most time, who are willing to submit to the least self denial to fetch it up. The old excuses still remain; "I have this engagement and the other, and I cannot come; I pray thee have me excused." Shame on many who call themselves the ministers of Christ; they are pertinacious in doctrine; precise and exact in ceremony; preach up the glories of Christ; but when you point to the path that *He trod*, when you refer to *his labours* and *sufferings* in *going about doing good*, when you insist that he was intensely employed *among the people*, in every kind of company, that sometimes he had not so much as time even to eat bread, alas! alas! you pass upon them a sentence of criminality, which every observing man knows to be just.

If, in commencing a new year, I had access to the various classes composing society, I would give the following hints:

To the gentleman. Remember you are highly favoured as it respects wealth, influence, and time. These are a boon, which, if properly used, might be made a great blessing to yourselves and all around you. You are but mortal; the days of your life are numbered; the place that now knows you will shortly know you no more for ever, and for every gift you will be answerable to the Judge of all. Let this be a morning, then, of serious reflection, and think how many evenings, and days, and years you have spent in the paths of vice and folly. Your wealth and rank are no indemnity for idleness and sin; instead of relaxing your duties, they lay you under greater obligations. Think how much good it is in your power to accomplish, and be determined to act the part of wise men during the present year. Rid yourselves of all the temptations which exalted rank impose for the killing of time, and begin to lay your plans for a course of extensive usefulness. A good feeling between the rich and the poor is what is wanted in England; our resources are abundant; our prospects are brightening; but if the nobility and gentry still go on in their ex-

ravagance, and despise the people, oppression and disunion will still be erpetuated, and rank and wealth, instead of commanding respect, will be reated as a curse to the country. Come out, then, I entreat you; descend rom the false pinnacle of distinction which you so vainly admire; seek he company and friendship of all of the same blood, although distinguish-d by privation and poverty. It behoves you to ponder well your ways; nd never, never, to forget the exclamation of the Saviour, "How hardly hall a rich man enter into the kingdom of heaven!"

To the merchant and tradesman. Your business, perhaps, is just sus-ended; you are taking stock to ascertain the gains or losses of the last ear. Remember there is another stock taking, which you ought to re-ard as of even superior importance to this. Time, and talents, and wealth ave been committed to you, and as a steward of God it is not unreasonable hat you should calculate how you stand. You have followed your busi-ess through the year with intense anxiety. How often have your wak-ng hours been beguiled with illusive dreams of profit! how fixed have een your affections, even when at home or elsewhere, upon the mill and he counting house! and yet how deaf to the innumerable calls of duty mong your fellow men! The evening party, it is true, frequently pro-uces relaxation, but you should remember that there are other spheres, esides this and the warehouse, in which duty calls you to move. Your easures and profits are perhaps derived from the labour and toil of housands below you; how reasonable, then, that you should spare a part f your time towards ameliorating their condition, and towards making the orld happier. Sink not your importance in the recluse of your study, por-g over the everlasting lesson of profit and loss, but rise with an immor-l ambition to higher pursuits, and possessing a competency, check the ordinate desire for wealth, and gladly devote your time and lend your d to every cause calculated to make man wiser, more virtuous, and more appy.

To the shopkeeper and middle class. Your leisure is but little, and our opportunities of active usefulness fewer than those above you, but it not less your duty to let your light shine before men and to be diligent every good work. You have just closed another year of care and anx-ty, and though you earn your bread not altogether by the sweat of your ow, yet to live "honestly in the sight of all men" often requires the plication of all your powers. See, however, that in the midst of this, u forget not the duties you owe to God, to your neighbour, to your mily, and to yourself. Diligence in business is not incompatible with

godliness; and I exhort you this morning to think seriously how yo ought to spend your time, if spared, during the whole year. Begi with your own *family*; teach, instruct and guide *them*, and whatever lei sure time you can spare besides, assist in sowing the seeds of goodnes as extensively as possible.

To the artisan and labourer. The activity and disinterestedness o many of you are very commendable, yet I deeply regret to state, that th leisure which Saturday nights and Sundays afford, is, in many instances spent in a manner the most degrading to man. Labouring every day, yo best know the value of rest and relaxation, and should be the most care ful not foolishly to throw your opportunities away. You have mind naturally as capacious as those above you, and it is by improving these intellectually and morally, that your value in society becomes more an more manifest. While you grovel like the brutes, and seek no highe pleasures than the inebriating draught, your degradation is sure, and a state of vassalage is the most appropriate to your habits of debauch. I you class with those who have no talent or time to give instruction in any limited sphere, by all means employ your opportunities in acquiring knowledge. Get useful books or periodicals; embrace every opportunity o receiving oral instruction, and do not let these winter nights pass over without some solid improvement. Attend regularly to the duties of your families, and instead of loitering a great part of your Sabbaths in idleness and sloth, make it your pleasure to have your children around you; let them go with you to church or chapel, and be your companions. You may think it requires a deal of time to instruct your children well, but rest assured that no proxy, either Sunday school teacher or other person, can do for them what an affectionate father can. With all your scanty means, and limited opportunities, if you begin in earnest to-day, and persevere, your improvement this day twelvemonth, should you be spared, will be to yourself an ample reward. In *artificial* acquirements you are at a great distance behind the rich, but, in *natural* endowments, you are equal to any: let this consideration, also, stimulate you to exertion.

To religious professors. My principal design in addressing you, is to suggest, whether more of *your* time might not be devoted to the interests of the poor. Those who are noted for being religious characters, not unfrequently attend *three* or *four* meetings every Sabbath. Now, considering the demoralized condition of society, might not half of this time be devoted to active exertions among the people, visiting the poor, and teaching and admonishing the careless? Religion, I am quite sure, is

confined too much within the walls of certain buildings; would that it were seen more at home, and that our streets and our lanes bore testimony to its influence. While teaching is principally confined to the "pulpit," fixed for the "usual hours," approaching so near a marketable article, and stifly moulded into the fashion of "a sermon," I never expect that diffusion of Christian truth which alone can purify the world: as soon might we look for the flowing of the river to water our meadows and gardens, without the agency of the clouds to pour it upon the earth. I could wish to induce all who love their fellow-creatures, not to be content with going to hear and get good themselves, but rather to make a sacrifice, and employ a portion of their time in *going about doing good* to others. I beseech you, my Christian brethren, ask yourselves—how many cellars and miserable dwellings have I visited during the last year? how many widows and fatherless children have I succoured? to what extent have I supported plans designed to effect the general amelioration of mankind? how often have I left the easy seat in the chapel to seek out the wretched and the vicious, in order to do them good? Let this morning be a new era in our Christian exertions, and sensible that all our actions and all our motives are recorded in heaven, let it be your determination and mine, in the strength of God, to spend this year better than we spent the last. We shall have a reward in our own bosoms; this will cheer the recollections of a dying pillow; a faithful God will approve our services, for they that turn many to righteousness shall shine as the sun in the firmament for ever and ever.

THE LATE ELECTIONS.

A thousand reflections crowd upon the mind of an impartial spectator of the proceedings at an election, and yet there is scarcely a single incident that can afford gratification to the man who views the intellectual, rational, and moral advancement of the people as the best sign of national greatness. An election ought to be regarded as a sacred opportunity afforded to the people of England to elect their representatives, by whose acts and deeds every interest in the kingdom will be materially affected. On such an occasion what would be the conduct of an intelligent, moral, patriotic people? To consider well the momentous charge committed to their hands; to proceed to the execution of it with sobriety, discrimination, and honesty; and sinking every selfish motive, to engage in the election with a sincere desire to advance, not their own interest, but the interest of the nation. And,

duly estimating the rights of conscience, and the unalienable privilege o every enfranchised Englishman *to think and act for himself*, they would abhor the practise of bribery, whether by money, meat, drink, or employ ment, and also that of intolerance in intimidating those who might ma nifest a difference of opinion. When the law confers a right, no man should interfere with it, and the privilege should be as sacred and as safe in the hands of the servant as the master.

But what have we beheld during the election just over? I fix not upon one borough; for bribery and corruption have been general. The extent of the practice of compulsion, intimidation, and bribery has mostly been proportioned to the unworthiness of the individual whose interest they have been intended to serve. Men have been brought forward as candi dates who are destitute of every essential qualification of a representative of the people, whose wealth or connections have been substituted for intellect, and presumption for principle and good conduct. Instead of appealing to the sober judgments and impartial reflections of the elec tors upon the *merits* of the candidates, their friends have sought out every secret spring of *selfishness;* those whose grovelling souls could be won with *interest*, the tempting bait has been aptly moulded to suit; others more lax in their habits, and with less hypocrisy and guile, have been taken captive by the bottle, in the love of which concentrated all their patriotism. Why inundate a borough with ale, and rum, and brandy? Is this the enlightenment which is to follow the extension of the franchise? Is this the argument by which the unpurchasable voters are to come to a conclusion as to the fitness of a candidate? Oh! England, where is thy boasted virtue? thy liberty? thy vaunted progress in knowledge? Where is your love of country, ye boasting free men? Now when the destinies of the empire are momentarily placed in your hands, you treacherously betray them for lucre, and sell them for a pot of beer. Slaves of interest! your mouths are closed; you are generally the first to condemn every man in power; to impeach the honesty of ministers; to condemn them for their servility, and to accuse them as place hunters, but now you have sanctioned in your own conduct the worst corruption of the worst of men. Let eter nal silence seal the accusing lips of every man who has voted against his conscience to screen his interest. What can we think of the man who says, "I would as soon vote for the devil as for ———," and yet votes for him, lest he should loose his custom! For the poor electors, who, like cattle at the market, are driven to the poll, against the dictates of con science, the free exercise of which is the dearest gem of liberty, I could

reely weep. Rather than see his children without bread, the poor man ives his mind to another, and barters his freedom for a little employment. When will this tyranny cease? how long shall the *poverty* of the man be eemed a sufficient reason for invading his rights? When will our rich en learn the plainest lesson of our religion, "Do to others as you would thers should do unto you?"

As to the scenes of vice exhibited at the election, I really feel disusted. We have long been talking about the march of mind, and the rogress of civilization, but really with these specimens before us what an we say? It seems as if some demon had possessed the people, and that he obligation of all laws, human and divine, was suspended. To see the ury of the multitude, to read the revenge depicted in their countenances, hear their malicious and murderous language, the imprecations and oaths one party against another, to see fellow-townsmen and neighbours itching themselves against each other for battle, fighting in the streets, antonly destroying property, and spreading confusion and disasters broad; to see men reeling drunk in the street, and others striving to madn party contest by an almost unlimited diffusion of intoxicating liquor; d at a time when all should be peaceable and orderly, gives us such view of a Christian people (a Christian people!) as must throw discredit upon the very name wherever it is known. It is, in fact, a concentrated developement of *real character;* and proves beyond dispute that th all our noise about religion, and all the vast sums spent for its support, the best, the *practical* part the people have yet to learn. Do we ed to go across the seas to seek for barbarism and for opportunities of tching the ignorant and correcting the vicious? Oh! let us look at me. Let the scenes of Preston, Blackburn, Bolton, Liverpool, and effield, be deeply engraven upon the recollection of all who are truly shful to reform the people. To make the matter worse, in this town ery elector was required to take the oaths, still left binding by the reform b, and here about 6000 persons, each professedly appealing three or r times to God for the truth of what, in general, he neither understood r regarded, exhibited a scene of profanity without a parallel. Amongst l present bad effects of elections, are the various breaches of friendship ch follow; unwilling to give each other credit for their motives, and think and let think," friends become enemies, and cherish the unristian feeling of resentment for a long time. What a misfortune, for n to possess so little acquaintance with human nature as to think all nds should see an object in the same light; physical organization, educa-

tion, rank, association, not to say interest, all tend to produce a difference of opinion; and to attempt to control *opinion*, or to *coerce* its *exercise* at an election, is assuming an authority which belongs to no human being. Women, in this respect, I think, are worse than men; influenced by party spirit, we hear them uttering the most embittered revenge even towards those whom they had previously regarded as friends, and actually withdrawing their custom from shops where they had traded for years, merely because the vote was given to an adverse interest. Many instances of gentlemen having sent to their shoemakers, &c. *to bring in their bills*—of masters either turning their men out of their employ, or shewing every symptom of displeasure, have occurred; and while men in this rank of life manifest so much littleness of mind, so much tyranny, no wonder that we find the same among the more uneducated classes. Until we have more moral principle in the nation, and consequently among the electors, it will be necessary to make several changes in the law of elections. The reform bill, by reducing the time from fifteen days to two, has certainly mitigated the evil. The ballot is a proposed remedy, which, though untried here, would doubtless be an improvement; though, perhaps, not to the extent that some may imagine. The oaths, at any rate, ought all to be abandoned: at a season like this, when there is so much excitement, men cannot be bound down by oaths. I am sorry to find that for the evils with which we are constantly beset, instead of tracing the *real cause, the want of religious principle and moral character*, and seeking a sure and an appropriate remedy, men generally rest their hopes of improvement upon a change in the law, written upon parchment, and a revision of the external arrangements of our policy. Laws, like the rails on the railway, mark out the tract which we are to proceed in, but *moral principle*, like the power of steam, can alone ensure a steady, sincere, and persevering obedience. When we have virtuous people, we shall have pure elections and good representatives.

PLAN OF A TEMPERANCE SOCIETY.

At the repeated requests of my friends, I have drawn up the following *Plan of a Temperance Society*; and though it is principally taken from the operations of the Society at Preston, yet it embodies several particulars which we have not yet put in practice. Though but a *sketch*, I presume it will be found pretty comprehensive, and to include nothing but what is perfectly practicable.

A Temperance Society is an association of sober persons, to arrest the

progress of intemperance, and to remove its causes. Its members consist of all parties, political and religious, of both sexes, and of all grades in society. It is not deemed prudent to admit any younger than fourteen or sixteen years of age, unless specially requested by some acquaintance. The laudable object which these Societies have in view is accomplished by various means, which this paper will explain.

Organization. In the first instance, a few individuals meet together and form themselves into a provisional committee. They purchase a quantity of tracts, and circulate them, especially among those who are likely to render assistance in the undertaking. And to secure a good beginning, nothing is more important than to get a lecture or two delivered either by some of those talented advocates who are sent out from the British and Foreign Society, or by any friend to Temperance Societies. A good impression being thus produced, a public meeting may afterwards be called, at which it must always be an object to secure the assistance and co-operation of *all parties*. At this meeting the whole subject is explained, rules adopted, and a committee formed. The "fundamental principle" or "pledge" having been previously drawn up, is read, and at the close of the meeting every person who wishes to join the Society is requested to sign it.

The pledge. The members consist of all who sign a *pledge* of *abstinence* from *ardent spirits*, and of moderation in all other liquors. These pledges vary in expression, though much the same in import. Some of them point directly against *ale drinking*, and tie the members not to take it in a public house. Whether it would be practicable to unite a sufficient number upon a pledge of *total abstinence* from *all intoxicating* liquors, in my opinion the most consistent pledge, I am not prepared to say; but this I do know, that the *moderate* clause is very much abused by many members. The following is the essence of the Preston pledge: "We do voluntarily agree that we will totally abstain from ardent spirits ourselves, and will not give nor offer them to others, except as medicines. And if we use other liquors, it shall be in great moderation; and we will endeavour to discountenance the causes and practices of intemperance." A number of copies of this are printed at the head of sheets of paper ruled with faint lines and columns, corresponding with the register. I may here observe, I have long been of opinion that by membership being made to commence simply upon a person's signing, or getting another person to sign, his name to the pledge, many improper characters are introduced, and the condition of membership being left in so loose

a state, numbers are walking inconsistently, and in some instances little or no organization remains. Instead of begging from door to door for names, or taking those of persons who may happen to be under excitement at a meeting, it would be better either to have a time and place fixed for receiving members, which might be done with care and discrimination, or to receive none but those *recommended* by some other steady member. It is better to have a *few* consistent members than multitudes of mere names.

Rules. I have not yet seen any perfect code of laws for these Societies; and, indeed, their operations are so simple and open as to need very few rules. The following may be regarded as among the most important regulations:

That this Society shall consist of all who may affix their signatures to the fundamental principle.—That a committee of management shall be formed, consisting of a treasurer, secretary, and at least twelve other members, who shall meet as often as may be found necessary for the dispatch of business.—That any member who may wish to withdraw his or her name, shall be at liberty so to do on intimating such desire to the secretary. In case of delinquency, the individual shall be visited by one or more of the committee, and after repeated admonition, if deemed irreclaimable, expelled. If the committee think proper, they shall be read out at a public meeting.—No contribution is to be levied as a condition of membership, but the expences necessary for carrying on the work shall be raised by subscriptions and donations.—No party politics, nor any sectarian peculiarities in religion, shall be introduced either into the tracts or the speeches at the meetings.—The treasurer and secretary may at any time call a committee meeting, either of their own accord or at the request of a majority of committee men. Besides the annual meeting of the Society, the secretary is obliged to call a public meeting of the members, if requested either by a majority of the committee or a majority of those who are *bone fida* members.—No alteration can take place in the rules but by the sanction of two-thirds of the members present at a public meeting.

Excepting fundamental rules, it is much better to leave the regulations to be made by the committee as occasion serves, according to the purport of the following rule:

That the committee shall be authorised to make such temporary rules as may be deemed expedient, which rules shall be considered permanent when they have received the sanction of a public meeting.

Officers. These may be divided into the *indispensable* and the *honorary*. The latter consists of "patrons," "presidents," and "vice presidents." However some may be enamoured with long lists of honourable names, it is enough to say, that Societies may be formed and become equally efficient without them. While I find one Society with twenty-nine "vice presidents" and a "patron," most of whom with high titles,

complaining that for want of means they are "compelled constantly to dismiss without a single tract the numerous poor," I know others, which, with simply a committee, consisting mostly of working men, can distribute plenty of tracts, and carry on the temperance cause effectively. The officers I would recommend are as follows, all of whom, with the resident ministers and other active individuals, should form the *committee*.

A *treasurer*, into whose hands all donations and subscriptions should be paid, and who should discharge all bills, after being examined and passed by the committee, and preserve vouchers for the same.

A *secretary*, who shall summon the attendance of the committee; attend at the meetings, and enter all the minutes regularly in a book; send copies of resolutions to such individuals as may have work appointed for them to do; to preserve all papers and letters belonging to the Society, aad conduct all correspondence under the direction of the committee. This is an important office, and should be sustained by an active, judicious person; and I should always prefer *one* person to two or three for this office.

Depository, to whose care all the tracts and publications are entrusted. By order of the committee he purchases or gets printed such as are approved, gives them out to the distributors, or sells them, as the arrangements may be. He should keep a regular debtor and creditor tract account.

The *registrar* attends all public meetings, to receive the names of those who enter the Society, on ruled and printed papers, called "pledges," for that purpose. He also receives into his keeping the names to the pledges which have been got elsewhere. He enters these alphabetically in a large register made for the purpose. Any remarks, withdrawals, or exclusions are noted down by him opposite the names in this book.

Visitors. To these complaints against delinquents are given at the committee meeting, which they enter in a book. They visit and admonish them, and report to the committee at the next meeting, and any cases that are utterly hopeless they recommend for exclusion. When they cannot meet with an individual at home, so as to admonish him personally, it is very useful to have a tract or a hand bill, drawn up expressly for the purpose, and to leave it at the house, in order to remind the delinquent of his conduct, and of their anxiety for his reform. No officers are more important than these. There ought to be at least about four for a Society of a thousand members. Besides these there is another class of visitors, whose object it is to seek out the greatest drunkards, and to dis-

cover the causes and operations of drunkenness. By taking the oath of a special constable, they get free access to every licensed house and jerry shop. These they visit, especially on a Saturday night and Sunday, and in the true spirit of the Temperance Society, whenever they find occasion, remonstrate with the keepers and with those who frequent them. In case of excess and disorder which will not yield to friendly means, they give information to the proper authorities for their interference.

Captains. Large towns like Manchester divide their operations into "Associations," for different parts, each of which has its own committee, but in smaller towns the work may be managed by one committee. In that case, a town may be divided into *districts*, and a *captain* annexed to each. Preston is divided into twenty-eight districts, and to each is appointed a person in this character. We call them captains, but some other designation might be quite as appropriate, and perhaps as well received. Their work consists in distributing tracts, watching the conduct of the members in their districts, and taking every opportunity of inducing others to enter the Society. These generally bring the reports of the delinquents.

Superintendants. We have two persons to whom we give this title: their work consists in arranging for the meetings, fixing the places, getting out the advertisements, appointing door-keepers, and securing a supply of speakers. One is for the town, and the other for the country villages. All these officers, with a few others who have no special appointment, constitute the *committee*.

In small Societies the same person may sustain two or more of these appointments; for instance, the *registrar* might be also *depository;* the *treasurer* a *visitor*, &c. For some time it will be essential for the committee to meet weekly, as well as on special occasions; afterwards, meetings less freequent may suffice. They choose their own chairman, and in case of his absence any other is chosen for the occasion. All the resolutions are regularly entered in a book. The whole management of the Society rests with the committee, and they have power to make any regulations which are compatible with the adopted rules. The most efficient committee, and the most regular in their attendance, are those which are principally composed of operatives. So soon as any reformed drunkards appear to be steadfast, it is a good plan to add them to the committee; the appointment, and the engagements connected with it, are additional means of preventing their fall.

Card. As a token of membership, and as a medium of admission to any select meetings, every member should be furnished with a card, for

which he may be charged a halfpenny or a penny, according to its cost. The following is one in miniature:

No. 948. *Thomas Swindlehurst.*

Preston Temperance Society.

Established March 22nd, 1832.

I love the Temperance Cause;
I join to spread its fame;
The source of health, and wealth, and peace;
Its victories I'll proclaim!

Dis. 27.

It is in contemplation to get a first-rate engraving, from a rich design, exhibiting the happiness of a family as the result of temperance, from which members' tickets will be printed. It will be both ornamental and pleasing.

Books. These consist of a minute book for the committee; a memorandum book for the visitors, and one for each of the captains; and an alphabetical register, ruled as below, with a proportionate number of pages to each letter.

Pro. No.	Dis. No.	Name.	Trade.	Residence.	Age.	Date of entering the Society.	Date of relapse or leaving.	Cause.

Tracts. Nothing is more important than the distribution of tracts. Besides the tract depository at London and Glasgow, for the convenience of those who reside in Lancashire I may mention, that a great variety may be had from Mr. W. Ellerby, Temperance Tract Depository, Piccadilly, Manchester. We first purchased a quantity here, but afterwards printed about thirty thousand, for our own use and for sale. Our usual method of distributing these is, to put them into the hands of the captains of districts and the visitors. The captains leave them from door to door, and change them every week, or as often as convenient. This is an excellent plan for diffusing information, though, owing to the number which are lost, it requires considerable means to carry it on. The method adopted by some Societies is to stitch several of the small tracts together, and sell them for a halfpenny. We have also printed several bills, calculated to promote the Temperance cause, and suited to various occasions, and posted them through the town. The following was not only posted almost in every street, but

also in the rooms, by the consent of the masters, of nearly all the factories in the town :

ENGLAND'S GREATEST CURSE is the FREE USE of ALE and ARDENT SPIRITS: if a man wish well to himself, to his family, or his country, let him shun them as he would A PLAGUE.

SOBRIETY is the road to HEALTH, WEALTH, and HAPPINESS.

The TEMPERANCE SOCIETY is a CITY OF REFUGE: let every man and woman FLEE to it.

The meetings, for the diffusion of temperance principles, and for inducing persons to join the Society, must, as to time, in some measure be regulated by circumstances, but from extensive observation, it is my opinion, they will never answer the designed end, unless they be *weekly*. One night each week, if it be possible, should be fixed upon, and let that be known by the appellation of "The Temperance Night." If only a dozen meet together, and that in one another's houses, the meeting should be at least once a week. Instead of depending on set speakers, the members generally, and especially those who have received benefit from the Society, should be encouraged to address the meeting. Instead of the speakers being divided from the rest, the members should seat themselves promiscuously, and all should be encouraged to come forward and speak a word for temperance. The best speaking consists, not in flights of eloquence, nor in logical disquisitions, but in plain statements of facts as to the evils of drunkenness, in the relation of anecdotes, the confessions of reformed drunkards, and in affectionate exhortations to sobriety. One person may occupy, in these exercises, from five to fifteen minutes. I have heard clever speakers, from various places, but nothing interests our meeting so much as the plain, simple tales of the working men. It is possible with this latitude in speaking, that some persons will ramble beyond proper bounds, but this is always corrected by the chairman. If any members have been expelled by the committee, their names are publicly read over at the conclusion of the meeting. An hour and a half is about the proper length of time for one meeting. It is desirable that these meetings should always be made as interesting as possible: they are the best means of promoting the prosperity of the Society, and a far surer criterion of its progress than the mere circumstance of a great number of names in the register.

Class meetings. It is well known, that reformed drunkards are too apt, through temptation, to relapse. For the benefit of *such,* till the habit

of sobriety get established, a *class meeting* is useful. So soon as a few drunkards are known to be reformed, let some person whom they respect, and who is able to give them wholesome advice, meet with them once a week, read to them, converse with them, and encourage them to steadfastness. Let every additional reformed drunkard, who signs the pledge, be added to this class.

As auxiliaries in accomplishing the object in view, the following arrangements ought not to be overlooked.

Tea party. For the purpose of supplanting the festive meetings of intemperance, and cementing the union of the members of the Society, public *tea parties* are recommended. A most interesting one was held last summer, at Manchester, in the Exchange Rooms; and we have also had two at Preston, one on the middle day of our last races, and the other last week, on Christmas day, which to me were more gratifying than any social feast I ever witnessed. More happiness and rational conviviality I am sure, was never seen, in a party consisting of 950 persons, male and female.

Temperance houses. The necessity of these establishments must be apparent to every one connected with the temperance cause, and every Society must feel the deficiency of its means, without an asylum of this sort for its members. Though not under the direction of the committee, but undertaken by individual members, yet while *all intoxicating liquor* is excluded, the committee, as well as the members, do their utmost to encourage them. The following extract from the advertisement of the one last started here, will fully shew their design.

As this is the first establishment of the kind in Preston, it may be necesssary to state, that it is the object of the proprietor to supply COFFEE, SOUP, DINNERS, and all kinds of refreshment, to individuals or parties, in the best possible style, and at a low charge—to accommodate travellers with every requisite of bed, board, and stabling—to afford facilities to commercial gentlemen for the transaction of business, without temptation or obligation to drink—to furnish parties, committees, or societies, with convenient apartments, on easy terms—to provide a cheap and convenient supply of newspapers and other sources of information—and to offer to the industrious operatives an opportunity of innocently enjoying the company of their friends, in a way at once economical, rational, and pleasing.

Petitioning. Drinking, in some measure, is attributable to the existing *temptations* which lead to it; and to reduce these, it will be within the rules of the Society, and quite consonant with its object, to *petition parliament* to effect every possible change, in the facilities of manufacture and import of intoxicating liquors, in the scale of duties affecting them, or in the licences for vending these articles so dreadfully pernicious. It is hoped that these objects will be duly considered, the whole weight of facts carefully collected, and that every Temperance Society in the three kingdoms will present its petitions to the ensuing parliament. J. L.

PROMPT PAYMENT.

I beg to remind my readers of the importance of being prompt in th payment ot their new year's bills. A system of credit is undoubtedly c advantage to a community, inasmuch as, while individuals are the leg owners of a large amount of capital, numbers of persons, who have little or n capital of their own, derive, notwithstanding, the benefits of its circulation and, with their skill, added to the labour of the operative, are the mean of maintaining the commercial importance of this country. We are apt t mistake upon this subject. Many men are "worth," perhaps, £100,00(who have not £10,000 in actual possession, but whose capital is in innu merable hands, and over the whole country. So that, though "the un equal distribution of wealth" is most manifest, the natural course of thing in some measure neutralizes the effects of the partial laws which hav produced it. It is from hence, that about "the rent days" we find s great a scarcity of money. Before the rents are paid, this money is circu lating from hand to hand; and when we consider the amount which farm ers pay in rent, and the amount of rent paid by towns-people, to th "landed gentlemen," we may easily account for the effects produced b such a contraction. Much of this is paid by these persons to the bank ers, for advances, and remitted to distant places, and hence, till it re turns and begins again to be diffused, there is evidently a scarcity of mo ney. I make these remarks to enforce the importance of keeping all th money in *circulation* that we can, and hence to induce every one to be a prompt as possible in paying his bills. By disappointing one person, i this respect, we disappoint perhaps hundreds who depend upon him, an whose claims he cannot meet on this account. We live one by another and the effects of every act of injustice, like that of not paying our jus debts, has, in a great measure, to be borne by innocent individuals. Th practice of deferring our payments, is not only a cause of commercial incon venience, but is a direct breach of moral principle. Cases will occur i which circumstances may justify a man's not being able to pay at th time which he has fixed, but no excuse can be allowed for those who con tract debts with no fair prospect of paying, who never exert themselve to be punctual in their payments, or who, with means within their reach constantly try to evade the applications of their creditors, and in effec are always saying "call again to-morrow." To hold money after it i due, is, in point of *morality*, the same as taking it by force, and partake of the nature of robbery. It is not *ours*, and we ought not to retain it The indifference with which, I am sorry to say, so many put off their pay ments with impunity, is a strong proof that the minds of many are bu

ery little under the influence of moral principle. Whether, therefore, e wish to discharge a conscientious duty, to assist in the rapid circula- on of wealth, or to cultivate a humane disposition towards those who ay be embarrased through our delay, let us, to the utmost of our power, ischarge with promptitude every demand. Let us also do it with pleasure, nd not grudgingly, and never harass poor men by petty excuses, and by iving them occasion to call, perhaps, half a dozen times for a small mount.

TAXES ON KNOWLEDGE.

In struggling to allay the discordant feelings of society, in removing he barriers which monopoly and self interest have placed in the way of ur national amelioration, and in laying a good foundation for *peaceable* eform, the safety of which can only be based upon the approbation of the eople, I know of no measure that we ought to be more anxious to obtain han A REPEAL OF THE TAXES ON KNOWLEDGE. While publications on arts, cience, and literature are under no restraint, correct *political* information, y the operation of the stamp duties and other restrictions, is almost with- eld from the people; and to this, more than to any other cause, is to be ttributed the general ignorance among many who are otherwise well dis- osed. The poison which has been insinuated through some of the cheap ublications, sent out in defiance of the law, has had no antidote, and the inds of many have yielded to the impression which has been produced by iolent penny papers—the only class they could afford to purchase. Let the ress be free as the light of heaven, and let the poorest man have an op- ortunity of reading both sides of every question. So far from the go- ernment suffering from the consequences, if it be disposed to benefit the eople, its only safety is in removing every obstacle to the spread of know- dge. I never apprehend any damage but from the ignorant and de- raved. A unity of purpose can never be expected to effect the carrying f the various questions which will be shortly before the country, until, by ne diffusion of knowledge, all disinterested men see clearly the *real causes* f our sufferings, and the only *practicable means* by which they are to be emoved; and this can only be effected by a FREE and *honest press*. Be- ides, every opportunity should be embraced for diffusing information up- n *every subject*, among our labourers, upon terms suited to their humble ircumstances. How long have the rich had the monopoly of all valuable *ctures!* I would give every poor man in the kingdom the opportunity

of hearing these for *nothing*. And if, in some places, they showed even apathy to learn on these terms—to avail themselves of the opportunities gratuitously afforded them, I would adopt *every likely means* to bring the matter near to them, and to make it interesting; and succeeding in inducing them once to taste the sweets of knowledge, I doubt not many would become enamoured with what they had before despised. Ignorance and prejudice have sunk some so low, that nothing but extraordinary means can effect their improvement. How many valuable lectures on natural history, geology, geography, astronomy, &c. &c. are delivered to select audiences who are able to pay two or three shillings each night, to the entire exclusion of the poor labouring man. With a little contrivance, and at a small expence, by those in the higher ranks of life, how easily a thousand persons, or more, of the class I have alluded to might have enjoyed the pleasure and derived the benefit of these lectures! When Mr. Buckingham was here, lecturing in the theatre, finding that the gallery was almost empty, I suggested to some friends the propriety of offering him a sum for the exclusive use of it, which he readily accepted; and with this arrangement we admitted five hundred persons gratuitously, many of whom have since declared, that it was such a treat as they never before enjoyed. This is the way, not only to enlighten the people, but to bring the rich and the poor together, to teach them that they are all of the same family, and ought to love one another as brethren.

Owing to the mercenary character of the age, there seems to be an *exclusiveness* in dispensing *all kinds* of knowledge. In religion, it is given to the rich and the respectable, because the poor cannot pay for their sittings and support the collections, because they have not clothes to attend in, because the places are fit up in a style forbidding to their habits, because the connections and habits of the teachers are not such as lead them to be familiar with the poor, and because the method of teaching itself is not suited to the untutored minds of common men. In circulating "public news, intelligence, or occurrences," *fourpence* duty is laid upon every newspaper, by means of which few of the poor can afford to purchase one. In science and general knowledge, as I have said, the best lectures are confined to those who can afford to pay a high price; and, I may add, that the *instruments* connected with scientific pursuits, instead of being as cheap as possible, that their use and benefits might become common, are usually got up in a style that causes them to be sold at a very high price.

I say, then, there is an *exclusiveness* in the means of diffusing knowledge which perpetuates the ignorance and prejudices of the multitude, and

serves to promote that disunion and those jealousies which have long existed between the rich and the poor. I am aware that "Mechanics' Institutes," in some small degree, tend to mitigate the evil; but their operations apply neither to religious nor political information; and even as to other branches of knowledge, their influence is very circumscribed. Take the duty off *newspapers*, and the same, in another shape, off *sermons* and *lectures*, and let knowledge run to and fro, and brace the intellect of every man, as freely as the air he breathes. Let such changes be made, that the words of Solomon may be verified: "Wisdom standeth in the *top of high places*, by the way, *in the places of the paths*. She crieth *at the gates, at the entering of the city, at the coming in of the doors: Unto you, O men*, I call, and *my voice* is unto the *sons of men*.—Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

PREVALENCY OF VICE—INEFFICENCY IN TEACHING.

"See," said a man, pointing me to a set of lads on the moor, just under the hedge, as I was walking that road on a Sunday afternoon: "what do you think they are doing?—they are *playing at cards*:—what a shame it is!" Upon this, I made towards them, but before I got at the place they broke up and regained their feet. It is not uncommon for such to flee when they see a person approaching them, but these stood their ground. I told them my object was not coercion in any shape, and that I merely came to give them a word of good advice. They were eight in number, generally about eighteen years of age, poorly clothed, and very rude in their behaviour. They denied being playing at cards, though I had reason to believe it was a fact. Two of them were smoking, and all generally seemed to approve of the practice. I asked them a number of questions, to which they gave shrewd replies. They all worked in the factory, and advocated smoking as necessary to clear their insides from the *fluke*. One said he had smoked five years, and generally about five pipes a day. Seven of them were either without father or mother, they being dead, or had left them: the residence of a few was New Preston, the others Dale

Street. Church, chapel, school, or any thing connected with either int
lectual culture or moral improvement, seemed to have no place in th
thoughts. Without natural guardians, or living with such as are like
to do them more injury by bad example, here are eight probationers f
eternity, made in the image of God, residing within the sight and hearin
of a great deal which is called religion, yet living like brutes, adepts
vice, and training each other in the road to infamy and ruin. Oh! thoug
I (recollecting the dismission of a small congregation that same mornin
of perhaps about fifty persons, nearly all of the wealthier classes, for preac
ing to whom *twice* on a Sunday, the minister gets a handsome salary, b
who is never heard of in that Christ-like service of *going about doing go*
to such characters as these) did religious teachers know the real state
society, were they capable of appreciating and following the example
the Saviour, and were money and the ministry as much disjoined as th
are now united, such lost sheep as these would be sought out and careful
instructed. If this were a solitary instance, these remarks would be ill
beral; but I have a dozen places in my mind just now, where either for
noon or afternoon on a Sunday, companies of this character may be foun
Why is it, that *all these*—I had almost said, all the population, for t
poor generally seem to be left like sheep without a shepherd—are le
to live without God and without hope in the world? Why! The histo
of *hirelingism* will best answer the question. Pray let us look at hom
before we expend so much upon foreign missions. If we are so anxious
purify the defilements of heathen temples, for heaven's sake let us at lea
wash the steps of our *own doors*. I do say—and I will continue to say—
that until an adequate effort is made to instruct every class and *every famil*
the object of a Christian ministry has not been obtained. And if the pr
sent systems be incompatible with this, the sooner they are broken up th
better. The minister who preaches for money is not likely to attem
this; those of the Church of England, being presented by the patrons wit
livings, are not dependant upon any class of people, and can either atten
to the duty of performing the usual services at the churches, or get a sub
stitute. And if they be of the unevangelical class, like the gentleman la
week in a *black* coat, with his brother sportsman in a *red* one, in the neigh
bourhood of Leyland, they can mount their horses, leap the gates, and,
the tail of a pack of dogs, can drive from its seat, and mercilessly pursu
to death, the poor inoffensive hare! Is this the clergyman's work
Is hunting, and shooting, and racing the way to save souls? Oh! sham
on the men that can do it, and yet bear the sacred title of the messenger

f Christ! shame on the country that winks at such enormities, and while
pporting them at an immense expence, suffers the *people* to sink in igno-
nce and vice! The dissenting ministers, I also lament to say, are gene-
lly a tame, inactive class of men. Tutored at college for the office, they
ew it as affording a fair medium of temporal support, and trained to the
t of pulpit preaching, they never seem to be in their *element* when working
any other way. And hence it is most obvious, that whatever other
ans are adopted for bettering the condition of the people, their zealous
d *active* co-operation cannot be depended upon. If their names be got
a committee, they may occasionally attend, but they are not to be
und entering into the work with that zeal, willingness, and laborious
rseverance, which we meet with in those who are not paid. By their
fice and education they generally get connected with the richer part of
eir congregations, and having to depend upon *them* principally for sala-
, to spend their time upon the poor and the profligate seems out of
eir way. I do not like to find fault so frequently with this class, because
know that he *systems* with which they are connected are the cause
the evil; but while I behold on every hand, and in every part of Eng-
nd, a dreadfully depraved population; while I can prove it to be the *ne-
ssary consequence* of these systems, I cannot hold my peace. If we look
ound, where the work of reformation has appeared, in most instances it
the effect of the exertions of men, who, in a humble, plain way, labour
without money and without price." But by whomsoever the work is
rformed, it is by GOING ABOUT, like the first teachers, that any extensive
od is ever likely to be accomplished. The *civil* authorities act upon
is principle; and while you find two and two of their agents parading
ery back street, and lane, and alley, as the messengers of *terror*, why is
I would ask, that the people are not welcomed with the visits of those
o are the messengers of *peace?* Is it not better to *prevent* vice than to
nish it? Is it not better to try to eradicate the *cause*, than, by enlarg-
g workhouses and prisons, to prepare for and tolerate the effects. Does
not occur to the magistrates who sit at our petty and quarter sessions,
d to the judges who visit the circuits, when so many ignorant, rude,
vage-like beings appear before them, charged or charging others with
rious crimes, that there is in this country a class of men whose
ty it is *so extensively to sow the seeds of virtue*, and so assidu-
sly *to watch their growth*, as to prevent, in a very great measure, this
ounding of crime? Yes; it must occur to them; and, as honest men,
y ought to point out the dereliction of duty with which this class is

justly chargeable. Is there a servant in any capacity whatever, is the any class of men among us, whose neglect of duty, like that of the clergy could be tolerated for a single day? I may be told of their regular attention to duty, that is, of their "reading prayers" and preaching in the church; but this neither constitutes the Scriptural work of the minist nor, it is evident from *facts*, is it adapted to correct prevailing vice a diffuse religion and happiness among the people. "Go," was t command; and "preach the gospel to *every creature*," was the wor and I leave it to every man professing to be a devoted servant Christ, after taking an impartial view of the state of society around hi to say whether he has not greatly neglected the best means put in l hands for the conversion of sinners. While I, in strenuously urgi the *means*, desire never to forget our *dependance upon God*, at the sa time I would remind others, that a professed dependance upon him c never excuse so great a *neglect of the means* which the Scriptures, o own experience, and the example of Christ, prove to be of God's appoin ment for the salvation of the world.

REMEMBERING THE POOR.

Christmas is usually a time of social festivity, and I would beg lea to remind those in the higher circles, at this interesting period of the ye not to forget the poor. At the risk of being accused of impertinence, cannot lose any opportunity of endeavouring to bring the higher and lo er classes closer together. I should like the return of the good old tim of English hospitality, when the office of overseer would be almost a sin cure, and when, instead of men being driven for social enjoyment to t pot-house, the doors of every rich man's hospitality would be thrown ope Oh! let us remember the poor; think of their miserable hovels; the wretched beds; their ragged clothes; their scanty meal; their hard labou their great confinement; their frequent sickness; and their almost tot desertion by the wealthy and the great. They are our brothers and si ters, flesh of our flesh and bone of our bone; and though depressed wi poverty, have hands as clean and hearts as warm as ourselves. Oh! l us pity their condition, and while we give alms liberally and cheerfully the widow, the fatherless, the aged, and the infirm, let us also try to forwa every measure calculated to better the condition of every sober, able bodi working man. And until those national changes can be effected which a likely to do this, let us never forget to feed the hungry, clothe the nake visit the sick and the distressed, and bring the outcast to our homes.

ristians we should bear one another's burdens, and thus fulfil the law Christ. Let not the plea of *inability* be put forward: we can entertain rties at a vast expence; we can exchange expensive visits with the rich; can subscribe large sums to electioneering funds; and cannot we spare ew pounds for that which constitutes the essence of practical religion, d which is calculated to unite all parties in the bond of friendship! "To *good and to communicate* FORGET NOT, for with such sacrifices *God is ll pleased.*"

THE DISUNION OF SOCIETY.

The disunion existing between the various orders is too evident to be denied, and t dangerous to be overlooked. The exclusive feelings in which all classes are bred up, l their complete separation in social life, are most fertile causes of animosity, jealousy, organization, and danger. From earliest youth an opinion is studiously fostered,—ntimes by precept, and, I may venture to say, always by practice,—that the possession roperty is the real test of importance or insignificance in society. A child, clad in f apparel, learns to avoid intercourse with one of meaner appearance; and the exclu- principle, in a certain degree, pervades every rank, from the prince to the scavenger. e wealthier classes grow up, without comprehending, as they ought, the thoughts, the fings, and the real necessities of the remainder of their countrymen. The story of t princess, who expressed wonder at the possibility of starvation, and said, that "in ference to starvation, she would eat bread and cheese," meets every day with coun- parts of nearly similar extravagance. Some are so thoroughly imbued with the exclu- spirit, as evidently to look on those as a different class of beings, whom they stigma- ti with some term of reproach or contumely, whether it be that of the "unwashed artifi- ," or the "mob," or the "rabble." Few, by a sense of justice and religion, have n brought to a vivid preception of that truth,—preached by word of mouth, by nature, by reason, but contradicted by society at every moment of our existence, from the cle to the grave,—"that all human beings are, in reality, of equal value." But ugh isolated individuals may not only form a right estimate on this question, but act rdingly, indifferent to the ridicule, and misrepresentation of their own order; yet n instances are exceedingly rare; and how much more rare, or rather how utterly nting, is the knowledge and experience requisite for the realization of any good results fr such convictions! Whatever designs such persons may frame for the elevation and rovement of the poor and industrious, to that class they can scarcely explain them- es in familiar and intelligible terms. They have been estranged by long separation. T cause of their exertions is suspected and misunderstood. When occasions arise in wh they might exercise a watchful guardianship over their fellow-creatures, the at- ted warning sounds like a strange language, and the advice is misconstrued or un- ed. But it must not be supposed that the wealthiest alone are ignorant of the state of e poorest. Far otherwise. Each gradation endeavours to emancipate itself from in- rse with that below, particularly with that next below, from fear of derogation in eye of the world. Interests appear at variance, which, in truth, essentially agree; and a certain distrust and mystery is sustained, which precludes all chance of that inter-

change of thought and feeling, which might ultimately lead to a state of concord and union. Pride, and ignorance of our own real good, continually induce us to separate and exalt ourselves at the expence of our neighbours, and the depression of others has been absolutely systematized. Let us regard our present condition, and then count our gains. The feeling prevalent in high places has been too long favourable to advancement without real merit, to the maintenance of needless or prejudicial privileges, to national and individual ostentation, to the blind obedience of the people, and various other evils, of a kindred nature, extending in endless ramifications, which it would be a long and a weary task to enumerate. The fact of their existence demonstrates that they have been favoured by those, who, with the power, have not had the will to lessen or remove them. But the scene of exaltation and depression, both equally undeserved, could not always continue; and if correctives were now the only objects sought for, we might enjoy heartfelt satisfaction. Unfortunately, the principle of reaction is of universal operation. The rich, and indeed, those who were not absolutely poor, have, in many instances, endeavoured to keep themselves uncontaminated by the approach of those below them: there is reason to fear lest the poor should, ere long, endeavour to keep themselves uncontaminated by the approach of the rich. Perhaps this latter attempt is more desirable than the former; but either one or the other is sufficiently injurious to the general happiness. The events around us will amply prove, to a careful observer, that the endeavour to fuse and mingle the various classes, even for the best political object, is one attended by disappointment and defeat. It may be sufficiently easy for individuals, brought up in the same rank of life, to transact business for the common welfare with all harmony, confidence, and success; but as certainly is it impossible for those whose sphere of life, of thought, and action, have been at variance from their birth, to form a sudden union, for political purposes, with cordial confidence and practical efficacy. And yet *disunion* is full of pressing and immediate peril. Where shall we search for a remedy? In the immediate association of all classes, carried to the utmost extent, by kindly and familiar intercourse, and communion of interests; by the abandonment of pride and distance on the part of the rich, of suspicion and jealousy on the part of the poor; by the mutual offer and participation of all those advantages, which, being shared, enrich the receiver, and impoverish not the donor. This is not a visionary or Utopian proposition, but one partially realized by every upright man, and only requiring additional extension to effect inestimable good. Then, and not till then, shall be a real union in its true perfection of vitality and strength. Then we shall see confidence and security restored, and the possibility of disorder and devastation utterly removed from our land.

THE DEMORALIZING EFFECTS OF TRADE.

When you consider the artificial character of commerce, and that it collects together a number of persons in circumstances of strong temptation, and with diversified means of vicious gratification, a bad influence will appear very probable. Trade, arts, and manufactures seem in themselves to lead us farther from God than the labours of agriculture: they carry with them so much that is human, while rural scenes and work are of more Divine character. What wonder, that a system which so directly owes its being to the device and toil of man, should, in some respects, be defective, and in others corrupt? The moral evils, indeed, of trade are so numerous, that we can only mention a few of them under the class of such as affect the *merchant* and the *master:*

Some solicitude, indeed, must cleave to the husbandman about the produce of his oil; yet, having performed his limited duties, nothing more remains for him to do than to trust in Divine Providence for a fruitful harvest. No more depends on his efforts; and all the fretfulness of anxiety with which he may afflict himself will fail to add one sheaf to his garner. But the merchant feels, throughout the whole process, that, under God, much of success is committed to himself. His anxieties, therefore, very naturally remain heavily pressing upon him. His invention in manufacturing, in introducing into the market, and in vending to the best advantage, is ever at work. His cares in the purchase, and in the sale, accumulate. The exchange is ever fluctuating; the debtor is uncertain; and in some engagements, and at particular seasons, there is a degree of speculation, which, rendering commerce almost a game of hazard, greatly increases anxiety. And we may here remark, that persons should endeavour, though at the expence of some sacrifices, to conduct business in the manner best calculated to preserve their minds in a state of tranquillity; for though the Christian may, indeed, by faith, cast all his worldly cares upon the Lord, yet it is his duty to avoid, as much as possible, temptation arising out of his secular affairs. That position of trade is most enviable which is least associated with anxieties.

Our circumstances often assimilate our dispositions to themselves; we take the form of the mould in which we are cast; we imbibe the spirit of our employment. Thus in the case of court there is a ruling passion for heraldry, for family and blood; they who inhale the spirit of "academic shades and learned halls," will be inclined to pay idolatrous homage to mind; and it is difficult to reside much in shops, and markets, and exchanges, without becoming a covetous disposition. When a man's cash book becomes his daily manual; when his head is for ever filled with profit and loss; when much of his conversation turns on the gains of traffic, and his chief attention is directed to their increase; when, in short, he seems to live and move and have his being in money, he is in imminent danger of becoming worldly, predominantly worldly, in the element of his character. The great success of some commercial individuals shows the young tradesman that high rewards are open to every candidate: the affluence, the equipage, the power to which some, once poor as himself, have risen, make him think it more than possible he may reach as elevated a station as theirs; and when once the idea of becoming rich seizes on the affections, we are perfectly unable to calculate on the extent to which it may carry its domination. With water, it may be compared to the breaking out of water. Hence the mind is so often filled with golden dreams, and you see the man, already possessed of wealth, tenfold more than ever he either expected or desired, tempted to hazard another speculation, or to embark in another scheme of pecuniary advantage. Hence, it so often occurs, that the most successful are the most illiberal; fortune has bestowed upon them her ample treasures, but she has not vouchsafed them a heart to give as freely as they have received, or even to find enjoyment in a rational expenditure. These are the men learned in the arithmetic of covetousness, who, when solicited for charitable contributions, tell you they knew the accounting of their property, and will not improvidently throw it away: and certainly they exercise the most tenacious carefulness, pleased that their grasp improves in firmness, as age lessens the muscular pliability; and so they continue to act, till death wrests the precious store out of their hands, to place it, perhaps, under the controul of such as will give it the most prodigal circulation. Such is the man whose disposition is supremely worldly, who loves the world and the things which are in the world. The annals of charity, how-

ever, happily furnish numerous exceptions from this churlishness, in persons who are ... posed to negotiate for another world; who so far understand the text as to estimate soul ... higher value than gold; who enhance the worth of their liberal bounties by accompany... them with personal service, founded on those habits of economy and energetic activity, ... quired in the school of business.

In the world of commerce there are many false and injurious principles to which ... tradesman is exposed. Many of the maxims which too widely obtain are not derived fr... the Scriptures, and would almost lead to the conclusion, that some in this class, imag... themselves a community, chartered with a right of legislating for themselves a whole c... of morals. But apart from sentiment: when the art has risen to high perfection, and wh... many competitors are in the market, there are strong temptations to act unjustly towa... the laborious classes, by an oppressive reduction of their reward; and to depreciate ... goods and the character of a rival, and, in a thousand indirect and dishonourable ways ... circumvent him.

There is reason, however, notwithstanding these temptations, to believe the num... of commercial men who are strictly honourable is by no means small: yet even here th... is danger. The maintenance of a fair and upright character is of the last importa... to the credit of business, and this is so well known and felt, that many a house would c... sider it an omen of ruin to betray confidence, or in any way to commit a dishonour... action. This feeling, as far as it goes, is of incalculable benefit to society: yet wil... easily be seen, that the basis of this honesty is not the fear of God, but the fear of man... not a regard for their species cherished by Christian benevolence, but the result of calculat... self-interest—is founded on an extensive knowledge of worldly advantage, and not on ... enlightened and tender conscience. A man should be honest in a desert. The sentim... "thou God seest me," should be a more powerful safeguard from baseness than a clou... mortal witnesses; and in proportion to the influence of Christian principles, as we are ... newed in the spirit of our minds, this conscientious integrity will govern our transacti... The honest conduct which spreads such a glory over our marts of commerce, is to be ... spected, let it originate in what motives soever it may; but we must be careful that hig... principles actuate us, and not hastily conclude we yield Christian obedience to the c... mands of God, when we only respect the rule of secular profit.

REMARKS ON THE HEALTH AND MORALS OF THE MANUFACTURIN... DISTRICTS.

The number of patients entered in the dispensary registers of Manchester demonstr... that a very high proportion of our operative population is annually on the sick list. ... number of inhabitants is *two hundred and twenty-seven thousand;* and during the year 18... which was by no means sickly, the home and out patients admitted at the four great ge... ral dispensaries amounted to *twenty-two thousand six hundred and twenty-six.* This ... independent of patients admitted at the Eye Institution, the Children's Dispensary, ... the Lock Hospital; of the in-patients of the Infirmary and Fever-wards; of the great m... titude of sick connected with the Lying-in Charity; and the numerous poor attende... out-patients by the medical officers of the Manchester and Salford Workhouses; amou... ing in all at least to *ten thousand* more. If to this sum we were further to add the inc...

parably greater amount, of all ranks, visited or advised as private patients, by the whole body (not a small one) of professional men; those prescribed for by the chemists and druggists, scarcely of inferior pretension; and by herb doctors and quacks; those who habitually swallow patent medicines; and, lastly, the subjects of that ever flourishing branch, domestic medicine; we should be compelled to admit, that not fewer perhaps than three-fourths of the inhabitants of Manchester are, or fancy that they are, under the necessity of submitting to medical treatment.

There are a few incontrovertible facts, not adverted to perhaps by the secluded political writer, but which those who mingle in the busy world of a vast manufacturing community will scarcely refuse to admit. One of these is, that sedentary and other occupations, which wholly seclude the artisan, at all seasons, and from a very early age, from the pure air and the green face of nature, generally give rise to some degree of derangement of the health, manifested primarily in the stomach and bowels, and also render the mind torpid and irritable: further, that this uncomfortable condition of body and mind, existing in almost every individual of great masses of people crowded together in factories, and in the narrow streets and yards where they have their habitations, is apt gradually to increase, and to be aggravated by the very means but too commonly adopted to obtain relief, which are habitual or frequent drunkenness, the stimulus of crude and fantastical politics, the still stronger stimulus of riot and uproar, and not unfrequently, as the recent annals of our county unhappily attest, of savage or malignant crime.

* * * * * * * *

There are a multitude of other evils resulting from the mal-arrangement of our population. It is owing to this that almost every variety of vice multiplies itself with such astonishing rapidity. When, in every second or third dwelling, we may find a drunkard, a profane or an obscene person (and in many districts such characters are even more plentiful than this) who can escape the influence of evil example? When vice is daily (and rightly too) familiar to every eye and ear, what but a miracle can prevent general corruption? *Here* are to be seen early profligacy, contempt of parents, improvident marriages, neglect of religion—even to utter heathenism, insubordination to superiors, the most slutish waste, dishonesty, general tippling in both sexes, pauperism, gloomy discontent, and the frequent occurrence of disease. These are the circumstances, surrounded by which a well-disposed operative has to encounter the ordinary difficulties of his lot.

Again: I hold it to be a misfortune for a family to form part of a congregation of operatives, amounting perhaps to *eight hundred* or *one thousand*, all employed in the same factory, and by a single employer. A certain regular gradation of rank in society is unquestionably natural. If the master acknowledges no common bond as existing between him and his labourers; if he does not even know their names and faces; if he avowedly or practically (which is the same thing) disclaims all regard to their conduct, except *as manufacturers;* if, in fine, he keeps wholly aloof from them (and, under present circumstances, it is not easy to conceive how he can act otherwise) then it is clear that some of the best feelings of our nature—I mean a sense of dependance and gratitude—can never be called into exercise in the breasts of the operatives: hence must originate a condition of mind at once low, conceited, and insolently disposed—a very hot-bed for turbulence and crime.

Further: I regard it as a misfortune for an operative to be obliged to labour for so many hours as is common in this quarter, at an exhausting occupation, and in a confined,

and often in an impure, atmosphere; a misfortune which is greatly heightened if this is th case with both the parents and several of the children of the same family. I consider thi circumstance as one of the chief causes of the astounding inebriety of our populatio After the toils of such a day are over, how is the torpid and, generally, uneducated mind t obtain a comfortable sense of existence? Most readily, doubtless, by means of stimulatin potations. These kindle a temporary vigour, and dissipate the dulness which overpowe the faculties. In such a family, the instruction of children and all the necessary detail o domestic management—*most necessary* indeed if the poor are to derive any comfort fro their earnings—are but too commonly neglected. What are Sunday schools (numerous a they are) likely to effect for the education of so vast a population, where there is generall no co-operating domestic or other instruction during the week? It is mere delusion t think that Sunday schools, however well organized, together with the small existing num ber of charity schools, are adequate to the diffusion of education in our manufacturing di tricts: and not less defective or *inefficient* are the means of religious oversight.

To conclude: I cannot help regarding the great manufacturing system of this count grouped and arranged as it now is, as being an experiment, the results of which are n yet determined. The system has only existed about forty years. It has grown to its pr sent magnitude, and assumed its present integral condition, by the influence of circumstanc which the master manufacturers individually have had little ability to control. It has n produced a healthy population, since, notwithstanding all our array of gratuitous medic aid, the annual mortality of Manchester is *one* in *forty-five*, and that of Glasgow is sti greater, while that of England as a whole is only *one* in *fifty-eight*. Neither has it pr duced a population that is contented, well-instructed, and provident, but one in whi there exists always considerable, and sometimes general poverty, an anomalous tempe and an extraordinary amount of petty crime.—*J. Roberton.*

THE CHURCH.

If we may venture to predict any thing with certainty, it is the downfal of the chur established by Acts of Parliament and British bayonets. We live in a land proverbiall Christian, but presenting, in fact, to the eye of a philosophical observer the most perfe example of unqualified impiety to be witnessed on the face of the globe. When we op the Book of God, and see, in almost every line, the doctrines of poverty, humility and sel denial, love of our fellow creature, meekness and patient suffering under injury, incu cated by the Redeemer, who exhibited in his own conduct the sublime lessons he in pressed on others; when we read these things, and look at the men who proclai themselves to be his ministers—who declare themselves specially sent to be the guid to heaven of their fellow-men—we are certainly tempted to look on them as thorough going impostors, or to doubt the soundness of our reason and judgment. A clergym in the olden days of Christianity was as different from your parsons of the present d as Joseph's coat was from the coronation robe of William the Fourth. A parson th depended on the flock for subsistence—prayed, and preached, and taught among h parishioners, with zealous devotion and untiring perseverance,—he was a husband to t widow, a father to the orphan, feet to the blind, and a shining light to turn the sinn from the error of his way. A parson, *now*, does not depend on any one for his living—

as from the one-tenth to the one-seventh of a whole tract of country given up to him
nd his family, by law—in Ireland, he neither prays for, nor teaches his parishioners;
r the best of reasons, he has commonly none; indeed, the reverse is not true of the peo-
e who support him—they generally *pray* for him, and very heartily too. Instead of
eing a guide to salvation, he is sometimes a leader of a squadron or two of horse, a
giment or two of infantry, with some three or four companies of police, all armed with
e weapons of destruction, and ready, at his bidding, to bathe his tithes in the heart's
ood of those who refuse to give them to him. Augustine appeared before Ethelbert,
med only with the cross and his breviary—a modern Irish parson may be seen, on the
ow of a hill, in a *commanding position*, with a case of pistols at half cock, *swearing* that
e will keep open an *independent fire* on a dozen of little urchins who stand gaping at his
verence while he is seizing on the only cow of a *sick widow and three orphans*. The
usiness of a parson, *formerly*, was to ask nothing for himself, and get all he could for
e poor—the business of a parson *now* is to *ask* nothing for himself, nothing for the poor,
t to *take by force*, from the poor, not only every thing he wants, but much that he does
t want. Christ said, his kingdom was *not* of this world; the modern parson repudiates
is, and says, "my kingdom *is* of this world, and if you have any doubt of the matter,
but look into the papers and read an account of the many fine livings to be sold by
blic auction to the highest and best bidder, and your incredulity on the subject will
nish." And the parson is right. In our 16th number we inserted a copy of an adver-
ement of this description. It described the living as "a perpetual curacy, having
eat and small tithes—having a fine preserve of game attached to it—only three miles
m Hythe, and two from *a pack of capital fox hounds*, together with other advantages,
at could not be explained except in *private conversation*." On reading the advertise-
nt referred to above, one is apt to feel, that a part of the advantages which are put
ward as an inducement to the purchaser, namely, "a fine preserve of game," and
hich seems to be considered as enhancing the value in England, can be had as a matter
course with almost every living in Ireland, with this difference, that in England the
me is tame, and consists of woodcocks, pheasants, &c., while in Ireland the game is
ld and consists of men, women, and children. The Irish parsons have begun, latterly,
beat up the different *preserves* attached to their livings, and have had capital sport;
re has been splendid *shooting* within the last few months, and if *preserves* of this kind
hance the value of livings, Newtownbarry, Wallstown, and Carrigeen, will fetch an
rmous price at "Simony Hall."—*Church Examiner*.

THE CHURCH AND DISSENTERS.

With regard to the present state of the Dissenting interest in this country, it is well
own to be exceedingly strong, especially as to the numerical number of its members.
clusive of the Roman Catholics, their congregations are, I conceive, about 10,000, and
rly as many Sunday schools. They build their own places of worship and school-rooms:
y maintain their own ministers; and expend annually, in the support of foreign missions,
n 150,000*l.* to 200,000*l.*; besides, they have upwards of 20 seminaries of learning, where
ir young men are educated for the ministry; these also are entirely supported by them-
es. We shall now take a view of the state of our Established Religion:—The number

of her churches and chapels is computed at from eleven to twelve thousand; and, I d
say, not less than from twenty to thirty thousand ministers, of all grades, belonging to h
The total value of the property of this national church is estimated at nearly 200,000,00
to this sum are to be added the tens of thousands voted annually by Parliament
professors of colleges, &c., to support national schools, to build superb and often unnec
sary national churches, and to plant and maintain state religion in our British coloni
Out of the 8,000,000*l.* of the Austrian Loan, 2,000,000*l.* only were returned, which v
instantly applied to erect new churches. We have not yet noticed the whole; there
a church rate annually imposed, which is oftentimes exceedingly heavy, besides a mu
tude of divers fees and payments, charged as circumstances may occur. Behold
revenue of the religion of about 7,000,000 of people, very considerably greater than t
revenue of all other religions in Christendom put together; with all this before me,
cannot be astonished at what a Reverend Dean said a few weeks ago, "We roll in weal
that we know not what to do with it." Of this sum, Dissenters are compelled to p
equal proportions with her own members. It is of this we complain; and from t
we would be free. Involuntary exactions, or payment of any kind whatever, towa
the support of religion, let that religion be ever so pure and undefiled, is in itself unscr
tural. Compulsory measures are inconsistent with the very genius of Christianity."
Mr. Morgan.

A PRACTICAL COMMENTARY ON LUKE, Chap. xiv. Verse 13.

One of the deacons of the Independent Chapel in Ponders End, in accordance wi
the direction in this text, made a feast of the good old English fare, roast beef and plu
pudding, to characters precisely of the description given. The guests where in numb
upwards of seventy, and the only qualifications required in each were poverty, and
residence in the village. The entertainment was given in the large room belonging
the Infant School lately founded in that place. The host and his family were the carv
and waiters on the occasion. During the repast the minister of the place and a pa
of friends were admitted to witness the mutual gratification of the host and his gues
unable to form an accurate judgement as to which evinced the greater pleasure, but firm
convinced it was an example worthy of imitation by themselves and others. Is it not s

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THE MARKET.

TO BE SOLD, the ADVOWSON and NEXT PRESENTATION to a RECTOR
in Norfolk.—The curacy, with a superior house, &c., may be had, and the lease of t
tithes. Incumbent about 79. The tithes and glebe land produce about £1,100 p
annum. The situation is beautiful and healthy. To be SOLD, or EXCHANGED f
a living within 60 miles of London. A small living would suit with other valuable co
sideration. Any gentleman having an advowson or next presentation, within 60 mil
of London, would meet with a ready purchaser. Apply to Mr. H. Brookman, 10, Berner
street, London. Letters to be post paid.

ADVOWSON.—WANTED, to PURCHASE, within 100 miles of London, t
ADVOWSON to a RECTORY, from £300 to £600 per year, with prospect of ve
early possession. A large market town, city, or borough, will be preferred, and hea

duty not objected to. Particulars (free of postage) to J. W. M., at Messrs. Green, Pemberton, Crawley, and Gardiner's. Salisbury-square, Fleet-street.

CLERICAL.—£50 to £100 will be given to any person procuring for a married clergyman, of high character and university distinction, an eligible CURACY, with comfortable residence, in any healthy part of England. Also wanted, to purchase, with very early possession, a Presentation or Advowson of about £300 per annum. Letters only, post paid, to X. Y., at Mr. Miller's stationer, 13, Henrietta street, Covent-garden, will meet with the strictest confidence.

MINISTERIAL LABOUR.

TO THE EDITOR OF THE MORAL REFORMER.

Dear Sir,—When I wrote the letter which you thought proper to publish in your number for November, I did not suppose you would have thought it at all worth printing, except, as you say, for the facts it contains. I am glad, however, that you have done so, if it were only for the remarks accompanying it. I am fearful that your remarks respecting the clergy, the academicians, and the backwardness of the people, generally, to a reform, are but too true. Connections must be broken, and new ones formed, perhaps of a less respectable appearance than those to which we have been accustomed, and no little ridicule endured, even from the very persons who have said much as to present abuses. They are ready to remark, "I would not have said or written so or so;" or, "You will only be called a discontented wavering man:" just as if we must be for ever tied down to a certain system, however bad it may have become. The work of reform is not the less needful for all this, and I am still confident that were a society formed with the real design of maintaining a man for the sole or main purpose of *going about to do good*, to persuade people "for Christ's sake to be reconciled to God," that no society in the world would accomplish as much good to mankind, either in a moral or religious point of view, in the same given space of ground and time. To the support of this opinion, allow me to add the Scripture defination of the persons so employed. He must be as a *fisher* to catch men; as a man snatching brands from the fire; as a *labourer* in a vineyard; as a *shepherd* going after strayed sheep; as a *light* set on a hill, which must equally illumine the cellar and the mountain, the garret as the more respectable dwellings of the rich: in a word, he must be what or very nearly what you have so ably described in a previous number, in your sketch of "John Fearless." If I had the means, independent of bread, such a man would endeavour to find, and engage in the great and good work of going about amongst the poor and needy, the dissolute and abandoned part of the community. I have been led to these reflections, and would gladly adopt this determination, from the fact, that after a census taken of a certain neighbourhood, it was found, that within 100 yards all round a given point, there were 730 individuals; that not more than 130 made any public professions to religion; that not more than about fifty sanctified the Sabbath, in its fullest extent, by attending some place of worship, and by strictly adhering to the scriptural rule, "Thou shalt do no manner of work." Then, of course, 550 in that small compass are, so far at least as outward appearances go, as the poet says, going the "downward road to hell." Then how appalling is the thought when extended to the whole town! This fact,

if there was no other, will prove beyond a doubt that a preached gospel in churches a chapels is not an adequate means to reform and convert the great mass of the peop Human nature of itself is no worse than it was when in Scotland almost every one, to man, loved and revered his minister, and for this reason only—he identified himself wi his people, wept with those that wept, and rejoiced with those that rejoiced, and was a husband to the widow, as a father to the children, and as a brother to all. These thin I have not seen, and am afraid they are now upon the wane, as in other places; but I ha heard old men talk about the pastoral visits, the holy deportment of the minister, t edifying conversation, the questions put to the younger branches of the family, the e couraging pat on the cheek to the little man just breeched, and, finally, the chapter re and the pious aspirations offered up, carrying as it were the whole family to happiness a to heaven. These, Sir, were times of refreshing from the presence of the Lord, and su as I ardently long to see. Now a days, the distance is so immense between the minis and his people (and I am sorry to say, this distance is increased by an undue deferen which is paid to them generally) that to receive common courtesy in return quite eleva the poor, humble Christian; and with the unthankful and wicked it has a contrary effe causing them to disregard their advice, and despise both them and their distinction. know they are to be respected and esteemed highly, but for what? Not because they ha been better brought up, not because they have a better address or have more respectal connections, not because they know more or are higher learned. No; but they are to esteemed highly for their *works' sake*. If the text had but said for their sermons' sak then indeed we could have found no fault; but unfortunately for them it says "for th works' sake." To make and preach a sermon for the purpose of calling sinners to repe ance is certainly a good work, but it is not the plural *works*. But, say they, we have oth and very important works to do, such as baptizing, burying, attending the sick, &c. T we know, and these sorts of works, which must be done, we are not contending about, b about that great and all important work of going from "house to house," to confirm t weak, and to persuade the dissolute to put themselves in the way of God's mercy.

As it regards the church folks, I can say little, as they are in most cases bound to ha whom my lord the bishop or my lord the patron shall please to send; but amongst the d senters there may be one extenuation in the minister's favour: on the part of the congr gation, the bargain is—when put in so many plain, simple words—If you will preach two or three such sermons as you have given us as a sample, we will give you one, two, three hundred per year, and if the minister is satisfied with his place and salary, he tr to fulfil his part of the contract, holding every other work as secondary. The effect h been, we are full and over full of parsons and sermons, but alas! alas! where are the pa tors? is the cry of all who have real godliness at heart.

Now, while it is called to day, let us not harden our hearts, by a mere clock-wo attendance upon a formal round of duties, lest God swear in his wrath we shall never ent into his rest, prepared for those who care not merely for their own things, but for the thin of others.

I am, Sir,

Yours respectfully,

JOHN ROTHWELL.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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DECEPTION.

TO THE EDITOR.

After a prosperous reign of many thousand years, finding my authority too secure to be assailed, I purpose occasionally indulging myself, during the winter evenings, in giving you a sketch of my intercourse with the world. To write my history would require an amanuensis of Miltonian birth, but I will try, without pretension to talent or principle, to treat you with a few plain hints, particularly in reference to my *present* career. The precise moment of my birth I cannot state, but I can just remember the first brave act I performed. I saw a happy couple, pure from the hands of their Maker, the parents of a numerous progeny, the residents of a Paradise: to them I proposed the delusive hope of God-like knowledge, of increased happiness, and of sovereign power; and here I succeeded, and brought

"Death into the world, and all our woe."

Here commenced my reign, and ever since, through all ages, and in every place, I have been general counseller. Kings, courtiers, and priests make me their confident, and amid ten thousand changes of custom and fashion, I have still maintained my repute. Though invisible in person, I am almost omnipotent in power; and though I have been the means of doing injury to most, yet all seek my company, and caress me as a friend. I attend all ranks, and pay my visits to the cottage and the palace. At every part of commerce, and at every manufactory, I reside, and without me the proprietors could do nothing. The ladies consider me their dearest friend, and the gentlemen acknowledge my services as invaluable. Where man is I am, and, in the absence of real merit, I am especially employed. My object is always to present a *fair outside*, to speak to the eyes and ears,

and to prevent suspicion and inquiry. *Appearances* are the points to which my skill is constantly directed, whilst, by flattery and false hopes, I persuade mankind to shut their eyes upon facts.

To you, Mr. Moral Reformer, I intend to be frank, for even if you should betray my confidence by divulging my secrets, I have so long deluded the world by calling good evil, and evil good, that many of your readers, for want of confidence, will consider this act as one in perfect keeping with the rest. DECEPTION is my name, and, like all liars, I am seldom believed when I tell the truth. I candidly acknowledge that I am an old sinner, and as a confession of evil deeds is said to be a sign of repentance, so far as you can rely upon my sincerity, I now present *that* before you.

I attend all the markets, and assist in preparing the various articles for sale. The short-weighted butter I make to appear larger in size by hollowing the under side, and the newest churning I place at the top of the basket. The eggs imported from Ireland, or collected in the North, I order to be cleaned, and placed, a few at a time, in a farmer's basket, with a little hay, and sold as farmers' eggs. The sale of cheese is promoted by polishing and greasing the outsides, by piling them up so as to hide the blemishes, and by mixing the best and worst together. When a buyer comes in, I say, "Now, mind which cheese you try, so as to give him an over favourable impression of the quality." Though there are only about two daries of Leigh cheese, made in that parish, yet you cannot call at a wrong place for this article; even those whose supplies are exclusively from the Fylde, have good "Leigh cheese" on sale. It is one of my standing orders to farmers and others, to mind the *tops* of the sacks: if the potatoes do not show well there, the price will be less. And in wheat, oats &c. the sample must do honour to the bulk. By the sample trade I have often set men at variance. So bent are the people upon making every article look to the best, that it is without difficulty they are persuaded to pass off a middling article by a prime sample. In times of scarcity and high price of grain, I suggest the use of *substitutes;* and I remember, on several occasions, producing a real scarcity of "thirds flour," by causing it to be metamorphosed and mixed with meal. Like all great minds, I pay attention to the most *minute* affairs. To my cockle subjects I have said, "What is left must not be lost; mix the old with the new, and pronounce them all 'fresh:'" and in an evening, as I have passed the fish-stones, I have been no little amused to hear them cry, "*Fresh* cockles, a halfpenny a quart!" Remorse, it is well known, seldom troubles my breast; but in the manage

ient of a beast, which died in the country of disease, I certainly felt some
ualms of conscience. The animal was brought into the town on Thurs-
ay evening at twilight; it was slaughtered in a retired place, and carefully
oncealed till Saturday night. The carcase, divided into several hands,
y my direction, was cut up into small pieces, and mixed at the stalls
ith joints of good meat to avoid detection. "Your own price, your own
rice," cried the seller; and I observed many poor people, tempted by a
cheap bit," carrying away for their best fare that which contained the
eds of sickness, if not mortal disease. "Cheap," like the term "good,"
y long usage, has, in a measure, ceased to strike with effect, and therefore
Deception" now adopts astounding statements, even though these, like
rtain arguments, should sometimes "prove too much, and therefore nothing
all." However, the plan has been tried, and with effect. "Great bar-
ins," I saw displayed at the front of one shop, while "considerably un-
r prime cost," and "a reduction of fifty per cent." were puffed through
e town, as the terms of sale for a "bankrupt's stock." Some of my
iends content themselves with the flat and long since exploded lies of—
the last week," "the last day," and "positively the last night;" but
ese are become obsolete; they don't take; the present generation is so
r on in the "march," that something *later* than the "last" is now looked
r. In drawing up an advertisement of hats, to be handed up and down
e town, my agent had put down the round number of 2000, but at my
ggestion the first figure was altered for a 3: it's only the change of a
gure, and it can do no harm: and this statement, like the Irishman's tale
hich was the same for every horse, old and young, served as well for Bol-
n, as Preston and elsewhere; for matters were so arranged, that the supply
d the demand kept pace with each other, so that the stock was always
000. Passing the nut market, when the over supply seemed rather to
ake the chance of profit uncertain, a novice in the trade espied me, and
ked very obsequiously how it was to be done. "O," said I, "mind the
les of the trade: in the first place, take care that all the husks of your
n cracking are carefully retained, and sold with the rest; next, shake
e nuts well up, so that all the ripe ones, by leaving the husks, will mea-
re as two for one; then 'flower' the top of your sack well with those
at are shelled; but, above all, when you measure them to your custo-
ers, take care to let as many of the nuts as possible drop between your
gers." A man well trained was fixed upon his cart, calling out, "Cheap
hn, just arrived from Sheffield." Steel knives, made of cast iron, and
ver spoons, with copper bodies, were knocked down at amazingly low

prices; and after confounding the people with doses of *palaver*, shilling worths were handed over "thicker and faster," from "the man that wou ask no more and take no less," all seeming satisfied with this "fair a open sale," and with the lumping bargains they had made. Of the pe manent utility of the articles I say nothing; it is sufficient to say, th both buyer and seller seemed satisfied. Several of the fraternity we busily employed in the streets, offering waistcoat pieces at Yorkshire price and others silk handkerchiefs of India manufacture. These were careful concealed under the breast of the coat, as an indication of their being smu gled, to induce the unwary purchaser to think that he was getting, in t lowness of the price, the portion that should have gone to the exchequ Brass candlesticks, horse combs, &c. were carried about for sale, "chea and the last pair I have left." But the Irish pig men outdo all beside, thou they are the most indiscreet agents I employ. The cautious old farme upon whose simplicity Patrick calculates an exorbitant profit, gives cred to nothing that he says; in homely phrase, "it comes in at one ear, a goes out at the other." And, therefore, with all their intentions to d ceive, if they at all succeed, the merit is not attributable to the duplici of the swine merchants, but to the want of judgment in the purchase A celebrated book man graced the market with a stock adapted to t times. I assisted him the night before in making ready. We assorte cut, covered, painted, labelled and finished them off in style. The o fashioned plan of stitching, as essential to firmness, we abandoned for t ready and fashionable mode of glueing the sheets together. As for t difficulties arising from various sorts, and subjects, and pages, we eas settled that: the only insurmountable difficulty was, that royals, demie and foolscaps would not bind together. Aristotle I saw him sell in drunken company for a New Testament; and for a perfect volume of t Methodist Magazine, twelve odd numbers, several of which were dupl cates! This was done with the assistance of that never-failing "soothin syrup," a pot of beer. He had on his stall several odd volumes, whi were prepared for sale, as "perfect works," by the erasure of the numb of the volume on the title page. "There is roguery in all trades but ours say the booksellers; but, I promise you, I am as active here as in any oth craft. Standing in a shop in the Market-place, towards evening, a poo lame, decrepit beggar with difficulty mounted the three steps at the doo and asked for something to pay his lodging. His tale was as lamentab as I knew it was false; but, by his contortions of body and pitiful accent he secured a penny. Curious to see the cleverness of an old discipl

I watched at the steps, which he descended with all the ease and facility of a sound man. The penny had cured his lameness, and his eyes were now directed upwards to the various signs which appear on the walls, till fixing upon "The Shakspeare," he bolted up the yard with all the alacrity of a youth. I always take care to cover my impositions with strong professions of humanity, hence, on market days, my beloved friends, Dr. ——, and Dr. ——, in this respect, have made full proof of their ministry. Knowing that the gullibility of many people is equal to their sufferings, from "a certain disease," I have taught them to spread as widely as possible their professions of disinterestedness and sympathy. I offer the following as a specimen of my ability in training these men to gull the public:

Dr. ——, *from London,*

Seeing so many of his fellow-creatures suffering from the ravages of that distressing disease, and knowing that many valuable members of society are falling a sacrifice to the quacks held out by ignorant pretenders to the medical art; feels himself imperatively called upon to warn the public against trusting themselves in the hands of boasting imposters, while, *alas*, how many melancholy instances have we before our eyes of those unfortunate victims, who have fallen into this snare—many a man, upon whose life hung all the hopes of a tender wife and darling offspring, and all this might have been prevented had he opened his situation to Dr. ——, *who is anxious to soothe the ills of human misery*, is consulted daily by either sex, with every reliance, and pledges himself he will neither IMPOSE or DECEIVE any who apply to him, by holding out promises he is unable to realize. Thousands, after having been deceived by IGNORANT BOASTERS or DESIGNING IMPOSTORS, can testify of their being cured by him.

So lucrative is this branch of the medical profession, that one of these doctors regularly employs three men in preparing and distributing his bills. He keeps a printing press on purpose, and so large is his circulation, that in printing, posting, and distributing, these three are kept in full employment. There is nothing I love so much as quackery; but as the snbject is so copious, I will reserve the history of my exploits in this department to a future opportunity.

The extent of my influence, and the number of my emissaries, are but little known; and could I, by some magical effort, unveil for a moment to the simple and the unsuspecting the *real* sentiments, feelings, and operations of this nether world, what an impression it would produce! I attended the late horse fair at Preston, and I assure you I never had a harder week in my life. For a long time previously I was busy "making up," and it is no little addition to my fame to know that many unsound horses were passed off, through the arts and mysteries of the profession, as "sound of limb, wind, and eye sight." I always work according to my

material. The jockey and the Irishman I instruct to dress trim, and warm up, and in selling to swear and lie in perfect character; while the old farmers' tricks are more of a negative quality. Having little to say, they seldom involve themselves in self contradiction: the simplicity of their manners, and their apparent ignorance of the world, lead many to think that "they have no ill in them;" and hence those who have "plenty of money and little judgment" get nicely bitten. They are considered *flat* but they are sometimes as sharp as the "sharpers" themselves. It is well known to my friends that I have a specific for "broken-winded horses," but it is only temporary, and hence we sometimes fail of success. One of my fellows, at the Preston fair, sold a "tit" worth £5 for £16, by this expedient, and of course gave "a warrant." He gave a false name of himself; but the deception was discovered before he got away; and though he had the pleasure of a lodging in the lock-up, he got clear by returning the money. To induce sales it is not uncommon for partners to divide, one to be the seller and the other the buyer of their own horse: they bargain, and haggle, and dispute, till they come near a bargain, and having as they suppose excited the attention of some other persons likely to be purchasers, they break off at a trifle, expecting, and sometimes succeeding by this trick, to induce others to fall in for the bargain. Time would fail to tell of the tricks of horse dealers, and there is no season in the year at Preston during which more honour is done to myself than at "the great Saturday week."

Swindling is a game which I have always delighted to honour. The idle and the dissipated are generally led to this as their last resource. The newspapers teem with accounts of my audacity in this line of business. I had lately an ephemeral establishment in Manchester that acted admirably well. My agent and company gave out that they were some great ones, and established a register and agency office. The applicants for situations were numerous, who, being flattered with the highest prospects of success, were induced to part with liberal fees; and so unrelenting am I in all my institutions, that plans were adopted to manœuvre from some deluded expectants the last penny they had in the world. One morning before day light the whole establishment disappeared, and hundreds who had been on the tip-toe of expectation were seen surrounding the door, bewailing their disappointment and the loss of their cash, and cursing all the world for villains.

The following paper will disclose the design of another of this fraternity. It was carried about in Preston, along with a book of subscriptions

purporting to have been collected in the neighbourhood, with a statement t the head that £22 had been subscribed in Liverpool. Suspicion being aised at a certain place where he called, the bearer was asked several uestions, who, in return, stated, that if the gentleman had any doubt, he ould fetch a certificate of the truth of his statement from a respectable eighbour. He went, but never returned, and was seen about the same me by another person decamping with all speed. The document is a for-ery, and was drawn up in a certain public house the night before, by a elebrated artist in these articles, and cost the moderate sum of four pence. is as follows:

Borough of Liverpool in the County Palatine of Lancaster.

To wit—We, the undersigned magistrates, minister, and churchwardens of the bo-ugh of Liverpool, do hereby certify that the bearer hereof, William Johnson, a carrier s met with a most grievous loss, by the death of six horses and three cows, within the t two years. One of his horses died last Monday.

The said William Johnson having a wife and four small children to support, and no ans whatever left to replace the loss but by making application to the charitable and mane; therefore, in consideration of his great loss, we strongly recommend him as one thy of humane consideration.

Given under our hands and seals, at Liverpool, this twelfth day of November, 1832.

Charles Horsfall, Mayor *

Thomas Brancker *

I give you the above sketch, Mr. Moral Reformer, as a foretaste of vat I have in reserve. Little do many know of my depth, subtlety, and e ensive influence in the world. I am the unseen presider at all public p ties; no one attends public worship with a better grace than myself; a I support many a reverend gentleman in his exhortations to "resist t world, the flesh, and the devil." The lawyers, auctioneers, and mock p iots are fond of my company, and the——but I am anticipating my next m ith's task, and must forbear. Of Jesuitical extraction, my constant a is to make black white, and white black. I glory in deluding your m ; and though you may attempt to oppose me, my authority is so en-tr ched in the feelings and habits of all classes, that I hold you all at de-fi ce.

I have the honour to subscribe myself,

Yours, whenever I may be wanted,

"DECEPTION."

VISITING AND RELIEVING THE POOR.

"PURE and UNDEFILED religion is this, to VISIT the FATHERLESS and WIDOWS their distress, and to keep ourselves unspotted from the world."

There is no duty which comports more with the genuine sympath of nature, with the dictates of enlightened reason, or the genius and p cepts of Christianity, than that of VISITING and RELIEVING the poor; a I may safely add, that there is no duty so generally neglected or so ba performed. If I am met with the argument, that we have benevolent stitutions in abundance, I answer, this does not invalidate my asserti but, however strange it may appear to some, rather confirms it. I offer irrefragable evidence of the misery, distress, and sufferings of poor, and that they *are* awfully NEGLECTED. The establishment of disp saries, lying-in charities, and eleemosynary institutions prove, in refere to the poor, what the enlargement of prisons does in reference to cri that they have been *really neglected*, and that instead of *preventing*, we constantly preparing for an augmented quantity of poverty and cri Have poverty and misery *receded* in proportion to the increase of bene lent societies? No. In the first place, the formation of these socie clearly supposes a great want of that diffusive, *personal* benevolence, w would certainly prevent the increase of poverty; and, in the next pl they double its extent, by calling every feeling into exercise, in the bre of the poor, with which poverty is allied. To come to the point, rea and revelation teach us, that though there will always be rich and p they should *not* be *divided* as if they were different orders in creat They should amalgamate together, court each other's company, hold stant intercourse, and share each other's joys and sorrows. Instea this, every mark of distinction is raised; residence, titles, association, bits; every thing, whether in civil or religious society, is marked with exclusiveness of a caste; and an *honorary*, *bastard charity* is introdu by *subscribing to societies*, to meet its unsocial effects, and to perpet this ungenerous distance. "Oh," says the gentleman, "don't expec to descend the cellars of the poor; don't impose upon me the ungra task of inhaling the pestiferous effluvia of the sick man's room; how c spare time from the counting house, or disappoint the party I have eng to meet, to attend to the inferior matter of inquiring after the well b of the fatherless and widows in the back streets. Besides, how degra to a man of my standing in society! I should be marked, and t

about in my circle, and slighted by all my 'respectable' companions. It is not agreeable to *my* habits, nor do you see men of rank spending their time in this way. And if it were known that I was given to administering relief *personally*, my gates would never be shut, for so expecting and impulent are the poor, that I should be teased every day of my life. There are the poor laws and societies for all these purposes, and if not, let others be formed: here is two guineas to this, and one guinea to that; but must be excused any personal service." Hence it is that instead of PERSONAL LABOUR, which is every where wanted, men get off with a paltry subscription, make proxies of committees, abandon the poor to the merciless agency of hirelings, and actually at the same time get "honour from men," as liberal supporters of benevolent institutions. *Personal* labour, though in some cases less ostentatious, is quite opposite to this, and is the only duty that can ever raise the poor in the scale of society: it not only *prevents* much poverty and suffering, but ascertains its causes, extent, and aggravation. It has at least the following good effects. It excites the social sympathies, strengthens the bonds of friendship, and prevents most of those groundless accusations which the rich are constantly preferring against the poor, and the poor against the rich. How different is the feeling of generosity, when putting half a crown into the hand of a poor widow, acknowledged by the grateful smiles of her hungered children, by whom she is surrounded, to that which accompanies the accosting collector, 'I have called for your subscription, Sir!" Ah! the pleasures of a generous heart have no room for expansion within the frigid atmosphere of societies composed of patrons, committees, collectors, and distributors. In the Sheffield Iris, I notice an affecting appeal to the benevolent, by a society, for funds to relieve the distresses of the poor; and these are common in every large town; but how seldom are they responded to in a manner to meet the exigency of the case! My appeal to every wealthy man would be, to go and *visit* the poor, and that would be superior to all beside to induce his liberality. This practice also affords PROPORTIONATE relief. Is this done by subscriptions? Are the *necessities* of the people the *measure* of the subscription? No. The amount given by my friend, Mr. ——, and Dr. ——, is the guide. Let a man *personally* visit the poor, and he will have a much better rule—the *wants* of the sufferers. Sometimes the subscriptions of gentlemen are echoed as magnificent; but for my part, comparing them to the *necessities* of the people, to the *benevolence of our forefathers*, to the *means* of the givers, and, especially, to the sums expended on other *inferior* objects, I have generally

considered them as paltry and contemptible. Nothing but *personal* visitation can produce a *liberal* giver, and hence I am not surprised when I hear of a man who would halve a sovereign to a charity, and yet give £50 to an election fund. But, what is of still greater importance, if personal visitation were adopted, and if kind and brotherly feelings were cultivated a great mass of poverty would be *prevented*. No small share of the want which appears at the boards of our charities arises from ignorance and vice, suffered to accumulate, for want of a generous friend to advise and correct. Let the intelligent and the virtuous, who are in affluent circumstances, "condescend to men of low estate," visit their habitations, make them their companions, give them wholesome advice, show a generous disposition and a *good example*, and let this be general and regularly pursued and the good effects upon the morals of the poor would immediately be seen. Intoxicated with the pride, and pomp, and vanities of the world we have *neglected the poor*, till, by the wide-spreading influence of vicious habits, their numbers and their poverty continue to multiply; and instead of retracing our steps, and breaking down every barrier of social intercourse, we still by our conduct say, "Keep them at a distance: the overseers' office, the workhouse, the dispensary, the soup house is the proper place for their relief." Besides, by visiting the poor, while from a religious feeling we should be led to relieve *actual* distress, as Englishmen and as fellow citizens, whenever the poverty of the people was not connected with age, infirmity, or bereavements, but evidently resulting from national causes, we should be led to seek after relief more permanent and honourable than charity. For I am quite sure that no man with the least feeling of patriotism in his breast, could long endure to see suffering like that of our hand loom weavers, without seeking a general remedy, in a revision of our national policy. If, by personal visitation, temperance industry, and economy could be introduced among all the labouring classes; if relief could be obtained for the able bodied by raising the value of their own industry, the relieving of the *necessitous* poor would be an easy burden, and one which we should all bear with pleasure. And bad, I will say, is that system which, either by poor laws or societies, induces men and women to neglect the duty, the pleasure, and the manifold advantages of personally visiting and relieving these. I don't deny that good, in the abstract, has been done by *honorary* charity; but I wish to maintain that by substituting this for personal attention to the poor, a *greater* good has been neglected; and that this plan has this peculiarly bad effect, that it constantly *increases* the evil which it is intended to remove. I have an

gued thus upon *principle*, upon what is the *duty* of us all, not what he majority of men are *willing to perform*. And, therefore, on the ground of *expediency*, if it were asked—as I know it will by many who read these remarks—" So long as men will not do their duty by *personally* visiting and relieving the poor, had we not better continue to do *some good*, through he medium of societies, than suffer the poor to be totally neglected?" I am disposed to answer, Yes; but in connection with this, let the other duty be *incessantly* cultivated, lest the form and fashion of the one destroy he obligation and utility of the other. The adoption of every new society s a fresh *expedient*, arising out of the unwillingness of Christians generally o do their duty. The number who feel for the poor, and are really wishful to better their condition, is very few; and, therefore, to accomplish the bject in a limited degree, they have recourse to various contrivances. Balls and bazaars, to replenish the funds of charity societies, are now becoming common, and the man that would not give a shilling personally to he poor, for the gratification of dancing with the ladies is cajoled out of alf a sovereign. This may answer as a temporary relief for a few extreme ases, but it is *perpetuating* the distance and disunion existing betwixt the ich and the poor, and blinking their neglect of duty. The rich and the iddle ranks of society should be impressed with the duty of caring for the oor, from *principle*, and not as a *payment* for *personal gratification*. I regret most sincerely that our working population should need the aid of harity at all; and I regret equally that we seem to have so little love for ur neighbours as to refer their cases to societies, and that even the funds f these societies have to be replenished continually by the proceeds of musical festivals, balls, bazaars, theatrical performances, &c. A real, *liberal*, *oluntary*, *cheerful*, *self-denying* attention to the poor is the rarest thing e meet with. Alas! on this point, as on most other *practical* subjects, hatever precepts may have sounded from the pulpit, the fact is, as the equel will show, that the *example* of those who ought to lead in every ood thing has been wanting. I beg here, as somewhat connected with ne above, to subjoin the following sketch of

VISITS TO THE POOR IN LIVERPOOL AND PRESTON.

This statement refers to the visits of myself and Mr. Finch, of Liverool, an individual who has long laboured in various ways to better the ondition of the people. The first was in Liverpool, on Sunday, Decemer 30; the next in Preston, on Sunday, January 7. Of our visit in Liverool, I give the following abridged statement which Mr. F. published in ne Liverpool Mercury.

Our labours were confined to visiting from forty to fifty families re
siding on the left hand side of Preston-street, beginning at Whitechapel
perhaps we visited about one-fourth part of the street, or rather less, an
so appalling were the scenes of wretchedness we witnessed, that Mr. I
who has visited the dwellings of the poor weavers in different parts of th
county, who can earn only from about four to eight shillings per week, de
clares *he* never saw any among them half so miserable as those we hav
this day seen in a small portion of one street in the very centre of the se
cond commercial town of the most rich and powerful empire in the world
I think it due to suffering humanity to relate exactly what we saw, witho
any concealment or exaggeration; those who doubt may easily satisfy them
selves by personal inquiries on the spot. My remarks will be upon th
houses, rent, furniture, bedding, food, clothing, and employment of the in
habitants of Preston-street. In all the houses we visited, with few excep
tions, each single room, from eight to eleven feet square, is inhabited by on
sometimes two families, in which they both eat, drink, cook, wash, an
sleep. These houses are in general in a dilapidated state, with broke
doors, mouldering walls tumbling to ruin, broken windows, in some case
no windows at all, and some without fireplaces; some inhabit the dar
damp cellars, so low that you cannot stand upright in them, and not unfre
quently subject to floods of water; in general these places are filthy i
the extreme. The rent paid for these wretched hovels, scarcely fit fo
pigs to live in, is from 1s. 6d. to 3s. per week. The landlord, not willin
to be troubled with collecting the rents, lets the house to one person, wh
collects from the rest; thus for a house worth not more than £12 per an
num, between £40 and £50 is paid to the middleman by the subtenants
and thus, after the labouring classes have supported every other in society
one out of every six or seven families has to give one-fourth at least o
what is left to support another idler from among themselves. The furn
ture, &c. generally consists of two or three old broken chairs or stools,
common deal table, a few earthenware crocks, half of them broken,
pair of old bedsteads, (we scarcely saw one pair worth five shillings
and a bed and bolster made of wrapping and stuffed with straw, no shee
or blankets, a dirty ragged coverlet was, in general, all the bed-clothes the
had, in many cases there were neither bedsteads nor beds of any kind, bu
women and children compelled to wrap themselves up in a few rags, an
lie upon the bare boards. The food of these people is as coarse as the
furniture and lodging: we found them dining as they do in Ireland, upo
potatoes with their jackets on; very few appeared to have a taste of mea

nd but very little bread. In one small room we found two widows with our children, without bed or furniture, who sleep upon a few shavings aid in a corner of the room, with very few rags or bed-clothes to cover hem; there was no bread, no potatoes, no food of any kind in the place, xeept a few fish gills thrown away in the market, which they intended to oil for their dinner. The clothing corresponded; it was all dirt, or rags, or oth. Six persons in the forty families, we believe, could not clothe themelves fit to appear in a place of worship; not one individual among them ll had been at a place of worship; very few ever attended; and why hould they attend? no minister of religion visits any of them form one ear's end to another, except in a few cases, when a Catholic priest is sent or to see one of them at the point of death; and one instance we met ith of a clergyman of the Church visiting in similar circumstances.—The auses of all these evils we found to be ignorance, want of employment, ow wages, and habits of intemperance.—This visit has determined me to evote every Sunday morning in this acceptable service to our great Creaor, and to endeavour to prevail upon my brother members to form a comittee sufficiently large to visit the whole town for the purpose of finding ut all the drunkards, and inviting them to enter our society and to engage this god-like cause. With this one reflection I will close for the present. so much vice and misery is to be found in one-fourth part only of one nall street, what must be the aggregate amount in the thousand streets urts, and alleys of the great town of Liverpool! Shame on the town and l its inhabitants if this state of things be suffered to remain any longer. riends, let us up and be doing.

In our visitation of the poor of Preston, we chose the upper end of ueen-street, and the cellars in Leeming-street, as affording a fair specimen the poorest parts of the town. With few exceptions, these houses are cupied by weavers: they generally consist of a small house part, one bed om, and a work cellar: and for a house of this description the average nt is 1s. 10d. per week, and about 2d. for taxes, for all, however poor, y taxes in Preston. The fire costs them about 1s. per week. When ese deductions are made from their earnings, it is astonishing how they ntinue to live upon what remains. The *net* income of the calico and mbric weavers, taking an average of three months, and an average of rkmen, is about 5s. a week. A single man is scarcely able to live out weaving; but with this income, which, after deducting rent, taxes, and e, leaves only 2s., how is a man able to maintain a wife and three or four ildren? This difficulty is relieved, first, by a little parochial assistance:

these families generally receive from 1s. to 3s. a week relief, according t
the extent of the family; but many, who belong to out townships, are
the extreme of wretchedness, for if they apply for relief, the workhouse on
is offered, to terrify them away. In the next place, if the family be sma
or if the children can take care of each other, the wife either weaves
home or goes to the winding frame or dandy looms, and thus the po
creature, who should be supported out of her husband's earnings, stay
home to take care of her family, and enjoy the comforts of domestic life,
worked like a horse all week, has to wash her few clothes on a Saturd
night, and clean up on the Sunday. So soon as the children can be admi
ted into the factories, they are sent, to make up the deficiency of the father
earnings; and thus commences the pitiful career of slave-like labour,
emaciation, and of moral depravity. By these means the scanty subsis
ence of these families is made up. Very much to the credit of this cla
though they are bare of clothing and bedding, and have scarcely any furn
ture, they all seemed clean and tidy: their floors were washed and sande
and form a great contrast to the wretched hovels we visited in Liverpo
Indeed, both as to circumstances and character, I consider those we visit
in Liverpool much beneath those we visited in Preston. From inqui
in both places we ascertained this lamentable fact, that no *religious teach*
ever comes to visit them, or inquire after their condition, unless, as in cas
of sickness, he happens to be sent for.

With this picture before us, what can we think of ourselves? Wh
claim have we to the character of *humane*, or to the more honourable a
pellation of *Christian*, while we suffer these wretched families to rema
in this destitute condition? By never going among them, we become c
lous to their complaints, and are ready to believe all the wicked and fa
reports which are circulated respecting them. Let a man *visit* the humb
dwellings of the poor, and see their incessant struggles for a bare existen
and even yet their manly pride of independency, and he cannot withh
the tear of sympathy, the *practical* exercise of benevolence, and an arde
wish to join every philanthropist in seeking some GENERAL REMEDY
bettering their condition. While enjoyment and pleasure gladden eve
region in creation; while the delight of life beams upon every order
existences; and while one part of the family of man is superabundant
furnished with the comforts and luxuries of life, can we patiently endure
see the most labourious of our kind, but half fed, half clothed, in t
midst of poverty and wretchedness, and that in a land of plenty? I repe
what I have said before, that the misguided public charities, operating wi

he Stoical indifference of the wealthy, and the total neglect of the clergy, ave served to perpetuate this condition of the people. When we learn to *ve our neighbours as ourselves*, this state of things will cease. Amidst ie blaze of religious profession, we should remember the admonition of ie apostle: "If we love not our brother whom we have seen, how can we ve God whom we have not seen?"

TEMPERANCE CAUSE.

It is with great pleasure that I have to record, from month to month, e growing prosperity of the temperance cause. So irrational is the prac-e, so diabolical the symptoms, and so appalling the effects of drunken-ss, that to talk of the march of mind, or the schoolmaster being abroad— an attack upon this monster had not made its appearance—would have en truly regarded as among those pompous, vain, and empty professions common in our day, and by which the world is so much deluded. But am glad to say, we have *facts* before us which speak for themselves. In nerica, the cause is taken up by the government; a great change has ken place in the public mind; and the effects of the operation of Tempe-nce Societies are seen and felt among all classes. The following intelli-nce is most interesting:

CIRCULAR.

At a meeting of the Executive Committee of the American Temperance Society, holden in Boston, Sept. 21, 1832, it was unanimously resolved:

1. That it is highly desirable that meetings of Temperance Societies, and friends of mperance, be holden simultaneously on some day that may be designated, in all the ties, towns, and villages throughout the United States.

2. That Tuesday, the 26th day of February, 1833, be designated for that purpose.

3. That measures be immediately taken to accomplish the above-mentioned object.

The reasons which lead the Committee to invite the co-operation of all their fellow tizens in carrying the above mentioned plan into effect are the following, viz.—

1. It is strictly a national object, and one in which persons of all denominations, cts, and parties, can cordially unite, viz. the removal of intemperance from our country.

2. The means to be employed are in all respects unexceptionable, and adapted to meet the cordial approbation of all friends of humanity, viz. "Light and love," manifested in kind argument and kind persuasion, for the purpose of inducing all voluntarily to abstain from the use of ardent spirit as a drink, and from furnishing it for the use of others.

3. The success which has attended past efforts has already been the means of rich blessings to all parts of our country, and is spoken of with admiration throughout the world.

4. Philanthropists of the old world are now, on this subject, treading in our footsteps; and, while they acknowledge their obligations for the benefits, are extensively copying our example.

5. Whenever the plan recommended by the American Temperance Society (vi entire abstinence from the use of ardent spirit as a drink, and voluntary associations fo the purpose of showing, by united example, its benefits) has been adopted in Europe, Asi Africa, as well has in America, it has been highly efficacious, and has been followed wit most benefical results, to the social, civil, and religious interests of man.

TUESDAY, the 26th FEBRUARY, it will be observed, is recommended b the Executive American Committee, on which to hold simultaneous meet ings of the Temperance Societies, throughout the Union and the world In deference to our warm friends across the Atlantic, as well as for th great good likely to be accomplished, I hope that every Society in Lanca shire and in England will obey the call, and rally their strength on thi occasion. And as *our government* has, as yet, manifested no sympath with the temperance cause, I beg to offer another suggestion, and I deer it of the highest importance, that on this occasion, the 26th day of Feb ruary, every Society in England, Ireland, and Scotland agree upon a PETI TION TO THE NEW PARLIAMENT, "to discountenance all the causes and prac tices of intemperance."

Since writing the above, the following, relating to this subject, ha been issued by the Committee of the Preston Temperance Society:

CIRCULAR.

At a meeting of the Committee of the Preston Temperance Society, held on Wednesda January 23, the following minute was adopted:

Highly approving of the determination of the American Temperance Societies, to hol meetings throughout the Union, on Tuesday, the 26th February, Resolved, That we follo their laudable example, by holding a meeting on the same day. And we earnestly hop that all the Societies in this country will see the importance and utility of adopting a simil course. Among other laudable objects to be pursued at this meeting, we beg respectfull to recommend the *getting up of petitions to the new parliament*, to request them to *revise th beer bill*, and to adopt such other measures as are most likely to discountenance *all the caus and practices* of intemperance.

In petitioning parliament, there is one point which cannot be over looked, that is, the evil effects of the late "beer bill." From the judge o the bench to the wife of the humblest weaver, all are convinced of th great curse inflicted upon the country by the passing of this bill. An yet, forsooth, this was trumpeted through the country as a magnificer measure for *the relief of the poor!* The writers in such papers as th *Times*, who diffuse these notions, ought to have better opportunities judging personally upon this subject. The "jerry shops" are the greate nuisances in the country; for though they are ordered to be closed at te o'clock, they are frequently in operation all night; and the constable having no authority to demand an entrance, are left without facilities f

letecting the disorders which are constantly practised. I am sure the ountry will petition, *en masse*, against this common destroyer of the health, appiness, and good morals of the people.

In *Scotland*, the Societies are numerous, and though complaints are ade of their not being carried on with energy, I doubt not the principles re making sure progress. The following extracts from a letter which I ave just received from our warm friend, Mr. Morris, of Glasgow, will be ead with pleasure.

"The temperance cause in Glasgow and vicinity is deepening in the minds of candid nd thinking persons, though not rapidly progressing. The Society here has printed the eneral 'Circular of the American Temperance Society,' and recommended a simultaneous eeting throughout Scotland, on the 26th of next month, to consult the best plan to give a ew and a vigorous impulse to this righteous cause. I hope and trust great good will result om this movement. America is still glcriously triumphing. Two hundred thousand new embers have been added there last year to the Societies. Oratory, poetry, philosophy, orality, religion—men of all ranks and all parties in that vast republic, who love truth, and el for the honour of humanity and the glory of their country, are still fighting, and suc- essfully fighting, the glorious temperance battle there. May these examples *melt* the *ozen* breasts of many in our lands, who hitherto have looked coldly on, whilst a *gallant w have battled well!* When will *our* parliament house be offered for the annual temperance eeting, and when will *our* leading M.P.s put forth all *their powers* in this *moral* reforma- on cause, as much needed as the reformation of the Sarum and Gatton system? Let us et hope: truth is mighty, and shall triumph in all lands.—I understand you had a grand mperance soiree in Preston, which went off in high style. I wish I had been with you. ou would be at *home;* and many, I doubt not, would feel that men and women can be *cial, lively,* and *happy,* with the utter exclusion of those *wily drugs* which have spread amentation and mourning' through a 'thousand thousand families of our land?'"

The Temperance Herald, in reporting the different Societies in *England*, gives the total number of members at 40,973; but the returns published are necessarily very incorrect. I should judge, from the inaccuracies which I happen to be acquainted with myself, and including the Societies not reported, that the number will not be over stated at 70,000. It is worthy of remark, and ought to stimulate our distant friends to additional exertion, that the Societies in *Lancashire* contain more than *one-third* of the number for all England.

These Societies, generally speaking, are making progress. Besides the increase of numbers, which I never consider as a certain criterion of prosperity, I have reason to believe that the temperance principles are being diffused, and their correctness generally acknowledged. I made a tour to Liverpool, Bolton, Bury, and Manchester, at the commencement of the new year; and though I met with a few hearty friends at most of

the places, there is not, I must say, that zeal which the importance of th work deserves, though with several individuals, who are real friends, ther is a strong feeling for increased exertion. At the commencement of nex month, I am intending to visit Stockport, Oldham, and Rochdale. A So ciety has been established at Lancaster, which is getting on well, and an other, I am happy to say, at Walton, my native place, with flattering pros pects of success. I resided in the village twenty-one years: during the time, I believe, I never but once was in a state of inebriation, and that wa one Christmas, when, being a ringer at the church, we divided and spen our "fines." I am happy to be able to say, that the popular minister o this same church is now taking the lead in the temperance cause.

I am happy to say, that, at *Preston*, a marked prosperity at tends our cause. We keep adding to our numbers, but, what is mor gratifying, we have constantly an addition to our reformed drunkards many have become moderate, and many who were formerly moderat quite abstemious. Indeed, the effect of our exertions is perceptible muc beyond the pale of our Society, and I can speak from weekly observation that a visible change for the better is most apparent throughout the town If Providence spare our lives, we are promising ourselves, during the en suing summer, a large portion of that pleasure which consists in doin good. Several of us intend to visit most of the towns in Lancashire, o the temperance mission.—I beg to recommend the Societies, everywhere not to depend upon set speakers and gentlemen committee men, but se those to work who can relate facts and appeal to experience, and who, re gardless of etiquette, have souls filled with enthusiasm in this god-lik work.

THE ENSUING PARLIAMENT.

What should the people do during the ensuing session of parliament is a question of importance. In the first place, let them *unite their energies* and *combine their efforts, once again*, for obtaining, in a constitutional way the *completion* of those measures, which, by long perseverance, are now forced upon the consideration of the legislature. We owe it to the agita tion of those whom we have perhaps despised, that we are not now the slaves of nomination despots, but are regaining the attitude of freemen who know and will maintain their rights. This is not the time to slacken. We have, in some measure, gained possession of the citadel—the com mons' house—and let us not relinquish the warfare till the forts of corrup tion are all destroyed.

Government is no doubt ready with many changes and modifications, ut it is to be feared, at the best they will be but half-way measures. If *orrect principles* are not to be the basis of legislation, but hypocritically acrificed at the shrine of aristocratical selfishness, "moderate," not real nd radical reforms may be expected.

Ministerial papers make a great noise about the intended "church eform," which, from the statements given, is any thing but what it ought o be. The families of poor curates may certainly be anxious about the eduction of large livings, but what does the nation care about it? Will qualizing the livings, compelling an absent parson to attend and read rayers, or charging the farmers so many sovereigns instead of so many heaves of corn, to maintain these parsons, satisfy the nation? If the nobility and the gentry are too poor, or the law of primogeniture too ruel, to provide for the younger branches of families, in the name of all hat is sacred, don't perpetuate the existence of a church, either in England or Ireland, *against the will of the people*, merely that these idlers may et the gain; for I avow, that, with the present exhibitions of its progress, *eligion is entirely out of the question. We want no national church;* and e can refer to facts to prove, that where the genius of this church has een most prevalent, religion has flourished the least. The most good as been done where *religious establishments*, national or otherwise, have een the least known, and where men, in the spirit of real religion, have one forth actuated only by love to God and love to man. But it so happens, owing to the benevolence or superstition of our ancestors, that there emains, in the shape of tithes and church lands, great masses of property, nd the party that has, by the permission of the legislature, long enjoyed e proceeds, is not willing to relinquish so much earthly treasure! ow, I would simply ask, What church has the most right to this property? it be answered, The Church of England, I ask, Upon what ground? as it originally left to this church? Is it meeting the wishes of the donors to apply it exclusively in this way? Does the majority of the country cline for an "ascendant" establishment, with a monopoly of power and operty? No, no! The *only* reason why this church has any privilege to im this property is, because the legislature conferred it; and the same thority that took it from the Catholic church, and entrusted it with the otestant, can make any other transfer that circumstances may require. nd however the government may think of throwing dust in the people's es, by a few modifications of little moment, while embracing the church fondly as ever, the country will not be satisfied till the unholy con-

nection is destroyed, and every party left to pay for its own religion The country wants not to be a party to allay the jealousies, and abate the rancour of the ravens which are disputing about the carcase: the country wants the carcase for itself, and is anxious to get rid altogether of these birds of prey.

All the other important public questions, which are discussed every day in the papers, will, I doubt not, be taken up heartily by the people. Of these, the *repeal of the taxes on knowledge* ought to take the lead. In fighting for the welfare of our country, nothing is so important as facility of communication. *A removal of all taxes pressing upon the labouring class and upon trade, and the substitution of a property tax—the repeal of the corn laws,* coupled with the removal of many of the burdens unnecessarily laid upon agriculture—*the election of magistrates by the people—the revision of the criminal law, and the cheapening of all legal proceedings—the abolition of the Bank and East India monopolies—the extinction of Colonial Slavery—and a great reduction in the national expenditure*—are all questions of importance. Delay, delay, will doubtless be the cry of the ministers, as it always has been; and unless the country push hard, all the session will be spent upon two or three of these subjects, and perhaps end with some half measures. Immense difficulties stand in the way, owing to the interest which many have in existing abuses, and therefore the most determined efforts will be requisite. Let the people, to a man, bestir themselves, and petition, and petition again, till the echo of their voice reverberate in a code of just and salutary laws. The success of national reform is slow, but it is *sure;* and though we may have to experience the chagrin of frequent disappointments, we must not give up a good cause. Let us respect the laws, proceed in a peaceable and constitutional way, and our success is sure to progress in proportion as our efforts are supported by intelligence and good conduct. I have no feeling of despondency, for I conceive that our position now for a national regeneration is better than it has been for many years.

VARIETIES.

PATRONAGE.—To show the deception of *mere names,* and that the world is ruled by *sounds,* I may mention, that though the prosperity of several Temperance Societies has been puffed abroad, from the circumstance of the Bishop of Chester becoming "patron," there was not in Chester, where his Lordship resides, till Thursday last, any Temperance Society; and

hat, to impartial judges, it appears one of the most dissipated places in the kingdom. Would ıot the patronage of *real effort at* HOME be much more valuable than the sound of his name in listant places? Instead of a page or two filled with honourable names, as presidents and ice presidents, patrons, and honorary members, belonging to a society, I would rather see ts renovating effects in the different departments of society, even though the highest official ndividual was a fisherman.

. DUTY ON SOAP—Whatever duty is repealed, or whatever duty is retained, I hope the egislature will see the importance of repealing the *whole* of the duty on soap. It is a grievus impost upon every poor family, and operates as a bonus for filth and disease. I can peak from personal observation, that no repeal of taxes affecting the working class, so far s the amount goes, would be as acceptable as that of the duty on soap. Fortunately we ave now a great number of members returned by the "commons" instead of by nomination, ıd these, generally, have not only had an opportunity of actually seeing the condition of the oor, but have promised to try to remove the burdens of the working classes. Ministers, by ıe passing of the "beer bill" and other measures purporting to be for the good of the poor, ave proved either their ignorance or insincerity; but I hope we have now established a retty good medium through which to correct their errors. How hard it is, that when a poor oman has bought a pound of soap to wash the poor clothing of her children, the exciseman ıould come and take half of it, and distribute it to those who are wallowing in wealth and xury!

COCKINGS.—I copy the following, which relates to a practice that has long been a sgrace to Cockerham. Are there no civilized men in that neighbourhood to speak to e inhabitants to induce them to abandon so cruel and barbarous a practice? Where is e minister of the parish? Could not he preach against this practice the day before, and e all his influence to put a stop to it?

"A long main of cocks will be fought at Cockerham, on Monday and Tuesday, the 4th d 5th days of February next. The stake is half a guinea for each cock, and every nning cock will receive one guinea. Stags and blinkers allowed two ounces. The cks are to fight in round steel spurs; and if any dispute arise to be determined by cock v.—Parkinson and Hodgson, feeders.—The cocks are to be taken up on or before the th or 25th of January."

COMICALITIES—A second issue of the "Comicalities" from "Bell's life in London," erceive is beginning to grace, or rather *dis*grace the windows of some of the booksellers. ey are also puffed in almost all the papers. They constitute the very mirror of licenusness, and by the facetious dress they assume, are dangerous in the extreme to our uth. I am sorry to find it stated, that 128,000 copies have been sold of part the first at a pity that any man should find his interest in a course calculated to corrupt the ople.

A FINE REPLY.—A gentleman visiting the Deaf and Dumb Institution at Paris, asked of the pupils the following question: "What is eternity?" and received for answer, "It he life-time of the Almighty."

DUELLING.—By the Mexican laws, if a man kills another in a duel he becomes answere for all his debts. If we had a similar law for Great Britain and Ireland, "affairs of hor" would be of rare occurrence.

HONESTY.—When Major Cartwright was solicited for his vote by a personal friend,

who was a candidate for an English county, he replied, "No. Ask me for my personal ser vice, ask me for my purse, ask me for anything that is my private property, and you shal have it; but, considering the principles which you entertain, I cannot give you my vote, fo that belongs to my country."

PROBABLE.—A story is current in this city (Chichester) of a dignitary of the churcl complaining to his bishop that he could not live upon his income (nearly £1000 a year. His lordship is reported to have said, "You had better be quiet: it is possible you will b compelled ere long to live upon a much smaller sum."—*Brighton Guardian.*

GOOD.—The following instance of honesty, and in a pauper, has been handed to us the orthography is preserved:—"To Mister Wheeler, Overseere.—Sir, when I came t reckon my money, I found I had received one sixpence to much, which I have returned b the bearer. Your humble servant, Cathrine Ward.—Allms-houses, Thames Ditton, De 1832.—*Liverpool Mercury.*

A NEGRO'S ANSWER.—A planter in St. Domingo was one day disposing of a horse t a neighbour, and being questioned by the purchaser regarding its qualities, among the re whether it kicked, the disposer replied it was the quietest beast imaginable. He had, how ever, hardly used the expression when it flung up its heels to the danger of the bystander The purchaser being irritated at the duplicity of the other, reproached him with his intende deception, when, to substantiate the peaceful character of the animal, he called one of hi slaves, and demanded of him if he ever saw this fine animal kick before. "O, no, mass smartly answered the Negro, "me never saw him kick before—always saw him kick *behind.* —*Chambers' Edinburgh Journal.*

We have heard of a much better answer of a Negro than the above. His master, wh when in his cups, used to amuse himself with asking Mungo questions, one day said to hin "Now, Mungo, if the Devil should come into the room, would he take you or me?"—" massa, Mungo first, cause he sure of you any time."—*Liverpool Mercury.*

SPURZHEIM is dead; his own skull will now stand on his own table. He will lectu no longer, but be lectured over; and his successor will be able to point out the bump phrenology at any rate, if there is one. To this complexion we must all come at last. we have seen Spurzheim turn round the polished ivory of some illustrious unknown, t reverend idea has often occurred to us that his turn would come at length. Of course, has bequeathed his head to his own collection, and his successor, next year, at the Crow and Anchor rooms, will garnish his address with an apostrophe to the mortal remains of t great master's cranium.—*London paper.*

THE YOUNG REFORMER.—Judge Burnet, son of the famous Bishop of Salisbur when young, is said to have been of a wild and dissipated turn. Being one day found b his father, in a very serious humour, "What is the matter with you?" said the bisho "what are you thinking and reflecting about?" "A greater work then the book y have written—the History of the Reformation,"—answered the son. "Ay, what is that asked the father. "The reformation of myself, my lord," replied the son—"that is un versally allowed to be the best reformation which begins at home."

EVERY THING IN A HURRY.—In England, *time* is a revenue, a treasure, an estimab commodity. The Englishman may not be covetous of money, but he is supremely covetous time. It is wonderful how the English keep to their appointments. They take out the watch, regulate it by that of their friend, and are punctual at the place and hour. Engli

ronunciation itself seems invented to save time: they eat the letters, and whistle the words. Thus Voltaire had some reason to say, "The English gain two hours a day more than we o, by eating their syllables." The English use few compliments, because they are a loss time; their salute is a nod, or at the utmost a corrosion of the four monosyllables, "How ye do?" The ends of their letters always show more simplicity than ceremony: they ave not "the honour to repeat the protestations of their distinguished regard and profound nsideration" to his "most illustrious lordship," whose "most humble, most devoted, and ost obsequious servants" they "have the honour to be." Their very language seems to in a hurry; since it is in a great part composed of monosyllables, and two of them, again, e often run into one: the great quantity of monosyllables look like an abridged way of iting, a kind of short-hand. The English talk little, I suppose, that they may not lose ne: it is natural, therefore, that a nation which sets the highest value upon time should ake the best chronometers; and that all, even among the poorer classes, should be pro-led with watches. The mail-coach guards have chronometers worth eighty pounds rling, because they must take care never to arrive five minutes past the hour appointed. the place of their destination, relations, friends, and servants, are already collected to eive passengers and parcels. When a machine is so complicated as England is, it is ential for every thing to be exact, or the confusion would be ruinous.—*Count Pecchio's servations on England.*

Great Men in England.—There is no tomb so vast as London, which swallows up most illustrious names for ever: it has an omniverous maw. The celebrity of a man in ndon blazes and vanishes away like a firework: there is a great noise, numberless invi-ions, endless flattery and exaggeration, for a few days, and then an eternal silence. oli and Dumourier, after having at their first appearence made a crash like thunder, en they died excited no more attention than a falling leaf. General Mina, when he ded at Portsmouth, was carried to his hotel in triumph, and deafened with applause, a month together, at the theatre in London. He was more famous than the Nemean n. What then? He fell very soon into oblivion, and the grave closed over his name. e English people are greedy of novelty; childish in this alone, they make no great dis-tion between good and bad—they want only what is *new*. They pay for the magic ern, and pay well, but they always want new figures. To feed this insatiable whale, always pants with open jaws,

"And after meals is hungrier than before,"

incessantly journalists, engravers, historians, travellers, philosophers, lawyers, men tters, poets—ministers with schemes for new enactment—the king with schemes for palaces and buildings, and the liberals with schemes for parliamentary reform.—*Ibid.*

Temperance in the American Army.—The following order from the Secretary ar will serve to show the influence of Temperance Societies on the measures of the rican government.

"The Secretary of the War Department has issued the following order, dated Nov. 2:

"1. Hereafter no ardent spirits will be issued to the troops of the United States, as a onent part of ration.

"No ardent spirits will be introduced into any camp, fort, or garrison of the United s, nor sold by any sutler to the troops. Nor will any permit be granted for the pur-of ardent spirits."—*Journal of Humanity.*

Most Important Prohibition.—"The Board of Health of the city of Washington, at a meeting on the 14th ult., passed a resolution declaring the vending of ardent spirits, in whatever quantity, to be a *nuisance*, and directed the sale of it to be discontinued for ninety days."—*Temperance Recorder.*

Patriotism.—An old man of more than fourscore years, afflicted with a bodily infirmity for which he had been advised by a physician to use ardent spirit as a medicine, was presented with a constitution of a Temperance Society, on the plan of abstinence. He read it, and said, "That is the thing to save our country; I will join it." "No," said one, "you must not join it, because ardent spirit is necessary for you as a medicine." "I know," said he, "that I have used it, but if something is not done, our country will be ruined; and I will not be accessory to the ruin of my country. I will join the society." "Then," said another, "you will die." "Well," said the old man, in the true spirit of 1776, "for my country I can die;" and signed the constitution, gave up his medicine, and his disease fled away.—*American Report.*

Novelties.—No nation, I think, can be more fond of new things than the English are; they will gaze and look upon a foreigner as if he had dropped down from the moon; and I have often been amused at seeing what a number of people a monkey, riding upon a dog, will collect in the streets of London, although such a thing may be seen almost daily. *Rahkewaquonaby, an Indian Chief's opinion of the English.*

Avarice.—Their close attention to business, I think, carries them too much to a worldly mindedness, and hence many forget to think about their souls and their God, and are entirly swallowed up in the cares of the world. Their motto seems to be, "Money, money; get rich and be a gentleman." With this sentiment, they all fly about in every direction, like a swarm of bees, in search of that treasure which lies so near their hearts.—*Ibid.*

Receipe for Twenty-five Gallons of Gin.—1½ ounces of salts tarter, 1½ ounces roach allum, 20 ounces English juniper; then boil one ounce best white pepper for half an hour in a pint of water, and mix them together. Mr. B. Allingham, a proprietor of patent medicines, states that the mixture in the recipe is not at all injurious. It was common enough for publicans to "make up" their gin, or else they could not sell it so low as they did: for they bought at 8s. 6d. per gallon, and sold it at 6s. 8d.

THE EXAMPLE OF JESUS.

Perhaps you have been wronged, or disgraced, or persecuted; and how shall you conduct yourself under these aggravated evils? "Look unto Jesus," and take instruction from his example. You see in him no boiling indignation, no impatience of revenge, no returning of malice for malice. But his spirit, though oppressed, still retains its serenity, and turning from the injustice of man, finds repose on the justice of God. Be not you then impatient. Be not you overwhelmed by passion or dispair. Your sufferings cannot compare with his; and shall you not at least strive to bear them like him? You cannot meet equal injustice; and will you not seek at least for equal composure? Behold him, who had spent the faithful days of a laborious life in doing good; whose only care was to benefit mankind; and who displayed an extent of active benevolence never before even imagined; yet assailed by those very persons for whom he had been labouring, cruelly arraigned before

an unfeeling tribunal on a false pretence, and subjected to all the ignominy and torture of a mock trial—smitten—buffetted—scourged—derided—insulted—dragged away to a lingering and disgraceful death. Have you endured hardship and injustice to be named with this? Yet no murmur escapes him—no passion ruffles his composure—no resentment flashes from his meek and supplicating eye—no accent of wrath or threatening comes from his oppressed and dying bosom; but even in the last moment of mortal agony, he lifts his compassionate voice in a prayer of mercy—"Father, forgive them, for they know not what they do!" In the hour of suffering and dispair, reflect upon this scene; try if you cannot catch something of the spirit of your master, and bear your trial like him.

Perhaps you have afflictions of another kind. Calamity and death visit your dwelling, and the lights in which you rejoice are quenched by your side. Your friends are removed, your hopes are destroyed, and you sit in thick darkness, desponding and alone. Here, too, the example of Jesus may cheer and sustain you. Look therefore to him. Call to mind the instructions which he, the author and finisher of your faith, has given concerning the goverment of your Father, and the purposes of his providence. Call to mind, also, the day when he bore the calamities which God had appointed him; when he was emphatically "a man of sorrows and acquainted with grief;" when he might have cried to you, and said, "Come and see, all ye that pass by, if there be any sorrow like unto my sorrow." Yet you see him, not giving away to the grief, not overcome by the sorrow; but struggling against it; looking up to God with serene and holy trust; casting his spirit on his Father with unrepining and tranquil submission:—"The cup which my Father hath given me, shall I not drink it?" This is no example of unfeeling composure, of Stoical insensibility, of unnatural fortitude. Jesus struggled—even to an agony—that he might attain it. Go, heart-broken mourner, and do likewise. Go as he did, and pray—not once, but twice and thrice; and God will answer you too, by "an angel from heaven to strengthen you"—not indeed in a visible form, but in an inward peace. It is no sin to mourn and weep. Jesus wept. The sin lies in refusing to look for comfort, in obstinately murmuring against the hand of God, in complaining of his severity. Jesus even prayed that "the cup might pass from him." But not repiningly, not rebelliously. He added, with filial submission, "Nevertheless, not my will but thine be done." Brethren, this example is of infinite worth to us. Dwell upon it in the day of your sorrow. Imitate it in the hour of your trouble. You will not fail to attain something of the peace which the Saviour promised to his followers, and which God gives to all those, "whose hearts are stayed on him, and who trust in him."—*Ware.*

ROBBERIES AND OTHER DEPREDATIONS.

The following is a list of "ROBBERIES AND DEPREDATIONS," taken from the Morning Chronicle of January 4. If in a single paper we find so long and dreadful a catalogue of crime, what must be the weekly amount, if collected from all the papers in the kingdom, added to that which is not permitted to meet the public eye! Is this Christian England? Is this the land of bibles? Is this the country described as "the envy and admiration of the world?" Let the following specimen answer.

Stolen, on Tuesday morning, between eight and eleven, from the neighbourhood of Grosvenor-square, between 70*l.* and 80*l.* in notes and cash, and jewellery, consisting of almost every description of ornaments in brilliants, emeralds, sapphires, &c. &c. amounting in value

to several hundred pounds. One of the rings had inscribed on it, "Lady Ann Finch, obit 93." One hundred pounds reward has been offered.

Stolen from the dwelling house of John Mitchell, Esq. 19, Circus, Bath, a large diamon cross, various pearl necklaces with diamond clasps, and an immense variety of all descrip tions of rich and valuable jewellery. The property is valued at nearly 2000*l.* A reward c 100*l.* has been offered for the apprehension of the thieves, and a further reward of 500*l.* o recovery of the property.

An Irishwoman, named Hannah Atkinson, servant to Mrs. Haydon, of the Flying Horse in Oxford-street, absconded on Sunday, and took with her three notes for 100*l.* each, tw watches, two silver snuff-boxes, with the words, "Though fate may bind you to another yet still remember me," in the inside of one of them; seven or eight rings and brooches, bag containing about 35*l.* in gold and silver; the probate of Mr. Haydon's will, and the li cense of the Flying Horse; together with other property. The husband of Atkinson de serted from his regiment on the day previous to the robbery; and it is supposed they hav gone off together to Bristol.

Stolen, from the premises of Mr. Gates, 6, Little St. James's-street, seven sovereign and some silver, some plate, wearing apparel, and other property.

On Tuesday evening, the house of Mrs. Footman, at Stratford, Essex, was entered b means of skeleton keys, about £8 in money, various articles of plate and apparel carried off

On Tuesday evening, the house of Mr. Drabble, Alfred-place, Old Kent-road, was en tered by false keys, and various rings, a watch, and a number of articles of jewellery stolen

On Tuesday evening, the apartment of Mr. Barroll, 16, Carey-street, Lincoln's-inn fields, was entered by means of skeleton keys, and a quantity of plate, a watch, jewellery and other property, to a large amount in value, carried off.

Stolen, on Sunday, from the house of Mr. Wade, Tollington-park, Islington, four o five dozen knives and forks, some plate, twelve pairs of boots and shoes, and other property

The house of Mr. Hoare, baker, 139, Brick-lane, Bethnal-green, was entered by mean of pick-lock keys, and about five pounds in cash, some jewellery, &c. stolen.

The house of Mrs. Smith, Surrey-square, Old Kent-road, was entered at the attic win dow, from an empty house adjoining, and a lady's gold watch, set round with pearls, tw gold seals, and some jewellery carried off.

An entrance was effected, by means of skeleton keys, to the house of No. 36. Guildford street, Russell-square, and five pounds in cash, a silver watch, a quantity of linen and wear ing apparel, and many articles of jewellery stolen.

On Tuesday evening, between eight and nine o'clock, an entrance was effected to th house of Mrs. Hughs, Old King-street, Deptford, from an empty house adjoining, during th absence of the family at chapel, and forty sovereigns and a silver spoon stolen.

A trunk, containing two gold watches, a gold chain and locket, and a variety of othe property, was entrusted with the driver of the cabriolet 112, to convey from Muswell Hill t Chatham-place, Blackfriars, with which he absconded, sending home the cabriolet.

A reward of 100 guineas has been offered by government for the apprehension of th parties who assaulted Mr. James Spink, of the Abey-house, near Leeds, York, and robbe him of two 5*l.* notes, some silver, and his watch.

The counting-house of Messrs. Cooper and Moreland, 49 Old-street, St. Luke's, wa entered, and 35*l.* in copper stolen.

Stolen from the shop of Mr. Spooner, a linen draper, in Chiswell-street, a piece of Gros de Naples silk, about 62 yards. A tall woman, of dark complexion, is supposed to be the thief.

Stolen, near the Elephant and Castle, a portmanteau box, containing two 5*l.* bank-notes, and other property, belonging to Mr. Payne, of Sydenham.

James Masters, late of 19, Peter's-lane, Cow-cross, has absconded with linen, sheeting, and other property, with which he was intrusted by Mr. Owen, to take to Liquorpond-street.

STOLEN HORSES.—The following horses have been stolen since our last account;—From the Lordship of Whissendine, near Melton, in the occupation of Mr. Floar, a bay nag horse, rising 3 years old, with a white star in the ferehead.—From a stable in Chain-lane, near Knaresborough, a brown mare, with four white fetlocks, the property of Mr. Simpson.—From the premises of Mr. Brooks, at Gowdall Broach, near Snaith, York, a dark bay horse, 7 years old, with a little white round his eye.—From Acre-lane, Clapham, Surrey, a brown mare pony; she has got a splint from a kick, on the outside leg; the property of Mr. Taylor.—From a stable at Burghelere, Hants, near Newbury, an aged bright bay gelding, the property of Mr. F. Hearne.—From a stable belonging to Mr. R. Bradfield, of Shenton, Leicester, a black cart mare, with a blaze in the face.—From a field at Sculcoates, near Wakefield, York, a bright bay colt, rising 4 years.

LICENTIOUSNESS OF THE PRESS.

The extensive circulation of newspapers is a sure criterion of the *mental* activity of the people of this country, but by no means of the advancement of moral principles and virtuous habits. This is certain from the circumstance, that the most licentious papers usually command the largest sale. The "Life in London," an abominable print, has an amazing circulation, whilst others of a similar character are sought after in proportion as they publish anything that is vile and destructive to virtue and religion. The press is degraded by adventurers, who constantly prostitute their talents for gain. Knowing the depraved taste of our immoral population, they suit their article to their readers, and are thus openly, and with an unsparing hand, sowing and watering the seeds of moral deformity. Rapes and every obscenity are published to pander to the corrupt tastes of their readers. A bit of a paper in Manchester, called "The Squib," not worth a farthing, I was told, circulated 2,000 copies at the charge of 2d. The slang style and the vitiated taste exhibited in the following extract from the Morning Chronicle, which happens to be before me, is a specimen of what we constantly meet with, and which cannot be too strongly condemned.

THAMES POLICE.—INNOCENT AMUSEMENT.—Yesterday, Maria Anderson, a little stout built female, was charged with biting off part of the right ear of Sarah Creed. Both parties are yoked to dustmen, and a grudge has long subsisted between them, in consequence of Mrs. Creed entertaining "a mutual jealousy of Mrs. Anderson." They quarrelled at a public-house at Shadwell, when they "agreed to have a turn up." Mrs. Anderson being a "dab at milling," pounced on her rival, and having "floored" her, she stepped upon her stomach, and "danced a hornpipe in good *earnest*," so as not "to leave a *breadth* of *hare* in her."—Mrs. Creed at length got up, and she seized hold of her antagonist's "harm" with her teeth, so as to make her "beller;" but Missus Anderson recovered her

"pleasure of mind," and she speedily inserted her teeth in Mrs. Creed's ear, and shook it like a terrier. One of the witnesses said poor Mrs. Creed was "terribly slaughtered," and they thought Mrs. Anderson "had bolted part of her right *here*."—Mr. Broderip fined the defendant five shillings, but not being able to pay it, she was committed to prison. She was taken out of the office exclaiming, "I'll serve her out when I catch her; I'll bite t'other ear off, she may take her davy."

THE CLAIMS OF DISSENTERS ON A REFORMED PARLIAMENT.

The happy extension of the elective franchise, effected by the reform bill, has at length convinced the nation of the numerical strength and moral influence of the Protestant Dissenters of England and Wales. Having inherited the principles of their persecuted and illustrious forefathers, the truest patriots and the holiest men of their times, modern Dissenters have pursued, amidst many difficulties and reproaches, the great objects they have in view, perfect freedom of religious opinion, the scriptural education of the poor, and the diffusion of the gospel throughout the empire. The time has now come when they may hope to commence the harvest for which they have so long laboured, and it seems to be both a point of honour and a matter of conscience, that they should claim the following measures:

1. *The entire repeal of all the obsolete penal laws affecting religious liberty.* The various intolerant laws which still disgrace the statute-book should be obliterated by a single vote.

2. *A national system for the rigistration of births.* Although the present system of registering baptisms at the parish churches is notoriously defective, yet, as it has pleased some of the judges to give very questionable preference to those registers, many Dissenters are left in a state of anxiety concerning the property of their children. This should be obviated by a general system of registering *births*. For what have courts of law or parliaments to do with the *baptisms* of infants or adults?

3. *An alteration in the laws relating to marriage*, by which Dissenters may be delivered from a constrained service, that most of them regard as absurd, if not profane. The purely civil nature of the marriage contract, as far as the state is concerned, should be distinctly avowed, and each party be left to celebrate that contract in the way most congenial with their religious convictions.

4. *The right of interment in the parish church yards with their own forms of funeral service.* Multitudes of the Dissenters have family vaults and graves in the parochial grounds and they must either separate their kindred in death, or submit to hear the service of a church to which they do not belong, and which, it may be, is doubly offensive, by declaring, concerning the departed, what the mourning friends cannot believe to be true. The right of burying their own flock in the parish church yards has been conceded in Ireland to the Romish priests, and surely the Dissenting ministers of England have at least equal claims to the same privilege.

5. *Relief from the church rates of their respective parishes.* Whatever may be thought of the question of tithes, it is obviously unjust to burden Dissenters with the expences of the public worship of another community, when they have to support their own. Surely the charge of washing surplices, with all the other items of a churchwarden's account, may be fairly paid by those who are benefitted by the services to which they belong. The Dissent-

rs build their own chapels, pay their own ministers, support their own charities, and may vell be excused that burden also.

6. *The right of competing for literary honours at the Universities without conformity.* t the present time, subscriptions, &c. meet the young collegian at every step, and he must ither forego those honours to which every Englishman may lawfully aspire, or sacrifice his onscience, should he doubt. Surely it is too much, now-a-day, to urge that no man shall e acknowledged as possessing an honourable degree of learning, who will not bow before he church as by law established.

Let not the Dissenters be diverted from the steady pursuit of all the rights and privi-ges which belong to them as Englishmen, until they are fully restored, and the last rem-ant of ecclesiastical domination is swept away. They now possess the constitutional power secure these blessings for themselves and their children: let them firmly use it, remem-ering that to enjoy these privileges they have only to will them!—*Congregational Magazine.*

TO THE RICH.

In the arrangements of Providence why are some permitted to be rich and others oor? Abundance of *wealth*, *influence*, and *leisure time* are given to some, of which the reater part of mankind are destitute—a distinction which, if properly improved, would oduce the best results. But is this the case? Certainly not. The rich too often live themselves, and make their own gratification and sensual enjoyments their main pursuit. istead of employing your *time* in lounging, eating, drinking, gaming, revelling, hunting, cing, and all kinds of sensuality—instead of killing time by amusements, party visits, d the pursuits of fashion—consider what an invaluable blessing it is which is wasting ery moment and carrying you on rapidly to the closing scene of your lives. Much of has run to waste; redeem therefore, to the utmost of your power, the little that remains. ize every opportunity of promoting the education of the young, of assisting the opera-ns of every useful institution, and of furthering the welfare of society at large. Let ading, meditation, devotion, and the instruction of your domestics be unremittingly attend-to, and see that the close of every day carries a good report to heaven. Spend much of ur time in visiting the poor, defending the oppressed, and in relieving their distresses. God has given you *wealth*, use it as He directs. Heap not riches together, neither spend em upon your lusts. Lay not up treasures for yourselves in this uncertain state, but as od stewards "be ready to distribute, and willing to communicate to all who need." ow God-like a work! He gives us richly all things to enjoy, and can we be indifferent the wants of others? If the sums spent by the rich in superfluities, in eating and drink-, which often produce pain, disease, and death, were spent in employing the poor, in ding the hungry, clothing the naked, and instructing and reforming the vicious, what fferent results would be produced! If the rich would but allow themselves time for re-tion, they would see that duty, interest, present peace, and future prospects, all say, eel for the poor; visit their habitations; afford all the assistance you can towards making iety virtuous and happy." The rich have great *influence* also. Unlike the poor, who in obscurity, their example is extensively felt. They have extensive connexions, and often made, directly or indirectly, the medium of extending religious establishments, pensing justice, and of regulating the principles of the social compact. How important,

then, that this influence should be well directed! The happiness of millions depends upon it. To the poor, according to their station, they should be examples of sobriety, humility and condescension; with their equals in rank, they should use all their influence in leading them from the love of ease, pleasure, and sensual indulgences, to the love of virtue and goodness, and to consider themselves as the guardians of the poor, without whose toil and labour they can enjoy nothing. Let the barbarous pleasures of the race-course be exchanged for the pleasures of religion; the tavern and the drawing-room, for the education of the people; and the pride of equipage, and the vanity of fashion, for the humble and useful labour of bettering the condition of the people. Who are the rich? Short-lived, dying men! Thousands of them have lived and are forgotten: it is only the virtuous that deserve to be remembered. Though sheathed in gold and honoured with funeral pomp, the rich in the grave, are levelled with the poor; they are but dust and food for worms. Here distinctions cease, and at the great day of accounts, it will not be according to our *wealth*, but according to our *works*, that we shall be judged. Glory not, then, in your *riches*, but use them with Christian liberality. Let your *influence* and *leisure time* also be devoted to the welfare of society, and to the glory of God.

FRESH CRUELTIES IN JAMAICA,

Communicated to a Minister in Manchester, in a Letter dated Jamaica, Sept. 18th, 1832.

On one estate, where we have members, the Negros since the rebellion have been compelled to work in the field from dawn to sunset, without intermission, not a minute being allowed them to eat or rest.—On an adjoining property, one of our members reproved the driver for profane language; this was reported to the overseer, and for this offence she was tied up to a cocoa nut tree, with her feet suspended above the ground, and kept in this painful situation from seven in the evening till eleven the next day, when she was taken down and after receiving a SEVERE FLAGELLATION with the dreadful CART WHIP, was sent to work in the field.—About a month ago, while I was residing at Montego Bay, a gang of workhouse Negros were repairing the road opposite the house in which I lived. One morning I observed a decent looking man, with an iron collar and chain fastened to his neck fainting, by the side of the road, apparently from exhaustion and want of blood, from a severe flogging he had just received. I called the driver, and offered to reward him, if he would allow the sufferer to be brought over, and take something to revive him. When he was brought over, I was surprised to find that he was one of our members, who had distinguished himself by his faithfulness and courage, in the *defence of his master's property during the insurrection.* On inquiring what had brought him into the circumstances in which I saw him, he told me (and I have no reason to doubt his statement) that on account of the cruelties of the overseer, a number of Negros had fled into the woods: to revenge this, the overseer had taken away and spoiled the goods of the fugitives, and without any provocation had entered the house of this man, and deprived him of his little property, and spoiled his furniture, whilst he was at work on the estate. On hearing this, he went to the overseer to inquire the reason of it; but the overseer answered him by calling him a *rebel* and a *sectarian*, and beating him severely on the face with his fists, to which the poor man's bruised and swelled face bore ample testimony. Not satisfied with this, the overseer sent him to the cage, and lodged a complaint against him, before a magistrate, by whom he was

entenced to receive *three hundred lashes.* This sentence had just been carried into execu-on when I saw the poor man fainting by the road side, after which a collar and chain were stened to his neck, and he was sent, with his flayed back and clothes soaked in blood, to bour in the streets!

PENAL LAWS.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—A reform of the criminal laws of England is loudly called for. Like the laws of raco, they have been justly said to be written in blood. To the humane and reflecting it is long been matter of astonishment, that they should have remained in a great measure naltered until now. Is it not surprising, that England, distinguished as she is among the tions of the earth, should have a severer criminal code than any other nation in Europe? am aware that few of those capitally convicted undergo the sentence of death. Of what e, then, is it to retain laws which are seldom or never enforced? This feature in our minal laws has been defended by Dr. Paley with his usual ability. His chief argument is nded on the necessity of such severity for the security of property. I doubt, however, nether this end of legislation is answered by the mere existence of many, and occasional ecution of some, of these laws. For Paley has justly remarked, that "the certainty of nishment is of more consequence than the severity."

The grand object of legislators should be, the prevention of crime. How far, then, is s end promoted by the existing criminal laws? Do not public executions, by their fre-ency, lose their effect? Is it not a fact, that many go from these awful scenes to the com-ssion of fresh crimes? Thus, they are not merely viewed with indifference, but with olute recklessness. As the uselessness and impolicy of these laws are becoming more lent, I will not say any thing more on this part of the subject, but make a few observa-s on their injustice.

In the Temperance Magazine for October there is a well-written article on "Intempe-ce as it affects legislation," in which the writer argues from the sixth commandment that unlawful to take human life, even for murder. On this subject I know there will be fference of opinion. His arguments are deserving of serious consideration. If, how-, the unlawfulness of taking human life for murder can be shown from Scripture, its in-ce for any other offence is clearly established. I am glad that some improvement has y been made in the laws respecting forgery. Much remains however to be done.

One objection against the abolition of the punishment of death for heinous crimes may ade from the want of a punishment between transportation and death. This objection, ever, loses its weight when we consider that "the proper end of human punishment is he satisfaction of justice, but the prevention of crime." I should rejoice to see the plan olitary imprisonment, which has been tried with success in some paats of America, ted in this country. There is no plan yet adopted for the reformation of criminals h is so likely to succeed as their confinement in separate apartments.

It is hoped that a reformed parliament will direct their attention to the amelioration of enal code.—Should these remarks be considered worthy a place in your useful perio-, their insertion will oblige

Yours, respectfully,

JUVENIS.

THE BRITISH RIVER OF DEATH,

"Three feet deep, sixty feet wide, and eighty-four miles long," constituting the estimated quantity of intoxicating liquors annually consumed in the United Kingdom.

Dread River! on thy burning shore,
What flowers can blow, or songsters warble?
The voice of virtue is no more,
And "hearts of flesh" are turn'd to marble!

Dread River! who can think of thee,
And that *fair* land which thou art blighting,
Nor wish the people, rich and free,
No more in thy *foul* stream delighting?

Dread River! on thy fatal banks
What thousands *roam* to *sip* thy waters!
All sexes, ages, parties, ranks,
Of *sad* Britannia's sons and daughters!

England! what though renown'd in arms,
And Mistress of the roaring billow,
Intemp'rance fills thee with alarms,
And makes thee tremble on thy pillow!

E. MORRIS.

VERSES,

Composed by a Member of the Preston Temperance Society, and sung at the Tea Party, on Christmas Day.

REVISED.

Friends of sweet and social glee,
Friends of true hilarity,
Friends of peace and harmony,
Join our festive band.

Rude uproarious revelry,
Dire and drunken devilry,
Hence for ever banish'd be
From our native land.

Sire and son together join,
Peer and peasant intertwine,
Prince and people now combine,
A patriotic throng.

Feast of reason, flow of soul,
Supersede the madd'ning bowl,
While instructive precepts roll
From each gladden'd tongue.

Brandish'd arm and phrenzied eye,
Loud and reckless blasphemy,
Force no more the deep-fetch'd sigh
From our faithful wives.

Pure, refin'd domestic bliss,
Social meetings, such as this,
Banish sorrow, cares dismiss,
And cheer all our lives.

Temperance flag is now unfurl'd,
May it float around the world,
Till the foe is headlong hurl'd
From all mortal sight!

Drive the demon from his stand,
Spurn the foe from every land,
Sink him—crush him—heart and hand-
Down to endless night.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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DECEPTION.

MR. EDITOR,

SINCE writing my last, I have been repeatedly impor-
uned not to proceed in a course so dangerous to existing interests. I
acified these alarmists by assuring them I would desist; but now, agree-
bly to my well-known character, I proceed with my adventures, and thus
ill they learn how worthy to be trusted is he whose name is DECEPTION.

You must excuse me from being lengthy this month: I am engaged
training the new "House of Commons," and no other engagement at
resent can be allowed to interfere. Though but little known to some, yet
find in this parliament many old friends, for indeed this place has long
een considered the seat of my government. The very name on its front
as written by my amanuensis, and every syllable carries with it the lie
rect. It is not the commons' house; the claim is a dishonest one; *it*
longs to me, and though I have worked by a number of willing
gents in this house, to whom I always gave a share of the profits,
t it is evident to sagacious minds, that the great design of our
easures has been to *deceive* the country, and to enrich ourselves.
ow many thousand speeches have I made in that house! and how
ten have I declared, that I believed in my conscience that "the worse
as the better side!" I taught the members to assume the title of
presentatives of the *people*, although, in point of fact, they were *inde-*
ndent of the people, and all their measures concerted to benefit their own
der. If a heart so hard as mine were capable of contrition, it would be
think how I have aided and assisted both houses of parliament to *cheat*
e nation out of the proceeds of its industry. My assistance is still called
; honesty and patriotism are rare qualities in legislators, and as these
ust be *professed*, at least, I am called in to shape the disguise. I have
t many of my old friends, with whom I took sweet connsel; but now,

when I find a number advocating religion for the *nation* who have not *themselves*, and others clamouring for the relief of the working classes who never in their lives were known to contribute the least to alleviate the sufferings, I shall have to supply them with the "heads" of all the speeches. You will excuse me, therefore, if, in this address, I merely throw together, without regard to order, a few incidents connected with my government of the world.

Entering a bookseller's shop one day, where an author was lamenting the want of sale for a book he had published, Oh, said I, rather dictatorially why don't you "puff?" no author can now stand upon merit; you must sail with the wind or sink: in the first place, you must advertise it in the papers, and unite with it a paragraph commencing, "It is with great pleasure we direct our readers to the valuable work advertised in our columns." The editors, who so often "feel sorry" to refer to calamitous events, and notice the preaching of "excellent and impressive" sermons, are sure, if *you pay them*, to praise your book. In the next place, get the interest of the "reviewers," those who presume to direct the judgments of the literati of the country, and for a guinea you will get your work praised by these men, even though they have never taken time to read it. You must also tear out the title page, and stitch in another, with the announcement of a "second edition!"—Great advantages are often held out to induce persons to subscribe for a forthcoming work; "the price to subscribers 10s., to *non*-subscribers 12s. 6d.; whilst the same work may, in a few months, be met with at a book sale for half a crown. "No more copies will be printed than what are subscribed for," sometimes appears on the prospectus of a new publication, so that you must mind or you will be disappointed of obtaining a copy; yet, when the work comes out, there are copies enough begging for purchasers, both in London and the country. Societies, in many respects, are like books, they need puffing, and my advice always is, If you want to draw the public into a belief that your society is popular, and its object is of great importance, take carethat you fill an octavo page with a regular classification of the names and titles of its officers. PATRON, PRESIDENT, VICE PRESIDENT, TREASURER, HONORARY SECRETARY, &c. &c. Only get it a NAME, and then the great object, signified by "the want of funds," which are sure to occur in the report, may possibly be attained. It wont do, depend upon it, to give people the trouble of thinking for themselves; you must either have "the patronage of their Majesties," or a long list of patrons, if you mean to give your society a standing among our "*useful* institutions."

A faithful subject of mine "bolted" the other day: he was a deep llow, a shopkeeper, and well trained in the arts of deception. Un- e some simpletons, who, if they don't intend to pay, care little about e price or quality of the articles they purchase, he would haggle for the t penny, which he was sagacious enough to know would give the seller more favourable opinion of his intentions to pay. He bought his flour d other provisions from several houses, and when behind in his pay- nts, I told him always to lay the fault upon the houses, which, he must te, he had been building, and which had taken so much more money an he expected. Although he kept selling off his stock, and making it o money, his shop appeared to be literally crammed with sacks of flour, nding upon each other. This apparent stock reconciled the wholesale n to look off their accounts, when, one morning, to their infinite morti- ation, he had flown, and the sacks which had maintained his credit, on amination, were found filled with saw dust! Thus, said I, we have naged this point well; it does credit to our talents.

I admonish my pupils, if they have relations worth money, always to p on good terms with them, to show the deepest sympathy in their ferings, and, in the probable event of death, to affect excessive sorrow. llow the corpse with a faltering step, and saturate your handkerchief h tears; and see that the deceased is safely laid in the grave, before u inquire about the property. I need not say, that you must then de- nd the "will," and, in self gratulation, try to assuage your grief by ting an inventory of the goods and chattles of your departed friend.

No persons are so badly left as widows, and none to whom I more dily give my assistance. In order to show their sincerity, and to for- any overture that might disturb the remembrance of the virtues of ir first husbands, a veil and other emblems are worn, the interpretation which is, "the days of my mourning are not ended." Exceptions to se cases, however, sometimes occur, when the strongest bursts of grief followed by a sweet deliverance from all trouble. A young widow owed the corpse of her husband, whose grief was so intense that her nds had to support her; at the grave side she was frantic, and nothing med capable of relieving her but being buried with her husband. Re- ing with the company, on their way home, a kind neighbour undertook office of comforter, and after much discourse about the uncertainty of , the duty of resignation, and getting through the world as well as we , being a bachelor himself, he, in a half broken articulation, said, a—ha mud we do together, thinks ta?" "I am obliged to you for

your offer, and for your concern for my happiness," she replied, "but—but—you are *too late!*"

So kind is nature in rendering me assistance, that I find no condition in life a barrier to my success. I am frequently closeted with his Majesty; and as readily do I take my seat in the weaver's cellar. I was the other day, no little gratified with a visit to one of this class. I assisted him to take off his piece, to brush up, and to clean the selvage; but, on examining the work, a large *gauze* appeared. "Depend upon it, if the taker-in see this, he will *bate* me a shilling," said the poor fellow. "Oh, we will manage it, you will see," replied I: "mind and lap up in such a manner that this will just come into one of the foldings, and he will be sure to overlook it. It will thus be like those lines in a newspaper, which, happening about the middle of the page, can scarcely be read, owing to the folding." Another "bad place" turned up in a piece woven by one of his children: "This is too large to be covered in a folding," said he; "what must I do?" "Prevent, if it be possible, the keen eye of the taker-in from fixing upon it; make the cloth as dirty as you can, with candle snuff or any thing else, at a distance from the place, to divert his eye from the blemish; and in drawing over the cloth in a hurry on Saturday afternoon, just before dark, when they are throng (for this is the time you must select as most favourable for your object) it is possible he will never see it." Both these stratagems succeeded, and the poor man was ever after grateful to me as his friend. As to conscience, my doctrine is, follow *example*, whenever it will serve your purpose; and the man told me, that, on this ground, he should be perfectly justified, for it was a standing order of his employers, that in the last yard of each demy which was intended to appear on the outside when they were finished for sale, he was to put five picks in the quarter of an inch more than in other parts of the piece. "Deception," said the poor weaver, "is incorporated with our manufacturing system, and, surely, upon the ground of *necessity*, none need its assistance more than the weavers." At some future period, I will give you more particulars.

English folks have long been gulled by specious representations of the chance of becoming suddenly rich. The joint stock company bubbles were what I delighted in. The attorneys and I had many a secret consultation; and having persuaded the "asses" that the money maker's millenium was at hand, just like the issue of "penny papers" at present, every week organized a new company, and many a speculator, upon the point of ordering a new carriage and livery, was reduced in a day to ab-

ject poverty. For many years, my friend "Bish," the stock broker, printed both a "first" and a last book for his numerous pupils: the revision of the copies was always left with me, and I gave them a finishing touch which always told well for *his* pocket. The cheapness of the work, with prizes of TEN THOUSAND, as announced on the walls, led many fools to try their luck, and to place the money in our hands. After a long pause in the way of business, I recommended him, as an old friend, to the "Glasgow Improvement Company," and, by special act of parliament, he now appears with a grand "scheme." Every man's teeth must water, I am sure, when he reads over the lists of prizes: all the puffiing in the newspapers, and the distributing of bills by thousands in the streets, are of course a mere flourish of the resuscitated "broker:" the shares will be bought up immediately, and as for the necessity of any thing to induce the public to become purchasers, "Bish's success in selling capitals, in all public and private lotteries, for the last half century, is so *well known*, that it is useless stating *any particulars*."

Being a very consistent character myself, you are sure I am fond of seeing it in all my friends, and especially in my religious brethren. But there are some who are very refractory, and whom I cannot induce to put on the least disguise. The sexton who *swears* that he has not had a burying this fortnight, and cannot afford a single glass; the clerk, who, betwixt prayers and the finishing of the sermon, comes ont of church for a squib, himself a landlord, and serving daily at the shrine of Bacchus; the ringers, who, though they invite the whole district to prayers, manifest a great deal more pleasure over a couple of gallons given at a wedding; the singers, who no sooner get well clear of the church gates than they make it up to go for a few glasses to clear their voices; the minister who preaches his fifty-two set sermons in the year, and attends the tavern, the theatre, and the race course: I say, as it respects all these, there is *no disguise*. I regard those most as my dearest supporters who "*disfigure* their faces, are *outwardly* righteous, for a *pretence* make long prayers, and do all their works to be *seen of men*;" those who declaim about the value of a soul being more than a world, and yet are scarcely ever found where thousands perish for lack of knowledge; those who, with uplifted eyes and pathetic accent, make the most fervent appeals to God, yet tell deliberate falsehoods; those who sing as if their souls were ready to join the angelic choir, yet are the very last to pay their just debts; tose whose religion is "in word and in tongue," instead of "in deed and of a truth:" these are the persons whom I delight to honour.

I often go among them, and the mysteries and obscurities of the accounts belonging to churchwardens, chapels, and Sunday schools, are sometimes owing to my interference. I am the father of hypocrisy, and I assure you, I have not been less active in spreading it in modern times than I was in diffusing it among the Pharisees of old. I have drawn a *form* of religion over this country, with but little of its power, and have so modified the article, and conected it with respectability and wealth, that those whose entrance into the kingdom of heaven was once declared as difficult as that of a camel through the eye of a needle, now *appear* as the most ostentatious aspirants for heavenly things. Don't you see how the walls are covered with religious advertisements; that numerous as "assignments" and "sales" are, these are more numerous; that its sanctuaries and outward services are multiplying daily; and that taxes, direct and indirect, in the shape of tickets, sittings, collections, dues, tithes, &c., are levied almost upon every individual. Now, if it be true, as you assert, that crime, immorality, and irreligion continue to abound, how is the paradox explained, but by admitting that your worthy correspondent has a considerable influence in these affairs. Could I for a moment remove the veil of delusion, and exhibit society as it *is*, what an astonishing effect would be produced! but this is not permitted, and therefore, with your wonted indulgence, I will occasionally allow your readers a peep at those passing events in which I have a share. I have more than exhausted my time. Good bye for the present.

I have the honour to be,

Yours sincerely (?)

"DECEPTION."

AN ADDRESS ON TEMPERANCE SOCIETIES.

Dear Friends,

You have heard of the establishment of Temperance Societies, and in inviting your co-operation in so laudable a cause, I beg to lay before you an explanation of their principles, and to call your attention to the importance of their establishment in this and every other district.

The *prevalency* of drunkenness is so appalling, that upon this subject, from the humblest mechanic to the judge on the bench, we find but one opinion. It stares us in the face both in town and country, whilst its debased, impoverished, demoralized victims abound in every street. How many of both sexes, young and old, and of every rank, who are either actually

addicted to drunkenness, or in some way suffering from this vice! If you enter the dram shops, beer shops, and licensed houses which now abound in every town, every road, and every street, you witness scenes which are disgusting to humanity. The resources of the country are spent upon strong drink: and whilst 50 millions a year is swallowed in intoxicating liquor, and as much more in addition lost by its influence in society, is it surprising that poverty, wretchedness, and crime should every where abound?

The *effects* upon individuals, families, and the community at large are every where visible No scourge, including war, famine, or pestilence, was ever so severe as this. Its evils have been transmitted from father to son, and from one age to another; sickness and disease prevail, and premature death is of constant occurrence, in consequence of excessive drinking. Thousands have fallen from elevated situations in society; and thousands are kept in the deepest degradation of poverty through this vice; and it is the opinion of many, that with the exception of the aged and the infirm, if it were abandoned by every class, scarcely a poor man would remain. If the higher classes would give up their brandy and their wine, the lower classes their drams and their ale, and all spend their money on useful articles, an extraordinary stimulas would be given to our home trade, such as we have seldom known. The effect of hard drinking is also most apparent upon the intellect of the country. Sobriety is the best preparation for learning; let this be generally cultivated, and brutality and ignorance would soon be supplanted by intelligence and virtue. Crime, immorality, and impiety are the effects of intemperance, and the present awful violation of the laws of property, the demoralization of the people, and the low state of religion are clearly connected with the reign of drunkenness. Such being the effects, is it possible that the people can be happy? Oppression, disunion, discord, and a total want of domestic felicity, follow in the long train of human ills, inflicted upon us by this our national, besetting sin.

The *causes* are various and complicated. This evil has grown up among us principally by an insidious influence. False opinions as to the virtues and utility of ardent spirits, ale, and wine have been received and circulated universally, to the great injury of many who are otherwise better disposed. We have been deluded by the praises of our "national beverage," and instead of regarding spirits only as medicines, we have adopted them as an ingredient in our common drink. Men swallow quantities of alcohol, the intoxicating portion of all these liquors, without ever considering the baneful effects which it has upon their constitutions. They have adopted the delusive position, that "it does them good," and therefore at

the expence of reason and experience, they continue to swallow this diluted poison. Moderate drinking, the corrective generally recommended, is the actual promoter of the greatest portion of the evil of which we now complain. Few can maintain their standing as moderate drinkers, and from their lists, as if they were in strife with death, the ranks of dying drunkards are always supplied. Men are not born drunkards, nor become so all at once; it is from moderate drinking that all excesses proceed. Many of the useful and innocent customs in society are now perverted into occasions of intemperance. The bottle, the jug, and the glass seem destined to preside over every act of sociality. Transactions in business, bargains and payments, the meeting and parting of friends, the celebration of every festival and public event, the meetings of committees and societies, footings and apprenticeships, christenings, churchings, weddings, and funerals, all are cursed by the use of that liquor which spreads ruin and devastation around. The misguided friendship of thousands has sown the seeds of misery and destruction, by a slavish conformity to the habits of the age; whilst the unguarded examples of fathers, and mothers, and teachers have assisted to spread the contagion to an unlimited extent. From these causes, intoxication has not only become a habit, but (strange as it may seem) the result of the *civilities* of life. As in every other vice, the *interested* are also its advocates, and by authority, influence, and stratagem, they have facilitated the progress of drunkenness. The distillers, merchants, and dealers; the landlords, the brewers, and the owners of licensed houses—not to say the government itself—actuated by *interested* motives have all done honour at the shrine of Bacchus; and when it is understood that about a million of persons are enriched or supported by this nefarious traffic, no wonder that the happy soil of England should be deluged with this liquid fire.

Remedies have often been sought, but effectual ones have never yet been found. All legislative measures have proved abortive; an extended education has not, as yet, operated as a cure; and the preaching of the gospel, always efficacious where it is received, has not sufficiently penetrated the mass of society, so as to have removed the sin of drunkenness. The fact is, that the peculiar character of this practical evil, its long growth, and ramified facilities and securities in the usages of our country, are such as requires, in making an attack with any probability af success, an *extensive* COMBINATION. A Temperance Society is that COMBINATION; and as it is conceived that both the object to be attained, and the means made use of, are strictly in accordance with the *principles* of Christianity, we look

with humble confidence for the blessing of the Almighty upon our efforts. Sinking all differences upon politics or religion, and disowning every mercenary influence, the friends of temperance *combine* their efforts in order to promote a moral reformation.

The means usually adopted may be placed under three heads: *the diffusion of information, the influence of association, and the signing of a pledge.* Temperance members are not regulated, in their own abstinence, merely by the abstract principles of right and wrong; they don't say that it is a sin to take a glass, or a virtue to abstain; but viewing the *present awful condition of society,* they consider it their duty to combine together to promote a *general good,* even though it should require a course of self-denial. In the spirit of Paul, they say, "If, by our example and our efforts, we can save our country from impending ruin, we will drink no intoxicating liquor so long as the world stands." Benevolence, patriotism, and religion, they conceive, call upon every man and woman, every magistrate, master, and workman, to join in suppressing the vice of intemperance—the enemy of God and man.

By *diffusing information,* through the medium of tracts, lectures, and meetings, they attempt to correct popular errors upon the subject. They try to disabuse the public mind of the strange delusion that these liquors are serviceable to man in a healthy state; to exhibit the injurious effects produced by the present habits of society; and to oppose to these the light which philosophy, reason, and revelation afford. They seek investigation, persuaded as they are that in proportion as men think soberly, they will, generally speaking, be found to act correctly.

The strength of *union* is also called into exercise in these societies. That as yet remains unaccomplished by insulated effort, they hope in some measure to accomplish by *combined* exertion. These societies are composed of those who profess to be *temperate* persons, and being of one mind upon this subject, they associate together to strengthen each other's hands, and to induce their members to make every possible effort to try to reform their fellow creatures. It is with pleasure they devote their time and money to agitate the subject, and hold meetings in order to diffuse their principles abroad. Animated with love for the cause, and love to each other, they labour incessantly to induce others to join their ranks.

A *pledge* is required to be signed by all who enter the Temperance Societies. This is either of abstinence from ardent spirits, from *all* intoxicating liquors, from entering public houses, or for discountenancing all the causes and practices of intemperance, just as the members at the com-

mencement agree among themselves. This pledge is *voluntary*, and bein
the result of conviction, serves either as a *tie* upon the individual wh
makes it, or as an *example* to others, and in all cases is considered a sati
factory condition of membership. To resist any evil requires a purpo
of mind; but to resist the temptations to take strong drink requires a d
liberate, determinate resolution; and when this is once made, to record
upon paper, may not only be of service to the individual, but is most a
suredly serviceable as an example to others. We give open pledges
payment to our creditors, pledges of faithfulness to our wives, and in forn
ing a strong combination against drunkenness, a mutual pledge among th
members, as to the *consistency* of their own conduct, is highly satisfactor
Persons *thus* giving a pledge, or making a vow, from a true conviction
its importance, may expect the blessing of God to assist them to perform

The *success* of the temperance cause in America, and in various par
of this country, recommends it to your attention. The value of its *obje*
you cannot doubt; and if you consider impartially the *present state of s*
ciety, I believe you will be led to conclude, that the machinery of Temp
rance Societies constitute the best *expedient* that has yet been discover
for removing or mitigating the odious vice of drunkenness. Come a
help us; confer not with flesh and blood; let the love of your kind ri
superior to every selfish feeling; join the temperance army; and with t
ennobling spirit of a Christian, enter the field against the monster Inte
perance, and never flinch till you crush him beneath your feet.

A Friend.

CHURCH REFORM.

Most of my readers, before this time, will be acquainted with t
proposed government reform of the Church in Ireland; and though—li
the prodigal, who, in the extreme of depriv tion, thought well of the hus
which the swine did eat—we may think it a great measure of refor
it is certainly *not* what either Ireland or England ought to be satisfi
with. Our law makers still presume to be *judges* of what is fitting a
necessary for the people as an article of religion; and our lords spiritu
and commons spiritual are still under this peculiar illumination, that
"ascendency" religion is essential for Ireland, that the Protestant pra
book and the Protestant clergy are the best guides in the way to heav
although the people for themselves have determined to the *contrary*.
it *religion* they have so long been endeavouring to force upon the count

and for the maintenance of which so much sweat and blood have been drawn from the Irish? No, no! If there had been no tithes, no church lands, no estates to contend for, Ireland, like Scotland, would have been permitted to choose its own religion, and would long since have been at peace. Let this point never be forgotten, for the conflict betwixt the nation and the aristocracy, who are in possession of the temporalities is likely soon to assume a very important character. Does the nation want an established church? are petitions sent up by the church-going people for *exclusive* privileges? No. It is the clergy and the *grandees* that are fighting against the people. The pious members of the establisment, providing they have their church, their prayers, and a godly minister, are content; they never want to oppress either Catholics or Dissenters, and were it not for the interference of an unjust law would gladly pay the expences of their own worship. Our infallible convocation, however, after fighting so many years with the Irish, to convince them that their system was *pure* and *apostolic*, have at last acknowledged their own error, and have published to the world that the work of four archbishops can be done by two, that of eighteen bishops by ten, that vestry less is bad, and that the church has had millions which they can now turn to better use. Taking religion to mean *love to God and love to one another*, I would simply ask every sensible man in England, whether more religion or irreligion has been promoted in Ireland by the interference of goverment with forms of religion? On this answer I would willingly rest the merit of established religions. Let an act, then, be passed declaring the EQUALITY of all religious sects; for, until this is done, the subject will never cease to be agitated. What family consisting of seven children could be happy, if the parents fixed upon *one*, and at one the youngest, declaring that *he* alone should be considered as the first born, should enjoy every mark of exclusive favour, and all his brothers should bow down and serve him? Government may induce all who enter the ministry for a piece of bread, to subscribe the thirty-nine articles, the production of times no way related to the present circumstances of society; and they may secure the *attendance* of those who are content to go to church because it is "respectable;" but either to supply a *scriptural* religion, or to induce the people to receive it is beyond their power. I repeat it, the church people themselves do not want an "ascendency" religion; I have never met with any that would undertake to defend a principle so obviously unjust. Even those who at all cling to the present regulations, having no distinct ideas of

religious freedom, do so principally from a fear that the Catholi would take their place, and murder us as heretics! Perhaps there a persons ignorant enough in that community to desire such power, b I am certain that the respectable, thinking Catholics have no such wis and if they had—were we rid of the present scourge—the experien of the people of this country is sufficient to prevent any other hierarchic domination. Get rid of the *property;* let the nation pay its debts speedily as possible: there will then be no contention, if there be no *bone* no eagles gathered together, if there be no *carcase*. It is *lucre* that h been a curse to religion in all ages; and while the state holds in its har the golden bag to promote, as it is said, the religion of the people, is it n likely that first one sect and then another will put in its plea for preem nence? And as the persons composing the government, which holds th *state provision*, have always a large circle of dependents and favourites, is easy to perceive, how—while diffusing religion is the pretext—the will support the system which is likeliest to circulate the wealth amon their own friends. There is no cure but for the state to relinquish possessions held in trust for religion. Where the wish of the origin donor can be ascertained, I maintain that the property ought to be appli to the purposes for which it was bequeathed, provided these are not inim cal to the public weal; and where that cannot be ascertained, l it be disposed of, and applied immediately to the exigences of the stat and then the motive for contention among conflicting sectaries is at a end. To this we must come at last; and though it will not be done b the present parliament, it is evident that the changes which have take place in the public mind, and which are now producing "*a* measure church reform" from the government itself, must ultimately secure to th country nothing less. The *universal diffusion of just sentiments will do i* this is a peaceable, consistent, and an effectual attack upon the citadel church corruption, and in which every patriot and philanthropist ought t join. We are not fighting against our brethren who belong to the com munion of the church; we are not fighting against the form of worshi which they prefer; we are not seeking the power to oppress or to ta them; but we are contending against the cormorants and the wolves, wh under the pretext of religion, have been robbing and deceiving the cou try, and saddling their sins upon the church, and thus bringing it into di grace. For my own part, I am decidedly with *Beverley* in opinion, th nothing will ever buy religious tranquillity—and that therefore nothin ought to satisfy the country—but A PERFECT EQUALITY OF ALL RELIGIO

PARTIES. Public opinion must always lead; the legislature will follow; and therefore be it our duty, while we have so just a cause, to pursue it through evil and through good report.

TEN HOURS' BILL.

The effect of factory labour upon the bodies, minds, and character of those employed is now sufficiently developed; and I am glad to find that conviction of the necessity of abridging the hours is fast gaining upon the public mind. The exertions of Mr. Saddler, upon this question, can never be sufficiently praised; and although he is not in the present House of Commons to advocate the measure, I hope his mantle has descended upon others not less anxious for its success. Here we are legislating for the defenceless, who are almost as unable to defend their own cause as the negro of Jamaica, or as the beast of burden. And when we seriously consider the labour and privations of our youth—running in the pitiless storm of a winter's morning, when *we* are enjoying our beds—confined in an atmosphere loaded with impurity, and heated to an unnatural degree—obliged for want of covering to meet the danger of leaving a hot factory for a cold street—confined for a number of hours, even too long for the constitution of *men*,—every feeling of commiseration and humanity must add us to exert ourselves, at this favourable juncture, to secure the passing of the bill. Who are they that object to this measure? The masters, it is said. But I know some masters who are decidedly favourable to the bill; others have objections, and, no doubt, in their minds well grounded; though, upon examination, they will be found more specious than real. This is not a *partial* bill, but is intended to apply to all, so that, like the shops shutting up at seven instead of eight, it leaves one master spinner, so far as *home competition* is concerned, just upon a level with another. Is it *foreign* competition which is dreaded? I believe there is no danger; but if the cost of production be so near upon a par with that of foreign mills as to apprehend danger, rather than have our children, the stamina of the country, destroyed, *let the tax be taken off the raw material*; yea, let every tax be taken off glass, bricks, and every article connected with a factory, rather than perpetuate, at our own doors, a system of slavery. This anticipates the worst, though I have no idea that such an alternative is likely to take place. Successive restrictions have been placed upon the hours of working, and yet we find the spinning trade not only survives, but, so far as appearances go, as lively as ever.

"Wages will fall, if the time is shortened," it is asserted; but upon what principle is this assertion hazarded? that short time and short wages, and long time and long wages, go together? The contrary is universally the case; and it is evident, for example, that if the weavers, who now work the *longest* time for the *shortest* wages, could, by any *restrictive* measure reduce their labour *one-sixth* (the same demand continuing) the effect would be an *advance* of wages. Supposing the demand is a million of pounds of yarn weekly, and this requires 50,000 hands, at twelve hours each day; at ten hours a day, 8,000 more hands would be requisite to produce the same quantity; and upon the principle that the price is always regulated, in a free market, by the supply and demand, there would be an increasing demand for children, and, in my opinion, such an advance in the value of children's labour as to make the wages of ten hours equal to what they receive at present for twelve. If the very trifling advance which might take place upon yarns should, to any extent, *abate the demand*, this result would not follow; and in the event of that being the case (which I do not expect) I would say at once, make up the difference by taking the duty off cotton. But all apprehensions arising from any trifling addition in the price of yarn, which would never be perceived by the consumer of any article of apparel, I think, will be like many others that have been entertained, as baseless as a vision.

Bad as is the condition of the children in our mills, it appears it is worse in Yorkshire; and for that part of the country this restrictive measure is especially called for. Petitions are being forwarded from various places; and I would entreat those who have not hitherto moved in the affair, to come forward, and lend a helping hand in this work of humanity. Ye ministers of the gospel! ye teachers of Sunday schools! this is a special call upon *you*. See the child, as it sits in the class, haggard, pensive, sleepy, no disposition to learn.

> Now, what impression can instruction make?
> Worn out by toil, they cannot keep awake.

Instead of scolding, or chastising, and thus rendering the school a burden, come forward and assist in getting the ten hours' bill, and then they will have time, in the week day evenings, to learn that which you now in vain attempt to teach them on Sundays.

The following, from a poem called the "Factory Child," by an Operative, published by Croft, Chancery-lane, is truly descriptive of the hardships which factory children endure.

The gipsy's child can breathe the purest air—
The wand'ring beggars feel but little care—
The miner, in the bowels of the earth,
Works his eight hours, then sallies forth in mirth—
E'en chimney-sweeps, with joy, behold the sun,
When they their dark laborious work have done.
Look at the agriculturist: how true
To six at morn he brushes off the dew;
At eight, he claims for breakfast half an hour;
At noon, twice that for rest, to give him power
To work on still; at six, his labour ends—
Thus cheerfully his day the labourer spends.
The Factory Child sees this, but knows 'tis vain
To look dissatisfied, or to complain;
Curs'd like a *slave*, her feeble, helpless powers
Are doom'd to work these horrid factory hours.
See her weak limbs amid the wintry storm!
Her face, how pale! her clothes, how ragg'd and worn!
Poor gentle child! she goes, with heart oppress'd,
Hungry and tir'd; high heaves her pensive breast;
Her little hands, besmear'd with dye and oil,
Depict the drudg'ry of her infant toil!
Her youthful face, how ting'd with anxious care!
Her strength, how weaken'd by the tainted air!
No language can her secret griefs reveal;
Yet hearts there are that do not—will not—feel.
Poor helpless child! can she be fit for life?
Fit for a servant, mother, or a wife?
Domestic knowledge how can she obtain?
How cleanly habits, or acquirements gain?
Slavery's worst slave, she nothing can be taught:
No time's allow'd "to rear the tender thought."

The effects of this system on the married state are thus well described:

The marriage state brings hopes of great release;
She thinks a life of slavery chang'd for peace:
But ah! mistaken! Reader, look around:
Few happy matches in such states are found.
Her husband, inexperienc'd, proud, and young,
Resents the expressions of her angry tongue.
Then discords rise, and love is chang'd to hate:
Both rue—but sad repentance comes too late.
Instead of peace, now sorrow fills her breast;
Her husband blames, although she does her best.
Her constitution *ruined when a child*,

On her the rays of comfort never smil'd;
The wholesome air has scarcely on her blown;
And she has little else but anguish known.
Under such sad discouragements as these,
She tries in vain her better half to please.
Their youthful days in quarrels pass away;
They further in the paths of ruin stray.
Her husband from his toil returns at night,
Beholds his home, and sickens at the sight.
No cheerful fire, with bright ascending blaze,
His eyes to welcome, or his heart to raise;
No frugal supper is for him prepar'd;
She "had no time," or "nothing could be spar'd."
He sees his children with their stockings worn,
Their clothes half-washed, unmended, and forlorn.
He looks and sighs—vexation fills his breast—
Forbears awhile—but feels he cannot rest.
Against his wife his kindling passions burn;
Rejects excuse, and treats her tears with scorn.
The children cry—again his hat he takes—
'Tis then the thunder of her tongue awakes:
A curse from him responds; when off he goes:
And thus they consummate each other's woes.

The author, adverting to the popular cry for "reform," justly de
mands, in the first place, the removal of *home slavery*.

Talk of reform! then with the young begin.
Since Negro Slavery is proclaim'd a sin
By England's voice, pray let us look at home,
Nor send *our* youth by thousands to the tomb!
Worn out with cruel hardships, fierce disease
Feeds on their vitals—death is a release.
The graves close on them—not a tear is shed,
And thousands thus are number'd with the dead.
Oh, England, let this awful truth strike home,
Thy pride hath sent its millions to the tomb!
Send, if thou wilt, thy gifts beyond the sea,
But first resolve that Britons shall be free!!!

A WEDDING!

The Friends have the liberty of marrying according to their own form
a privilege, or rather a right, which no other class of Dissenters possesses.
As I am no Malthusiast, I always take an interest in seeing young couple
"made happy." Being at Oldham on the 6th of February, I was in

ormed there was going to be "a Quaker's wedding." Having ascertained he place where the ceremony was to be performed, in company with a iend, I went. It was a small chapel in the district of Marsden, about two iles from Oldham. About five minutes after our arrival came up three oaches, containing the bride, the bridegroom, and their friends. We all, bout forty in number, took our seats in the chapel, those more immediately connected with the wedding occupying the elevated sittings at the pper end of the house, in the centre of whom sat the young couple. After a solemn silence of about half an hour, the young man arose, and taking ie lady by the right hand, looking at the congregation, in a plain, distinct one, said, "Friends! I take this, my friend, Maria Earnshaw, to be my ife, promising, through divine asisstance, to be unto her a faithful and ving husband, until it shall please the Lord by death to separate us." he young lady, in like manner, but with a faltering voice, scarcely sufficiently audible to be understood, said, "Friends! I take this, my friend, amuel Wall, to be my husband, promising, through divine assistance, to e unto him a faithful and loving wife, until it shall please the Lord by eath to separate us." They then both sat down. There was no ring ed, no person spoke, and this constituted the whole ceremony. After nother pause of some length, an aged Friend produced a parchment, upon hich the mutual promises of the parties had been previously engrossed, id which, after being read, was signed, first by the happy couple themlves, next by the relatives, and then by nearly every person in the chapel, yself and my friend amongst the number. As a proof of the superior terest which the females take in these matters, as near as I could calcute, the number was as three to one. Though, according to my taste, ere appeared too much reservedness, yet, upon the whole, I was much eased. The superior neatness and modesty of their attire, which apeared all new for the occasion, was very pleasing. I hope this day was e beginning of many years of connubial bliss!

NATIONAL SYSTEM OF EDUCATION.

Of the prevalency of vice and immorality, there exists but one inion; but as to the remedy, men are not so well agreed. And I am ways sorry to find that persons are most ready to recommend those easures which impose upon *themselves* little or no labour. There is w a very extensive cry, especially from the liberal party, for "a system national education." The most extraordinary effects are expected to

result from the adoption of this system; indeed we are called upon view it as the panacea for the moral evils of the country. Being measure of considerable magnitude, in which we are all interested, a having heard much said in its favour, it may be proper, I presume, to he the arguements on the opposite side.

Before we can presume to offer any fair evidence in favour of national system, we ought to be able to prove at least one of the followi three propositions: first, that we have had no increase in the means education, say for the last twenty years; or if we have, that mo character has been advanced in proportion to, or at least in so measure commensurate with this advancement of education; or, if th cannot be maintained, that goverment can devise a *better* system, o more adapted in its *character* (for *extent* of operation is not the questi here) to moralize the people. The fact is, that we *have had* school that we have had an amazing *increase* of them; and that they have *n been the means of* correcting the morals of the people; and therefo unless a *better system*—not a more extensive one—but a system bett in its working upon the conduct of the people, can be produced by gover ment, it is evident that all the boasted excellences of a national educati falls to nothing. Let no person be blinded by the *extensiveness* of t project; it is more in word than reality. Before you attempt the expensi speculation of covering a thousand acres with a certain sort of manur try how it will answer upon twenty acres of average land: if it do answer in the limited, it will not upon the larger scale. Unless we a therefore provided with a BETTER sort of education, is it not enough know that our already extended systems of education, in the shape Lancasterian, national, and other schools, useful as they have been *other* respects, have not produced a corresponding advancement in *mor* character.

Will government give us a *better* system than private individuals, a societies have done? Where is it? where are its excellences? Only l them be known, and private persons can adopt them with greater faciliti than government. Is it likely that, in these days of free thinking, majority of both houses of parliament will agree to adopt a syste superior to those which are now before the world? Supposing th *possible*, it would have to be conducted, not under their own inspectio but by *agency*, by trustees, superintendents, teachers, &c., most whom would be merely hirelings, compelled, like the clergy, to do the duty by a list of fines and punishments—a race of men whose utmo

forts would be barely to fulfil the letter of the law. The appointment of these persons, whether by the magistrates or the people, would be considered as a fine opportunity for placing some *needy* friend in a situation. Government would have here an *unwieldy* concern, which, like many other cumbrous establishments, would appear wonderful upon paper, but would, in fact, in a short time become as formal as the church, and open to every species of jobbing and corruption. The degeneracy of endowed schools may give us some idea what to expect from a national endowment. It is the duty of government to make laws for the civil regulation of society, and for protecting every man in the enjoyment of his rights; but to assume the character of national dispensers of religion, education, &c. is entirely out of place, and will *always be attended with mischievous results*. Instead of providing for ourselves, we become paupers to the government, and nothing is more calculated to sink the character of the people, and produce a slavish, dependent habit, than for the government to attempt to supply that which the people, as a whole, can provide better for themselves. Education of the *right kind* has really a moral influence, but that which the state would provide for the people in those districts which are either so poor or so ignorant as to need it is not likely to be of this character.

Some men seem to be enchanted with the term "national," and, in the capaciousness of their designs, instead of benefitting by experience, and working upon *practical* principles, instead of making local efforts, they would preach up government education, and make it a "grand national affair." Should it ever be attempted, it will either miscarry entirely or we shall be deluded with a shadow instead of the substance. To persons of this temperament I would strongly recommend the perusal of "Chalmer's Civic Economy." We want *practical* not *visionary* schemes; and it would be well if some of our liberal members in the House of Commons would bear this in mind. What have they, possessing the character of "national," to bring before us so excellent that this new national system might be honoured by the association? Among other things, we have a "debt" called "national," which I fancy very few will be disposed to praise; we have also a "church" possessing the same title, and which is nearer allied in its design to education than any thing we can name; and doubtless those who are satisfied with *its excellences* may fairly come forward and advocate a "national education."

We have often been referred to Scotland, as a proof of the excellency

of national schools: but has the argument been fairly stated? I think no
I would be sorry to undervalue the advantages of education in any cou
try, but if by this is meant *school education*, such as is given in our La
casterian schools, for instance, and such only as persons in every tow
would be found suitable to conduct (and, I presume, this is the utmo
which a national system would contemplate) I give it as my opinion, th
it *has not* counteracted the moral evils of the country, that it *never will*, a
that it *never did in Scotland*. It was the *pastoral labours* of the Scot
ministers that raised the character of the people, and the schools served
diffuse that character, being conducted by persons who had profited
their labours, and who were, in some measure, pastors themselves. A
I cannot help suspecting, that in awarding so much praise to schools, the
is a design to keep back from view the only real renovating moral power
the *principles of religion*. Let these be diffused by good men, let the
penetrate the mass of society, let the principles of Christianity be broug
to bear upon all our transactions in life; let ministers, and parents, a
schoolmasters implant these in the youthful mind, following them up
manhood and through every period of life, and give sanction to them
a *good example*,—and then we have at once a cause adequate to the effec
we have that which is emphatically called "the *power of God* to salvation
It is to this that Scotland owes her distinction for moral character. Whe
there are schools in every parish, whose teachers are constantly derivi
the benefit of this Christian, pastoral teaching, from a faithful ministe
who spends all his time in visiting and teaching the people, they certain
afford favourable opportunities for inculcating pious and moral sentiment
But in "a grand national system" this could scarcely be expected, or eve
allowed. All parties would have to be pleased, and the wrangling a
disputes about even the books adopted under the Irish system of educatio
is a proof of this. The schools, at least, would be merely institutions f
mechanical learning, such as cannot by possibility be expected to opera
as an antidote for our moral evils.

The real usefulness of schools will be best promoted by confiding the
as they are at present, to individuals and to parties. They are perfect
independent, and in proportion as that is removed, their usefulness will
abridged, and the salutary controul of public feeling rendered nugator
Stationary and fixed in their formularies, the age moves, but such scho
stand still. The perfect independence of schools is just as necessa
as that of families, societies, and religious congregations, and a wilde

more ridiculous notion, I think, was never broached than that of placing ıe education of the country in the hands of government.

When the education of the people is referred to by our politicians as the ıtidote of crime (to which every *idle* clergyman is sure to assent) I am ways astonished that they forget that we have what is called "the ıurch." This is for *some* purpose; its cost is severely felt by the country; ıd, I presume, is intended as the antidote to vice and irreligion. Why, .en, instead of flying to new schools, is the appeal not made to the proper ıarter? and if it is now ascertained that the church cannot meet the oral necessities of the country, let this be frankly declared, that other suit- ›le means may be adopted. However, the cure is not in teaching reading, riting, and accounts; a brief inspection of society will convince any an of this. If we confine our views to *legal* crime, undoubtedly, to a rtain extent, its connection with the want of these may be traced; but we include vice of every sort, as it pervades all classes, and especially .e wealthy (who generally take care not to be *disgraced* with any *legal* ›mmitments) we shall find little connection betwixt the lesson of the hool and a subsequent Christian character; and that to rest the moral formation of our country upon school tuition, is to rest it upon a broken ed.

I have no hope from this source: I have no hope from the church, *as a tional establishment;* nor have I any hope from either Catholic or Dissent- g establishments, where wealth, and pomp, and power are at the base. look to the exertions of *individuals* (some of them perhaps belonging to all ese bodies) who, bewailing the wretched and wicked condition of society, ıd convinced that the *principles of religion* contain a *certain remedy*, vote themselves, with an apostolic spirit, to the diffusion of these prin- ples to the utmost possible extent. Let schools go on as they are at esent, some managed by individuals, and some by parties; and let them as free as possible from every thing that tends to immorality, while they nfer those acquirements which are so useful in every situation of life. ıt the universal diffusion of those principles, which, leading man to his aker, and influencing him by the hopes and fears of another world, fecting *motive* as well as conduct, are what we must look to for a real oral reformation. This, accompanied with a *good example*, and with the sence of every *suspicious motive*, has always succeeded; it is the ordained strument of God; it is the only certain means of regenerating the orld.

VARIETIES.

TEMPERANCE PETITION FROM THE FEMALES OF PRESTON.—*To the Commons of Great Britain and Ireland, in Parliament assembled.*—Unusual as it may be for your honourable house to receive a petition from the *female* part of the community, your petitioners, females of Preston, humbly trust that they may be permitted to approach your honourable house with a prayer, upon a subject which nearly concerns their domestic happiness. Your petitioners presume to call the attention of your honourable house to the great moral and domestic evils which this country experiences from the consumption of intoxicating liquors, and to pray your honourable house to enact such laws as may conduce to the suppression of this distructive and prevalent vice. When your honourable house considers the brutality, profanity, and misery witnessed in the privacy of families through *intemperance;* when you consider the crime, poverty, and disease thereby occasioned; your petitioners trust that their prayer will awaken the greatest sympathy in the minds of the legislators, and call forth an earnest desire to remove the evils under which the country so grievously suffers: and your petitioners will ever pray, that your efforts may be blessed to the promotion, especially, of the domestic comforts of all classes.

THE NUMBER OF COMMITMENTS in England and Wales for three equal periods of seven years, ending December, 1817, 1824, 1831:

Committed, 1817,	56,308	Convicted 35,259	Sentenced to death 4,952	Executed 584
1824,	92,848	62,412	7,988	626
1831,	121,518	85,257	9,316	410

Though we lament the great increase of commitments as exhibited in the above statement, yet it is perhaps not to be regarded so much as a true criterion of *crime,* as the notice which is taken of it by the civil authorities. Crime, like the offences of children in a family, may abound and be *uncorrected;* again, it may, in point of aggravation, be diminished, and yet more frequently *detected,* which without any other cause, will present a numerical increase.

EXCLUSIVE DEALING.—"I used to buy cheese of you, and no body served me better," said a plain spoken dame, the other day, as I met her in the street; "but you are opposed to the church; you refuse to pay all its demands; and so I have given over trading with you."—"Do you think these demands are just?" replied I. "Yes; they were paid before you were born; and I don't know why you should bother yourself so much about it: you are doing youself no good, I assure you."—"It may be so, Betty; but I'll tell you one thing; thousands are as much opposed to the church as I am, but they have not the *honesty* to *declare* it." She readily assented to the truth of this, but her notions of "exclusive dealing" could not brook the *heresy* of "refusing the supplies" to mother church!

CHEAP PUBLICATIONS.—So many of these now issue from the press, that it may be a matter of doubt with some persons whose means are limited which to take. Many of them may be considered useful publications: for the public it would have been better if others had never been seen. I beg, however, to say, that after a fair comparison, I consider "Chamber's Journal" the best and cheapest of them all. Of course, I have no interest in the sale of any of them; and I make this declaration merely as a hint to those who may be undecided in their choice. There is nothing in this Journal but what is connected

ith the promotion of good morals. The "Penny Magazine," as to circulation, takes the ad at present, but unless it improve, I am much mistaken, if "Chamber's" don't pass it e long.

BEER SHOPS.—Travelling from Manchester to Oldham, I counted the number of ensed houses and beer shops in two miles of the road, which just amounted to 24. I is told that this part of the road was below an average, and that the total number in the : miles was upwards of 90. Is this not a sufficient explanation of the cause of the prelency of crime and immorality?

THE DAY OF SALE.—At the late Liverpool election, nearly all the newly enfranchised ·ctors voted the first day, but the old freemen "lay back for bets." On the morning of : second day they were ready for the market. In reference to this, a shrewd gentleman served to his friends, "The *election* concluded yesterday; the *sale* begins to-day."

A SUITABLE REPLY.—A knight of the thimble, who, by industry and perseverence, d raised himself to eminence in society, was taunted by a person of assumed conquence with having been "nothing but a tailor." His reply to the individual, who, a dissipated life, was rather sinking in the world, was: "If *you* had ever had the honour be a tailor, you would have been one *yet*."

A DOUBTFUL CASE.—One great advantage in the business of a clergyman is that no ·ital is required, and another that they seldom make bad debts. The following possibly y prove an exception. A poor woman, who, after attending the funeral of her husband : Dean church, near Bolton, went into the vestry to pay the dues, which were something siderable. She put down about one half, and said it was all she could possible spare, t her family was very poor, and that if she gave any more, the children would e to be without food. Excuses were unavailing; nothing but the *whole amount* would "This is not a place for trust," she was told. "Well," said she, "I shall not starve *children* to pay *you;* I'll pay you half now, and the other as soon as I posssibly can, . if you are not satisfied with that, you can *take him up again*." This, like returned dicine, was good for nothing, and therefore the woman's offer was obliged to be accepted.

LENT—DOUBLE DUES.—How can men be so wicked as to crave after the indulgence carnal pleasures during so solemn a season as that of "lent!" It is a time for fasting self-denial. We have, therefore, as the pastors of Christ's flock, taken this subject into godly consideration, and, by God's grace, have concluded that the likeliest means of venting marriages in lent, and as a sure mode of convincing the minds of men of our disinterestedness, will be to charge "double dues" for every wedding we are called upon to solemnize. Having so long enjoyed the public approbation, as despisers of *earthly* treasure, whope, in this regulation, to be acquitted of every sinister motive!

MAGNANIMITY.—Magnanimity is literally greatness of soul, and in general implies elevation of mind which places us above all unworthy or degrading feelings. It should be the object of every one to cultivate this condition of mind as much as possible, or, if we have it not well developed within ourselves, we ought to place models of it before us, and only act and feel as we may suppose such persons would act and feel under similar circumstances. It is only in the magnanimous in any rank of life that there is real goodness; for unless the lower passions have been trampled down by this grand controller of the soul, there can be no clear stage for the better feelings to act upon. Above all things, magnanimity will place us above the aptitude to sneer at every thing that we think a little

less informed, less fortunate, or less gifted with the world's honour, than what belon
us—and also, and to the same degree, above all liability to this constant inward assas
tion of all whom we think somewhat better of than ourselves. The magnanimous p
will not take a paltry revenge, either in speech or deed, for a trivial invasion of his r
of any kind: he has too much respect for himself to do so. He will speak no evi
neighbour—not that he perhaps thinks it undeserved, but that he thinks it mean
that, in the security of his neighbour's absence, which he could not do to his face.
elevation above low feelings enables him to take a benevolent and philanthropic
of human nature, to make kind allowances for what is deficient in the conduct of
and to award due praise for what is meritorious in others, and nowhere to permit a t
personal interest, or a jot of his own self-love, to colour his estimate of a fellow cre
whether placed above or beneath him. By this means he preserves his own puri
character, and ensures a far more certain return of honour and respect in the long
than he could obtain by the most constant and successful habit of detracting from the
of others.—*Chambers' Edinburgh Journal.*

PREJUDICE.—To correct public opinion and bring the world to the standard of
either on the subject of philosophy, politics, or religion, is one of the most difficul
laborious tasks ever undertaken. The truth of this remark is demonstrated by the h
of all ages, and the experience of all reformers. The names of a Columbus and a Ne
which are now embalmed in glory, were once associated with the dreams of fana
and the delusions of folly. Their systems, when first published to the world, met
a cold and discouraging reception. The Newtonian system, with all the demonst
with which it was accompanied, found but few adherents during the lifetime of its a
And the fame and glory of Columbus was at one time suspended on the event of
lingering moments; but at length the land appeared, and an unbelieving world co
longer doubt. But the work of religious reformation, is still more arduous and di
Doctrines, however false or absurd, which have gathered strength from age, popu
and the number and respectability of adherents, at length become sacred in the estir
of their supporters, and they regard all as infidels who call them in question. E
been long accustomed to attach a superstitious reverence to the peculiarities of thei
they look with abhorrence upon the man who would overturn their altars, and chan
laws and customs of their body. In what estimation did the church of Rome hold L
and the other eminent reformers, by whose zeal and perserving energy the gl
reformation was effected? They were regarded as the vilest of men and the w
heretics. It would have been a proud day to the church of Rome, could she hav
them writhing in the destroying flames! but happy for the world, they were protec
the overruling hand of Divine Providence. Whoever reads the history of those ti
peril and bloodshed, must be convinced of the immense power of superstition, a
strength of attachment to long received doctrines and established ceremonies. I
nature remains the same, and the strength of religious attachment has not abated
lapse of time, or a change of masters.

BORROWED FAETHERS.—A popular preacher, who did not scruple to adopt a b
passage from the divines of the last age, was one day addressing a large congr
when a gentleman, who was placed near the pulpit, after listening, with great att

o an eloquent apostrophe, observed, loud enough to be heard by those around him, 'That's South's." The minister paused; but soon proceeded. No sooner had he concluded some well turned periods than the same voice rejoined, "That's Blair's." A longer pause ensued, and looks of displeasure were cast on the speaker. At length the discourse was resumed, in a masterly train of argumentation, which was a third time interrupted with the assertion, "That's Tillotston's." Preachers are but men. The minister's countenance was covered with frowns, and, in an angry tone, he exclaimed, "What does the fellow mean? Turn him out." The hearer, with perfect composure, said, "That's his own," took his hat, and calmly walked off.

GENEROUS CREDITOR.—One Reuben Rouzy, of Virginia, owed General Washington bout one thousand pounds. While this great man was president of the United States, ne of his agents brought an action for the money, and the debtor was committed to jail. Ie had a large family; and, for their sake, preferred continuing in prison to selling an state which he possessed. A friend suggested that probably the general knew nothing f the proceedings, and it might be proper to send a statement of the whole affair to him. he debtor took the hint; and the very next post from Philadelphia brought him an rder for his immediate release, with a full discharge of his debt; and a reprimand to the gent for having acted so harshly. Rouzy was restored to his family; who never laid own their heads at night, without presenting prayers to heaven for their "beloved Vashington." Providence smiled upon their subsequent labours; and, in a few years, ouzy enjoyed the exquisite pleasure of being able to lay the thousand pounds, with the ll interest, at the feet of his patron. Washington reminded him that the debt had been ischarged. Rouzy replied that the debt of his family to the father of his country could ever be discharged: and the General, to avoid the pressing importunity of the grateful irginian, who would not be denied, accepted the money, and immediately divided it nongst Rouzy's children.

ADVICE TO DEBTORS.—Make a full estimate of all you owe, and all that is owing to ou. Reduce the same to notes. As fast as you collect, pay over to those you owe; you cannot collect, renew your note every year; and get the best security you can. o to business diligently, and be industrious—lose no time—waste no idle moments—be ry prudent and economical in all things—discard all pride, but that of acting honestly -be faithful in your duty to God, by regular and hearty prayer, morning and night—tending church or meeting regularly every Sunday, and "do unto all men as you would ey should do unto you." If you are too needy in your own circumstances to give to the oor, do whatever else you have in your power to do for them cheerfully—but, if you can, ways help the worthy poor and unfortunate.—Pursue this course diligently and sincerely r seven years; and if you are not happy, comfortable, and independent in your circumnces, come to me, and I will pay all your debts.—*Dr. Franklin.*

WELL-TIMED REPROOF.—The learned and pious Mr. Howe, being at dinner with me persons of fashion, a gentleman expatiated largely in praise of Charles I. and cast some sageeable reflections upon others. Mr. Howe, observing that he mixed many horrid oaths th his discourse, told him, that in his opinion, he had omitted one great excellence in the laracter of that prince. Upon which the gentleman pressed him to mention it, and seemed ipatient to know what it was. Mr. Howe told him it was this: "That he was never ard to swear an oath in his common conversation." The gentleman took the hint, and

promised to break off the practice. Another time, as he passed two persons of quality, who were talking with great vehemence, and damned each other repeatedly, Mr. Howe, taking off his hat, said to them, "I pray God save you both, gentlemen;" for which they returned him their thanks. At the time when the occasional conformity bill was debated in parliament, he passed a noble lord in a chair, in St. James's Park, who sent his footman to call him, desiring to speak with him on this subject. In the conversation, speaking of the opponents of the dissenters, the noble lord said, "Damn those wretches, for they are mad," &c. Mr. Howe, who was no stranger to the nobleman, expressed great satisfaction in the thought that there is a God, who governs the world, who will finally make retribution to all according to their present character, "and he, my lord, has declared, that he makes a difference between him that sweareth, and him that feareth an oath." The nobleman was struck, and said, "I thank you, sir, for your freedom; I take your meaning, and shall endeavour to make a good use of it." Mr. Howe replied, "I have more reason to thank your lordship for saving me the most difficult part of the discourse, which is the *application*." A certain nobleman, with whom he was at dinner, treated Mr. Howe with great respect, and requested him to say, in what manner he could effectually serve him: strengthening his protestations of zeal with profane oaths. Mr. Howe replied, "There is one favour which I should be happy if your lordship would grant." "My good Mr. Howe," answered the nobleman, impatiently, with another oath, "there is nothing which Mr. Howe can ask, but it will make me happy to grant:" on which Mr. Howe calmly said, "The only favour, my lord, which I have to ask is, that your lordship will give me leave to swear the next oath."

Contented Bishop.—Dr. Wilson, the bishop of Sodor and Man, a very poor diocese, was affectionately attached to his flock; and though he was offered a far richer bishopric, he refused to leave a situation in which he thought he could do most good. Going one day to pay his duty to Queen Caroline, at a time when several other prelates were at her levee, she no sooner caught a glimpse of him, than she turned to them and said, "Here, my lords, comes a bishop, whose errand is not to apply for a translation; nor would he part with his old spouse because she is poor."

Bold Reproof.—The Rev. Samuel Wesley, senior, while residing in London, went one day into a coffee-house to obtain some refreshment. There were some gentlemen in a box at the other end of the room where he was, one of whom, an officer of the guards, swore dreadfully. Mr. Wesley saw that he could not speak to him without much difficulty; he therefore desired the waiter to bring him a glass of water. When it was brought, he said aloud, "Carry it to that gentleman in the red coat, and desire him to wash his mouth after his oaths." The officer rose up in a fury; but the gentlemen in the box laid hold of him, one of them crying out, "Nay, colonel, you gave the first offence. You see the gentleman is a clergyman; and you know that it is an affront to swear in his presence." The officer was thus restrained, and Mr. Wesley departed. Some years afterwards, being again in London, and walking in St. James's Park, a gentleman joined him; who, after some conversation, inquired, "Do you not recollect having seen me before?" Mr. Wesley replied in the negative. The gentleman then recalled to his remembrance the scene at the coffee-house: and added, "Since that time, sir, I thank God, I have feared an oath, and every thing that is offensive to the Divine Majesty; and, as I have a perfect recollection of you, I rejoiced at seeing you, and could not refrain from expressing my gratitude to God and you." A word spoken in season how good it is!

SOCIETY: ITS EVILS, AND PROPOSED REMEDIES.

The present state of society peculiarly calls for moral culture and moral renovation. wish to look upon society, and I wish you, my readers, to look upon it with the eye nd with the feelings of the Christian, accompained by a sacred desire to know the truth, deep conviction of the evil of sin, and an ardent desire to devote every energy in ssisting to raise the character of society, and preparing the people for judgment and ternity.

And what does society present? All virtue, or all vice? Neither. I am happy n the assurance that thousands of our fellow Christians live worthily of the sacred name ney bear—in deep and constant piety to their Creator, in unfeigned love to the creatures e has formed—in purity, meekness, integrity, and every grace that can adorn humanity. ut, on the other hand, there is a fearful mass of evil spreading around us. Amongst nany of the great and titled in our land, religion is but a scoff, or at best but a decent orm; its laws are unheeded, its sanctions set at nought; integrity is sacrificed to profligacy; debts of justice give place to debts of honour; in other words, the honest and ndustrious are robbed in order to pay the idle and the dishonest; and this is that sacred rinciple yclepped "the honour of a gentleman." The endearments of social love and onfidence, and the sacred law of God, which enjoins, "Thou shall not commit adultery," re violated by a loose and disgusting morality, pretty generally understood and connived t. Many of the clergy (and particularly in Ireland) even those who ought more especially o be mindful of their high and holy responsibilities, as followers of the humble, meek, isinterested, and devout Saviour of man, are addicted to the fashionable crimes of the ay, engaged in a course of profligacy and vice, evincing, by their rapacity after tithes nd pluralities, and their unblushing exhibitions of worldly mindedness and iniquity, hat their end in godliness is gain, and the object of their idolatrous worship is mammon. n the *legal* profession, too, how little are the great principles of truth and justice regarded! low often are the claims of equity overruled by the arts of sophistry, or the bribes of ealth! And shall I not be borne out by fact when I state, that in the transactions of rade there is that overreaching eagerness of competition and gain that often opposes pright principle, and will obtain its ends at the expence of *truth* and an honourable ntegrity, to say nothing of open treachery and fraud, and of bankruptcies of convenience? ven among the middle classes in society, is there not a foolish and extravagant ambition o be and to appear better than their means will sanction, an aping of the great which eads them into debt, embarrassment, and poverty? An eager desire to become speedily nd immensely rich is the rock on which thousands make shipwreck of faith and a good onscience. It induces a selfishness and hardness of heart truly pitiable; causes men to rind the poor, and deprive them of the fruit of their labour, by withholding the wages ue to their honest industry, and to use every means in their power to aggrandize themelves whatever may become of the comforts of others. Then, among the poor themselves what do we behold? Are not the factories in which they daily and nightly assemble otbeds of vice? With what unblushing effrontery do individuals of that sex which was ont to be justly admired for its modesty and delicacy, come forward to prove cases of ffiliation before the magistrates! And is there not a mournful prevalence of intoxication, ensuality, theft, gaming, and depravity in every form? Are not our jails becoming too nall for the numbers that are constantly sent from every town, village, and hamlet? Go

to the back streets of our towns, and to our smaller villages, and to straggling clusters of houses in by-lanes, and observe how the Lord's day is spent; and the scenes of filth, indolence, sensuality, and drunkenness, which will meet you on every hand, will tell a mournful tale of the morals of the poor.

Thus, then, it appears, that from the highest to the lowest grades of society, in every trade and every profession, there are the loudest calls on the Christian for the exertion of all his moral energies, in order that truth and righteousness, virtue, piety and peace may flourish among us. And in what direction should these exertions be made? I reply, in inculcating the great truths and principles of religion and morality on the minds of old and young. But knowledge and religion, some one will perhaps object, have been tried, and are found inadequate: have we not had Sunday schools, and pulpit services, and Mechanics' Institutes, and cheap publications, and yet vice seems to be vastly on the increase? To this we reply by a question. There is much vice at present, but were it not for the influence of knowledge and religion, should we not have vastly more? Or will you seriously maintain, that knowledge is the friend of crime, and religion the source of wickedness? Observe, we connect *religion* with knowledge; for without her directing and purifying influence, we grant that additional knowledge may serve only to extend the influence of a wicked mind. It is religious principle alone that can renovate the social system. Knowledge may tend to civilize, but it is true religion which must moralize the community. As yet, the influence of religious principle, on a scale commensurate with the demands of society, has never been tried. And therefore to allege that religion has been brought to the test and found wanting is, to say the least, premature. True, we have had Sunday schools, and churches, and chapels, and religious meeting rooms; and in these different places religious instructions have been delivered, and they have doubtless been beneficial; but *we want something more;* we want a mission that shall carry the great truths of religion to the camp of the enemy, into the very heart of the evil, to those abodes of vice and wretchedness, where parents corrupt their children by their daily example. It is for want of spreading religion and knowledge here, not in consequence of their promulgation elsewhere, that sin and its attendant misery desolate the moral beauty of the land. There must be an awakening of Christian benevolence in the hearts of all the well wishers of man, a compassionate and heart-stirring conviction that all these workers of iniquity are yet our brethren, that they possess, like ourselves, the elements and capacities of exalted virtue, and, like ourselves, have immortal souls to save. When religion is presented before their minds with earnestness and affection, and unfolds its solemn and awakening truths, accompanied with its awful sanctions of rewards and punishment, at once arousing the fears, elevating the hopes, and drawing forth the holy affections of the heart, *then*, and *not till then*, shall we have a virtuous and happy community. You cannot, by any human laws, however rigorous or however strictly enforced, compel men to be virtuous. You may, in some cases, regulate the outward conduct; you may make individuals cunning in the secrecy of their evil practices: but as long as the principle of wickedness exists, it will, in in some way or other, in spite of all human vigilance and human punishment, be in action. Besides, it is impossible to legislate for all the wickedness of society. To effect a radical cure, you must root out the principle within; and this, I maintain, can only be done, under the blessing of God, by the power of moral and religious suasion. The delusive expectation, that the ministers of religion or the teachers of Sunday schools can, of themselves,

fect a moral change in society, must give way to a deep, heart-felt conviction that every an, whatever his profession or calling, is to a certain degree responsible for the conduct of ose with whom he is more immediately connected. We all are, or ought to be, ministers Christ, ministers of truth, of virtue, and of happiness. We all are, or ought to be, sowers peace and righteousness. The world is our field. Are we at the head of large companies men, who depend upon us for employment? it is our duty, by the influence of our exam-e, by an affectionate interest in the moral and spiritual well being of those we employ, to eck and discountenance vice, to promote and reward virtue. Are any of your dependants ck, or infirm, or widowed, or fatherless? let your Christian charity lead you to their odes as the ministers of necessary aid and spiritual comfort. Your moral power over all our men would thus be rendered mighty; and the disorderly and profane would not un-equently yield to its purifying influence, and the blessings of many reformed, of many rtuous and happy families would ever attend you. How pure the pleasure you would en-y in the consciousness that you had, in this and in that instance, been instrumental, by our kind and persevering exhortation, in turning the idle, the intemperate, or the dishonest nto the path of industry, sobriety, and religion; and that thus you had rendered to your llow creatures a greater and more enduring benefit than when your charity administered lief to bodily sickness and want.

Let ministers, Sunday school teachers, and other benevolent Christians *visit the parents* the young, and, by assiduous instruction, accompanied with fervent prayers, strive to duce parents to set an example worthy of imitation, and thus become co-operators with em in the important work of moralizing the rising race. We must not expect fruit to be aped where no seed has been sown; and hence the necessity of the Christian going to the ene of action itself, and unfolding the great objects of his mission, instead of calling indi-duals to come unto him, when they are either ignorant of his invitations or too much nslaved by indolent and vicious habits to pay them any regard.

The great work of moralizing the poor should not be undertaken on any narrow, sec-rian principle: its claims are of far too extensive and important a character. The division towns or villages into districts, and the appointment of benevolent, upright men to visit stematically the poor and vicious of their respective districts, with a view to the amelio-tion of the condition and morals of the poor, would be a plan of action worthy of the en-ghtenment and generosity of our age. Or, where a sufficient number of individuals can-ot be found to unite in such an effort of truly Christian benevolence, masters, as I have fore observed, might exert an enlightening, a purifying, and, in every sense, a highly neficial influence over the minds, hearts, and conduct of those they employ. In some nstances, doubtless, the benevolent labour might seem to be lost; but it could not be wholly . Men are the creatures of circumstances, and may be worked upon by motives: an fectionate interest in their welfare, temporal and spiritual, manifested towards them by eir wealthier neighbours, would generally be attended with the happiest effects on both rties, with the fruits of Christian love and kindness on the one hand, and of warm grati-de and sincere respect on the other. And, surely, it is not so much a matter of choice ith those who have it in their power, as a most sacred duty, that they do thus exert them-lves in behalf of the poor,—a duty they owe to our common Father, *God*, who hath given em their wealth and influence as a talent to be improved to the general good,—a duty ey owe to *the poor*, brethren with them of one common family, and by whose honest in-

dustry they have, in part at least, been enriched,—a duty they owe to *society*, by who laws they are protected,—a duty they owe to *themselves*, as capable of the sympathies ar pleasures of benevolence, and as moral and accountable beings. And not only should *the* but every member of society should look upon the moralizing of the community as a du incumbent on himself. This great work can never be accomplished by exertions on t present limited scale: the preacher and the schoolmaster need the co-operation of the ma ter manufacturer, of the shopkeeper, of the artisan, of every honest, benevolent man. all, in every occupation, I would say, "Awake, arouse! we are sleeping on a volcano: v must be up and active. Religion must no longer be a work of set days and places, but t business of hourly life, introduced into our homes and our secular employments; she mu no longer be confined to churches and chapels; we must introduce her, in power and lov liness, into every abode of wickedness and woe; her agents must be increased ten fol and their zeal must be redoubled, or, from the existing tendencies of society, we shall speedily rivalling the wickedness, and bringing upon our land the fate of Sodom and G morrah." O England! O my couutry! may thy virtuous sons and daughters, by time zeal, avert from thee so sad a preeminence in guilt and misery!

Unless the moral evils of the present factory system are met in some other way, as a plan of religious and domestic instruction in each manufactory, we would suggest, as o practical means of moralizing society, the prohibition of females working in factori where, at present, with some exceptions indeed, they unlearn every thing modest or civ lized, and learn every thing demoralizing and shameless. They have no opportunities making themselves acquainted with household economy, and, consequently, when they e ter the married state, are every way most unfit for the important, the sacred office of a wi and a mother. By their ignorance of economy in their expenditure and cooking, th waste their little income; by their want of cleanliness in their homes, they disgust the husbands and older children, and drive them to the cheerful fire side of the public hou Whereas, could a regulation be made to prevent their working, as at present, in the mid of vice, time would be allowed them for learning the duties of a house, modesty and virt might be kept sacred, and they might become the centres and sources of virtue and happ ness in maturer years. As there might be great practical difficulties in the application this remedy, it is only recommended as a last resource. It is gratifying to us to be able state, that in some cotton and woollen manufactories other more feasible plans are act upon, and provision is made for instruction in reading, writing, accounts, knitting, sewin and in the higher duties of morality and religion. The school room is on the premises the works, and the instruction is given after the close of the usual duties of the day, one the principals of the establishment being present, and taking an active interest in the in provement of the pupils. In another case, a schoolmaster takes the children in rotatio and instructs them, each twice in the course of the day, he having a room for the purpo near the rooms where the children are engaged in work. Two or three additional bo will be as many as are necessary to set all, in rotation, at liberty to receive instruction fro the appointed master. The manufacturers who thus interest themselves in the intellectu and moral improvement of their workmen are real benefactors to their race; they feel higher pleasure than mere wealth can purchase; they taste the luxury of doing good; th are beloved by their dependents; their characters are respected and esteemed by all t well wishers of man. Oh! that their example might be universally followed!

Let there be amongst all classes of men a vigorous moral co-operation, that we may ıt be overwhelmed with crime, poverty, and misery. Let the working classes not be unindful of what has been already done on their behalf, nor of the responsibilities that delve upon them in what remains to be done. Many are looking with fond expectations of e amelioration of their condition, to the measures of the legislature; and we trust that litical improvements will do something for us; but, let it be strongly impressed on every nd, it is only a moral change that can effectually benefit or save us. What political meares of the wisest government on earth could make the drunkard, the idle, and the spendrift happy in their homes, or blessings to their families? These characters may do more themselves than others can do for them. Correct feelings, kind dispositions, prudent nduct, in other words, good morals and a true sense of religion in the heart are the great eans of solid comfort and abiding peace. Would to God that we could all see where our l interest lies, that the employer and the employed would each discharge the duties of ; station! Piety and virtue would yet rise up and bless our land; masters and operatives ould live together in mutual confidence and peace. Drunkenness and every other species immorality would be deemed too degrading to receive popular sanction. Our Sabbaths ould be devoted in holiness to God, and in benevolence to man. Parents would dwell ongst happy families, not as the corrupters, but as the guardians of their children's vire. Let every man, in his respective sphere, do his duty, and he will thereby hasten the dizing of this reign of virtue, peace, prosperity, and happiness.

THE IMPORTANCE OF MINISTERIAL ACTIVITY.

TO THE EDITOR.

Dear Sir,—As you love facts—for facts are stubborn things—I here state a few, oing they may be of some use in elucidating the subject you so often, and so justly ell upon; and that those of your readers who may be a little sceptical as to the practiility and utility of your plans of reform, amongst the clergy in particular, and the peo in general, may be convinced. It has been said that factories are hot-beds of vice; this arises principally from the want of discipline and suitable religious teaching; for I convinced, and have facts to prove, that if strictness of discipline was enforced as to riety, propriety of language, and modest behaviour, we should see a very different turn at dinner hour and in the evening from what we do at present. Being on a visit, a few nths back, at a relation's about six miles wide of Stockport, who is part proprietor of a ge cotton mill, I was pleased beyond what I can express at what I saw and heard. I there several days, but I neither saw an immoral act nor heard an improper expresn, neither from man, woman, nor—what I took most notice of—from the children. The ple are not better here than in other places; but the whole of the difference I attribute the master's decided character for piety, and a resolute but *mild* enforcement of those es which will produce the performance of moral and relative duties, without which they ow they cannot please him, and to please whom they soon find out to be their best inst. But, say some of your readers, we suppose this to be some snug, retired place, ere people have little or no opportunity to be bad, if they would. Not so, friend; for,

in the very same valley, and not more than a mile from this place, there are works w[illegible] you may hear all kinds of wicked and unseemly conversation throughout the week, [illegible] see riot and drunkenness the whole of the Sabbath morning. In the works first nam[illegible], the people are paid on the Friday evening, thus allowing the whole of Saturday to lay [illegible] their earnings. In the other, the people are paid late on the Saturday evening, makin[illegible] it next to impossible, in a country place, for the people to provide their necessaries witho[illegible] encroaching on the Sabbath morning. In the one instance, nothing is allowed of on[illegible] Sabbath, about the factory, or ground which belongs to it, but what comports with the[illegible] credness of that day. In the other, like men like masters, no regard to the Sabbat[illegible] anything of a religious nature. The difference between the two works is very great; [illegible] such is the influence of management, that I have no doubt the scene might be reverse[illegible] six months. The one which is now all peace and tranquillity might be reduced to a sce[illegible] of riot and drunkenness; and vice versa. If this can be "done in the green tree," by [illegible] man, viz. where there is no resident minister, what can or ought to be "done in the d[illegible]" viz. where there *are* ministers, and churches, and chapels every three or four hundred yar[illegible]?

The other circumstance I would mention is what took place last summer but one[illegible] these very works. The master, being of the Wesleyan Society, engages and provides[illegible] a minister to preach to them every other Sabbath. About the time above stated, the [illegible] who came on that errand was a *pastor* indeed, caring for the souls and bodies of all abo[illegible] him, visiting every one at the works, whether they came to his preaching or not, and *will* talk to them about their souls, religion, and the world to come. When he found any s[illegible], he gave them advice, and sometimes medicine; and to prove he did not merely *say*, be[illegible] fed, or be ye clothed, he would often take refreshments with him, and administer them wi[illegible] all the affection of a parent or a brother; and this not to actual members of their soci[illegible], but rather to those who were not well disposed towards religion. I need not ask *you*—t[illegible] those of your readers who may have some doubts as to the propriety of ministers going fr[illegible] house to house—what was the result? The room provided to preach in was soon too sm[illegible] to hold the numbers that were thus prevailed upon to hear the glad tidings of the gos[illegible]. And this said *pastor*, as I would call him by way of distinction, was but a very indiffere[illegible] *preacher*. Now, see the reverse. The person who succeeded him preached his serm[illegible] all very well and good, but took no further notice of the people or of the effects of his s[illegible] mons: the consequence was, there was soon room enongh and to spare: and thus it is, e[illegible] will be, and indeed ought to be, with those who do their work in this way.

At the place of worship I attend we have decidedly the largest congregation in [illegible] town, and (as I think) the best preacher, and, perhaps, one of the best livers, so far as [illegible] gards himself; but if he were to add to these abilities and virtues the *glorious work* [illegible] GOING ABOUT TO PROFESSOR AND PROFANE, as in the above instance, I know that scores [illegible] people could not get in at the church doors. People in active life, and necessarily immer[illegible] in the affairs of this world, yet wishful to do good—and the very poor, great numbers [illegible] whom have given up in despair all ideas of religion and any decent appearance in this wo[illegible] want, very much want a sort of ministers who don't content themselves with the church [illegible] chapel duties merely, but who, in a familiar, plain, disinterested manner, spend every [illegible] in going about doing good.

J. R.

J. Livesey, Printer, Preston.

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MORAL REFORMER.

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ADVICE TO THE POORER CLASSES.*

My poorer brethren,

As one who feels anxious to promote your welfare, rmit me to offer to you a little friendly advice, especially connected with ur domestic management. No one can traverse the streets of the poor, I do, without being convinced, that, in order to ensure even compara- e happiness, important changes must take place. And though I hold it be the duty of every one, whose circumstances are better than your n, to lend all the assistance in his power to better your condition, yet, accompanied by *your own efforts*, they will never be able to effect any neficial change. Though low wages and small earnings are inimical to ppiness, yet it is painful to find, that, in a great number of instances, ing to *mismanagement*, those even who get good wages are equally poor l miserable. I am aware, however, that there are many who are in eep poverty." The circumstances of such are truly appalling: clothed in gs; immured in damp and dirty cellars; your bed, board, and fire all in tact with each other; in many instances, five or six stowed together in ingle bed—a bed of straw or nauseous chaff, and frequently laid on the d boards, or a cellar floor, with but little covering, except a few old ppers and your working clothes. Miserable as these things are, you uld support them more cheerfully, if you could always obtain for your- es and your children a sufficiency of bread. But you cannot: and oh! v keen must be your feelings of distress, to be unable to satisfy the ving appetites of your offspring! From these causes, sickness is sel- n absent, lingering diseases are often brought on, and many belonging

* I beg to request that this number may be lent abroad as much as possible, to those whom this article is especially intended.

to these unhappy families are brought to an untimely grave. In this c- dition we find the worthy, industrious, honest poor; and whilst they e too often overlooked, the charity for which our age is distinguished s often wasted on the idle and the vagrant, who are always pushing the- selves into notice, and practising the most notorious deceptions upon e public, to feed on their beneficence. But besides this class of poor, wh we regard as worthy, though unfortunate characters, many of those wh- situation seems to be the most wretched are of an opposite descripti-. Poverty is necessarily to be expected in families of four or five young cl- dren, where their support is to come from the shuttle, or any other spec- of labour equally unproductive; but, in ordinary cases, where the fam- is moderate and the earnings liberal, it is evident that their difficulties :e of their own creating, and that their poverty and distress are entir- owing to themselves, their excesses, and bad management. It is rea- painful to see many of these families even in a worse condition th- others whose incomes are not half the amount. Instead of a co- fortable house, a sufficiency of furniture, and a creditable character, - find poverty, discontent, domestic strife, and litigation. Enter th- houses, and you observe the utmost degree of wretchedness; the hou- scarcely furnished with any thing useful; all their bedding worn ou their clothing so scanty, and in such bad repair, as to afford no protecti- from the weather; the father, emaciated by labour or excess; the moth- depressed by anxious care, bowed down under her repeated suffering and chained to her destiny by debt, poverty, and want; and t- children, ragged, pinched for food, and almost lost for want of paren- care. The publicans, for drunken shots, or the shopkeepers, for their sh- debts, keep them in continual awe. Such is the face of things present- to a person's view when he is considering the condition of this portion the labouring class. In endeavouring to ascertain the causes of so mu- misery among the poor, and in giving you my advice, I shall keep bo- characters in view—those who are necessarily poor, and those who ma- themselves so; and I hope that the hints I shall throw out will be equal acceptable to each.

Do not consider, my friends, that, because in this address I use a faithfulness in speaking plainly of your faults, and endeavouring to poi- out to you the remedies, I am actuated by any improper feelings: m- object is, whilst I commiserate the condition of the unfortunate poor, t- lead you, who have had better means, to trace your misery to its prop- causes, and to apply the most suitable remedies for your own relief. I e-

em you as the very bones and sinews of society, and as the persons whose nk in life, to me, is far more enviable than that of nobles; and though, rough sincere esteem, I have taken the liberty to point out several de-cts, yet, when I consider your labour, your sufferings, your disadvantages, d your comparative contentment, I cheerfully admit that you are deserv-g of more praise than you often receive. My object is to bring you to e your errors, and to effect this I use no reserve: if I should go to an treme, the purity of my intentions, I know, will be received by you as sufficient apology.

In the first place, I think it essential to state, that unless there be *con-gal affection*, that is, unless, as man and wife, you agree together and take ch other's part, you must never expect happiness or prosperity. If hus-nd and wife, instead of being helps to each other, uniting their judgments, spositions, and efforts, strengthening each other's hands to grapple with rrounding evils, and sympathizing with each other in the troubles ey cannot avoid; if, instead of this, they are opposed to each other almost every thing which is to be done; continually cavilling and ling at each other; and whilst one party is labouring to support the nily, the other is counteracting the efforts by concealed extravagance; n we be suprised that misery should be the result? No wonder, ilst the parents are divided, the whole family and all its concerns uld be in an unprosperous state. Unity and love are essential to mestic comfort and prosperity; by cultivating these, many evils would avoided, or easily overcome, and the rugged path of life rendered nparatively smooth. We are not to burden, but to assist each other, bear with cheerfulness and constancy those evils which Providence mits. How distressing to see the union, formed by the wise Creator perfect the happiness of man, become the source of misery to many unhappy pair! The cause, however, is in ourselves, and serves to show w the greatest blessings may be perverted. Let me beseech those who just entering the marriage state to profit by the misery of others. ur poverty, if properly considered, instead of estranging your affections, sening the bond of confidence, or begetting contentions, ought to unite r hearts, and strengthen your mutual efforts against its power. Poverty l seldom produce dissension where affection reigns, where patience cts the heart, and industry the hands of both parties. Beware of con-ring marriage merely as the field of passionate indulgence: it is in-ded for higher purposes. Man is a domesticated creature, and in this e he is led to look for of rest in the world which he could find in no

other state—a rest because God intended it to be such. Unless you t
this view of the married state, your attachments will not be abiding:
soon as the novelty of the attraction subsides, the attachment will be go
and in place of constancy and love there will be wrangling, strife, and c
tention; every infirmity will be considered a crime, and the most trifl
provocation will excite a vindictive spirit. But though in youth you m
have been hasty and inconsiderate, yet permanent happiness is not beyo
your reach. Make a wife of her whose heart you have caught; be fai
ful to your engagements; consider, your lot is for life; endeavour, the
fore, to make it a happy lot, and to enjoy it uninterrupted till death sh
part you. Resist every thought that would alienate your affections, m
you indifferent to your domestic peace, or regardless of the happines
your offspring. Let each party cultivate a virtuous character, a sweetn
of disposition, a meek and quiet temper, and a kind, obliging deportm
towards the other: these cannot fail to win the heart. Who can help l
ing a virtuous woman? Beauty may captivate for a season, but it is vir
which will create and mature that love which is a perfect bond. It is p
per that both parties should remember their proper station, and the re
tive duties which are enjoined upon them. The husband is declared to
the "head of the wife," yet he is commanded to love her, to cherish h
as his own flesh, and not to be bitter against her. The wife, on the oth
hand, is to be in subjection to her own husband. If we judge from a
pearances, it would seem as if the authority and subjection enjoined in t
Scriptures were never regarded as divine appointments, and that custo
caprice, or physical strength were the sole arbitrators in this matt
God's appointment in this, as in every other, is an appointment of merc
and in order to impress these duties upon the mind, I beg attention to t
following scriptural passages. "The husband is the head of the wi
even as Christ is the head of the church. Husbands love your wives, a
be not bitter against them. Men ought to love their wives as their o
bodies, for no man ever yet hated his own flesh, but nourisheth and ch
isheth it. Wives submit yourselves to your own husbands, as it is fit
the Lord. Ye wives be in subjection to your own husbands, even as S
rah obeyed Abraham, calling him Lord, whose daughters ye are as lo
as ye do well." The woman should never conceive that subjection in o
present state is any thing less than the appointment of unerring wisdo
she should obey with pleasure, and rest satisfied that unreserved obedienc
so far from increasing the tyranny of her husband, should he be so di
posed, will sooner or later prove the most efficient means of securing h

ffections and humbling his mind. Strive together; be of one mind; void giving or taking offence, and always beware of suspecting each other's otives. Though a little pleasantry may be allowed, be cautious how you ut your jokes upon each other, as these too often end in serious quarrels. ever speak disrespectfully of each other in the company of others; wounds e inflicted by this which are difficult to heal. If you have any reason reprove, always do it privately betwixt yourselves, and if coupled with ie spirit of meekness, it will seldom fail to produce its designed effect. ow will the most obdurate heart often melt before the kind entreaties id soft persuasions of a faithful wife! Never be fretful or peevish with ch other, on any unpleasant occurrence, over which neither of you had y control, and for which neither of you can be blamed. Cultivate a utual contentment in your present lot, instead of thinking that if you had ade a different choice you would have done better: possibly you had me worse. Though you be ever so poor, let not this on any account ake you disagree; do not delude yourselves with the opinion that riches d happiness associate together. Though, in the midst of their revels, e wealthy may seem to have enjoyments which the poor have not, yet as ey are generally the pleasures of sin, the poor man, with an industrious, tuous wife, has happiness more real, more constant, more rational, and, at is best of all, oftener connected with real piety and the hope of a tter world.

Supposing you to be willing thus to cleave to each other, you are in fair condition for prospering in the world. Whether you are newly rried, or have been in that state for some time, let me advise you to be reful about the *choice of your house*. First, consider the healthiness of neighbourhood; and next, the character of the people who reside ere. Confined and dirty streets, courts, &c., and stagnant pools of ter, render the air impure, and are the cause of disease. Avoid situa- ns liable to such contagion. Poor people are often tempted, by a tri- g difference in the rent, to occupy cellars; but the injury which they en sustain in their health, and the time they lose by being obliged to inquish their work, make these the dearest dwellings. I wish every lar was finally closed as an habitation for human beings. Houses, back l front, in the same building, are both inconvenient and unhealthy. If can possibly afford, get a house with doors both back and front, two rtments below, and two sleeping rooms. The smallest family ought to ve these; and in Preston, I am happy to say, houses of this description becoming plentiful. Whatever you may be obliged to do under circum-

stances of great difficulty, never feel contented in "lodgings," whether "furnished" or otherwise. I am sorry to know of young persons, who have been married three or four years, and who are yet living in lodgings, the result entirely of mismanagement. Seek, also, a quiet, orderly neighbourhood, where your children will be the least exposed to bad example, and where persons generally of good character reside.

Thus fixed, let me urge upon you the duty of *industry*, and the cultivation of a spirit of *independency*. Labour is appointed for man, it is conductive to health and good morals, and though it does not always meet with a fair reward, yet it is the only honourable support the poor man has. Never lose your time, nor impair your means by following visionary projects which you may think will place you beyond the necessity of labour; at the same time, embrace any offer which affords a fair prospect of an advantageous change. But whatever sort of work you are engaged in, set to it early in the morning, follow it through the day with diligence, and see that all the family do the same. For relaxation, make a prudent choice of both time and place; but never spend the beginning of the week in idleness, to be obliged to make it up towards the latter end by double exertion. Diligence in business, whilst it yields its own reward, is one of the best recommendations of the poor to the kind attention of others.

Though, in time of real need, you should never deny the assistance of a friend, yet beware of such assistance engendering a dependant disposition. Never covet another man's goods, but receive with thankfulness any assistance which his liberality may bestow. I mention this because I have known some poor people, who, by being frequently assisted, become more concerned about obtaining this than about supporting themselves by their own industry. They beg from some, and borrow from others, till all their benefactors get tired of them. Such a spirit is mean, slavish, not to say unjust. Such person are generally indolent, prevaricating, and the last to pay their just debts. Let me beseech you to raise yourselves above such a spirit, and to look rather to your own resources, and to your own efforts, for the supply of your wants, than to the property and good dispositions of others; and then if you should need charity, it will be felt as such.

If this spirit were cultivated, we should have fewer paupers: the parish would be the very last resource. Instead of which, some persons seem to think, that unless they are on the parish book, they are losing something that belongs to them; a shilling got this way, though

st its value in time to obtain it, seems to give more satisfaction than gotten by industry. And it is notorious, that many have obtained rochial relief who might by their own means have supported themlves comfortably. Some of these are the worst of managers in their vn families; hence, not satisfied with pledging their clothing, and filling the shop-book, they are actually known to sell the ticket which constites their claim at the poor office. If persons once become paupers, easily does this spirit become engendered, that it is seldom they rise ove it; and hence, I have generally noticed, that families, after leaving rk-houses, seldom make the same exertions, or rise with their means, families that always supported themselves by industry, and cherished independent spirit.

Borrowing money without any prospect of being able to repay it is connected with the want of industry, that I cannot omit to mention in this place. Some persons are much addicted to this practice. If y be in straits, instead of pushing their own work, and bearing their n burdens, the first thing they think of is to run to some friend, to person they shop with, or, as is often the case, to their employers, borrow money: the manufacturers have sore complaints to make on s ground. In a great majority of instances, these debts are never paid, l the reason is obvious; for if poor persons cannot meet their regular nands, how is it possible they can pay off old arrears? In *extreme es*, it might be proper for a poor man to borrow from his friend, if had a fair prospect of repaying him; but if this become a habit, he l soon neither be able nor concerned about it. It is really distressing tee the indifference with which persons of all grades contract debts, involve themselves with obligations which they are neither able disposed to discharge. Under the persuasion that their poverty sufficient excuse, some never think even of mentioning their obligats, and will sometimes treat in abusive terms any of their creditors ask for their own. In general, it will be found, that the benevolent racter will often do the poor more real good, and better satisfy himself, b *giving* something, than by lending double the amount.

Though I don't wish to show any opposition to well constituted and regulated societies for the relief of the sick, yet I fear that the practice providing for *every* emergency by clubs seems likely to eradicate that id feeling of independency, which I should like every individual and y family to cultivate. Every family, for instance, except the very rest, ought to be in a condition any time to *bury a child* (especially if

the funeral be conducted on temperance principles;) and instead of s
scribing their pennies a week, it would be better to become their own tr
surers, and not be depending upon *relief* in this or in any other sha
There are also "money clubs" of various sorts, generally tending to l
working men to the public house. Women, also, make these an occas
of *gossiping*, and often have an interest of which the husband is ignora
These clubs may appear sometimes to answer, but, generally speaki
they engender improvident dispositions, lead to idleness and bad asso
tions, and end in loss and litigation. *Home* clubs are what I would
commend: let the man be secretary, the wife treasurer, and all the c
dren of mature age be on the committee!

Whatever be your income, large or small, it is of the first importa
that you lay it out judiciously. The poor weaver, in most instances, s
learned by experience how to lay out to the best advantage his misera
pittance; but this is not the case with many others. And hence, brok
windows, dirty floors, ragged clothes, and bare shelves are often fou
where there are from twenty to thirty shillings a week coming in.

Before adverting to other matters, I beg to urge upon you, to spe
no part of your earnings at the *public house*, or upon *intoxicating* liqu
No matter what be your income, if this irrational, this wicked practice
followed, you are sure to sink. No sin is so prevalent among worki
men, and none that leaves behind it so many decisive proofs of domes
misery. But as this is a point to which I advert almost every month,
is here unnecessary to enlarge. By this time, I hope many of you are b
ginning to see the folly of spending your money at public houses, and
enjoying your maddening *sprees*, at the expence of every comfort at hom
Unless you be temperate, any advice that I can give upon economy
general I know will be useless. But I would write as to *sober* men:
such I make my appeal.

Mind you go to the best market for the articles you need; ca
ready money in your hand, and I assure you, you will find a considera
difference at the year's end. So injurious and so common has the practi
of *shopping* become, that it deserves particular notice. It has spread its
over all the land, and every manufacturing district has fallen a prey to i
and though it does not possess *a single advantage*, but is the cause of e
travagance, sloth, vexation, disputes, and poverty, in many streets scarce
a family can be found that is not addicted to the practice. It consists in
family's tying themselves to a certain shop, for provisions, &c. and, inste
of paying when the articles are taken away, to pay for the whole at t

end of the week, and take more; or, as the common phrase is, "to pay for old and take new." But this plan is so liable to abuse, that no person, except those who have had proper opportunities, can form any conception of the evils which result from it. It is ruinous both to buyers and sellers. There are indeed a few whom the shops call "good weekly customers;" but these industrious families have surely never considered their own interests, or they would not have tied themselves to any shop, to be working always a week behind. They have the *same* sum to pay, if not more, and yet they prefer the degradation of being, year after year, seven days behind with their earnings, and of having every pennyworth of their necessaries enrolled in the shop book. One effort would secure their independency, and perhaps lead to respectability, if not to wealth, and yet they have not courage to attempt it. There are indeed afflicting emergencies which may oblige a poor family to get something on credit, but instead of acknowledging the favour of the shopkeeper by trading with him for ready money, and reducing the debt a little every week as they are able—instead of this, they commence being weekly customers, and make the first transaction the commencement of a permanent tie. In fact, poor families, in general, never seem satisfied if they are not on some person's list of weekly customers; and hence, every new shop that commences is favoured with numerous applications to this purpose.

Are you not aware, my friends, of the time which is lost, the disputes created, the excesses committed, and the losses you sustain in the price and quality of different articles, by this system? Let me direct your attention briefly to some of these particulars. Every article that is bought is to be entered in two different books, one kept by the shopkeeper and one kept by yourselves, (and I do pity the poor children when I see them trotting with these books in their hands,) and you have often to wait a considerable time on this account, beyond what would be needed if the money were paid down. On Saturday night the books are to be made up—some mistake has been made—a part of the family is to be sent for to assist in the adjustment—arrears are to be brought up, and perhaps a dispute follows how much is to be stopped—one is five shillings short—another cannot pay till Tuesday, which will be taking-in day, Jane wants more stuff—a third, with an old score or two, waits her turn with dejected look, but no money, purposes to begin afresh, and to pay off the old by a shilling a week—whilst the next, with about half the sum the shopkeeper expected, endeavours to reconcile his mind by stating, that the meat they got on Thursday night was intended to be the com-

mencement of a fresh week. This system occasions a serious loss f time; whilst your wives are detained with your shop accounts, t family is neglected at home.

You have need also to be reminded of the pecuniary losses you s tain from the same cause. This system, while it obliges the seller eit to keep an inferior article or to sell it at an advanced price, encourag the buyer to take articles which he cannot afford, or greater quantit than his circumstances would justify. And here I would just observe, t though the best payers may think themselves injured by high prices bei charged, yet I have no doubt, from my own knowledge, that, taking in the account all the bad debts, the shopkeepers' prices are as moderate they could fairly be expected: there are few persons in trade, with t same anxiety, whose clear profits at the year's end are as small as thei If, therefore, you are overcharged, you have only yourselves to blame: is the system which you support that calls for it. If you are good paye you only make up for the bad ones; and as this must be the case, if you wou avoid the consequence, you must avoid the cause. Besides, with what lit calculation is every thing fetched in, when money is not tendered for i On Saturday nights, what loads of provisions are carried out of the sho without any of that squaring and contriving seen among real economis who mean to live with credit, and pay for every thing they get. A such is the boldness of many in sending for articles, which the shopkeepe know can never be paid for, that they actually, on many occasions, da not keep them for sale. If you have any regard for honesty, you ought know that your obligation to pay is not less because the article is consum before it is worked for; and yet you know that this system has laid you u der obligations which you can never meet. Your labour, and the labour your children, stand pledged every week for more than their worth; an instead of carrying your earnings to the best market, and measuring yo expenditure by your income, you carry on at random, and probably are e tailing the effects of your improvidence upon generations yet unborn. is one of the most injurious practices that ever prevailed among workin people. Its effects are manifest in the poverty and wretchedness those improvident families who are addicted to it. It not only a sociates with, but generally produces an indifference about paying ju debts. If you have any love for yourselves, avoid the practice of shoppin as you would do the plague. Set a proper value upon your own labou do not endeavour merely to drag out an existence, but strive to overcom every embarrassment, and to rise to ease and comfort in your circumstance

ry to owe no man any thing. Provide things honest in the sight of all
en. Seek the best markets, and buy every thing in with ready money;
d to enable you to do this, it would be an excellent rule for masters
ways to pay their workmen on a Friday night or Saturday morning.
ever let your wages be condemned before they are due, but have them
your own disposal. Your means are sufficiently scanty; why then
ould you make them less, by paying premiums for credit?

Beware of *hawkers*, who offer you goods, and press you to take them at
shilling or so a week. They come and force upon you their teas
d their clothing, for which they charge an enormous price; and indeed
eir losses are so heavy that they are obliged to do it; but that is no
ason why you should pledge your industry to make up for the roguery
d extravagance of others. The article is offered without present money;
d that is the temptation; and it is astonishing with what little concern
ny poor families contract debts to an incredible amount, upon the condi-
n of paying a few shillings a week; for if the woman wants a shawl or
own, or the man a suit of clothes against a pastime, they are supplied,
l a surrender is made of a portion of their labour for months and years
come. If you are not poor already, there is no surer plan than this for
king you so. So void of all moral feeling, of all regard for any thing
honesty are some persons, that if they want a little money, they get
ious articles in this way, and convert them into money by taking them
the pawn shop. Why should you debase your character, barter your
ependence, degrade your families, and involve yourselves in debt? Let
beseech you to study your own interest, to avoid such shameful practices,
to endeavour to secure a more respectable character in the world.

The ruinous practice of *pledging your goods and clothing* is the next
g to which I would call your attention. Ruinous it is, as many fami-
have found to their cost. In the case of shopping the man pledges
labour, in this case his clothes: both are connected with sloth and
management. I could pity those, who, driven to the last extremity,
obliged to have recourse to this expedient to satisfy the cries of
ure, which neither foresight nor industry could prevent; but for those
are seen running to the "pop shop" every Monday morning, to
e up for their idleness and sloth, or to furnish themselves with the
ns of going to the public house, there is no excuse. These characters
bundle up every rag that is loose; and even the blankets and clothes
ch the benevolent had provided for their comfort, are safely lodged
e pawnbroker's shop. The poor children, who might have been made

comfortable, are, by their iron-hearted mothers, through this detestable practice, exposed half-naked to all the inclemencies of the season. It is a snare, from which, if you once get entangled, you seldom escape. Many a man, by a single act of imprudence in this way, is deprived of his Sunday clothes, month after month; and the things which are pledged with the intention of redeeming them the following week, frequently are kept in pawn for twelve months. There are numbers of persons whose only reason for not being at a place of worship on a Sunday is, their having fastened their clothes. How often do we hear of men pawning the clothes off their backs, and fetching articles out of the house, to get drunk with; and, in the last extremity, even selling the tickets for an additional quart! Oh! the poverty and wretchedness of those families that are addicted to this practice! Families addicted to drinking, to shopping, to pledging, and to dealing with hawkers, however large their income, are sure to be poor. These four evils are exceedingly prevalent, and to them may be traced the greatest part of the misery of the lower classes.

Let me here remind the *women* of what appears to be growing into disuse—personal and domestic *order* and *cleanliness*. It can never be sufficiently impressed upon your minds that personal cleanliness is essential both to health and decency; and every person must know, by his own sensations, that it is a service most agreeable to our nature. Provide conveniences for washing, and let this be constantly practised and enjoined upon all, both old and young, till it become a habit. Keep your beds, bed rooms, clothes, houses, and especially your fireside clean and tidy. If you wish to retain your husband beside you, always make him as comfortable as you can. He will love to come home and see the floor swept and clean, every thing in its place, a smiling fire, and his wife neatly attired. No scene ever presented to my mind so exalted a view of domestic happiness in humble life, as a father seated beside his industrious, loving wife, with a comfortable, clean fireside, his children all in order beside him, clean and neat, with the smile of contentment beaming on every cheek: this is what I call the summit of domestic happiness. A great deal depends upon you; and as you will be the principal sufferer, if your domestic concerns do not prosper, I beseech you to make the proper performance of all your domestic duties a matter of constant study. Learn to be "keepers at home" not to wander up and down to your neighbours' houses, revealing the faults of others. Let economy in cooking and shewing out your supplies for the week be attended to; take care of the *little* as well as the *deals*, the *pence* as well as the *pounds*. Let every thing be

ended in good time, for nothing reflects more credit upon a woman as a ood housewife than the children's clothes being kept in good repair. ever let the breakfast or dinner utensils be found standing on the table hour or two after the meals are over; it is indicative of sloth and disor-r. As the surest means of giving satisfaction to your husband, and as certain guide for yourselves, I would advise you to keep "A housekeeper's count." Books for this purpose, containing columns for every day in e year, and for every article usually required in a family, may be had for small sum. By entering all the articles you purchase, you not only rn what is your total expenditure, but you will detect any extravagance to which you may have fallen.

I would also beseech the *men* to do all in their power to make their ves and families comfortable, to bring home *all* their wages on a Satur-y night, and to assist the wife in contriving and providing for the house. an inducement both to yourselves and children to employ a leisure hour home in the evenings, always secure a supply of some interesting works read. You may join at a newspaper or two, take in some of the cheap blications, such as "Chambers' Journal," and become subscribers to ne "Mechanics' Institute." In Preston, for 1½d. a week, you can con-ntly select books of the first character, out of a library consisting of two usand volumes, and take them home to read. All these advantages y be had for a small expence, and will be found, in a poor man's house, ere there is no library, of great service. It is desirable that some good k or paper should always lie at hand, to fill up the intervals of leisure e. The abandonment of the tobacco pipe alone, in many instances, ld do much more than cover the expence.

Having at the commencement endeavoured to enforce the performance your duties to each other as husband and wife, I beg here, as a very ortant matter, to remind you of your *parental* duties. It is your duty tudy the welfare of your offspring; not only to provide for the suste-ce of their bodies, but for their education, the formation of their char-rs, and their moral behaviour. No duty is more important, and per-s none more neglected, or performed in so improper a manner; and gh, with so many difficulties to grapple with, it may seem an arduous , yet the happy results are a sufficient encouragement. How often parents been doomed to suffer, in the misconduct of their children, fruits of their own neglect! Watch the dawning of reason, lead the erstanding, and bend the mind while young. Though you must avoid

arbitrary power, yet you must "rule your own house and have your children in subjection." Whatever their age, never dispense with unreserved submission to every reasonable requirement. Rule not, however, as caprice or passion would direct, but let judgment, affection, and patience, as well as firmness, direct your steps. Your success, however, in bringing up your children depends considerably upon your *mutual agreement* and *combined efforts* for this purpose; without this, little can be done. Every mother, in particular, should consider that the future interests of the family, as well as the character of the children in riper years, in a great measure depends upon her attention now, and her cordial agreement with her husband in all his plans for governing his house. Endeavour to promote unity and sympathy through the whole family; teach them to regard their brothers and sisters with a peculiar affection, and to make any necessary sacrifice for the peace and quietness of the family. Suppress every turbulent disposition. Peevishness and petulancy should never be suffered. Nothing is worse for children than injudicious indulgence. In governing a family, correction should be so regulated by prudence, as not to frustrate the end designed. Brawling language, boisterous threatenings, and passionate blows are most unnatural means for governing children: temperate instruction, affectionate reproof, and well-timed chastisement should always be substituted. Never intimidate by threatenings which you never intend to fulfil; the bad effects of this will soon be seen. Rule more by reason than by a display of authority; but if you are obliged to use the rod, let your determination stand over for a few hours, but fix the time, and you will perceive the happiest effects, both on your own mind and on the conduct of the child. You must also provide for their education; by all means do not neglect this. If you cannot pay for it, avail yourselves of some charitable insitution for this purpose. Give your attention to this as far as you are able. And though scholastic rules may be beyond your reach, whenever you are seated with your children by the fireside, try to interest their little minds in any subject which may be useful. If you are obliged to send any of them to the factory, you cannot have too much anxiety about their morals: it is a soil most congenial to the growth of juvenile depravity. Taken from under the eye of their parents, having no matured principles to guide them, they are brought into contact with all sorts of company, profane and obscene language, and every species of immoral practice. Oh! how painful, that the prosperity of the country should be purchased at the expence of the character of the rising generation! You

must guard them with a watchful eye. Send them, if possible, to the best regulated mills, for certainly there is a difference; and if the proprietors viewed the subject as they ought, in all its important consequences, a great improvement might easily be effected. Lead them to the choice of the best companions—keep them as much at home as possible—correct the vulgar and immoral language which they often learn—warn them of the vices which they see in others—and endeavour to give a sanction to all your directions, by imbuing their minds with religious principles, and by your own example. Oh! how hardened must we be, if we can view the fruit of our own body growing up beside us, adding to our pleasures by every juvenile endearment, without feeling a deep concern, not only for their credit and happiness here, but also for their eternal comfort hereafter! How precious are these little ones to us! How anxious should we be for them to be followers of God now, and to be found accepted of Jesus when he comes again! But unless you be religious yourselves, it will be vain to urge upon you the religious instruction of your children. It is from you the savour is to spread. Can you expect pious children whilst your examples are directly the opposite? Can you hope that they will be benefitted by your instruction or correction, unless you convince them of your sincerity by your own practice? Nor can their teachers ever expect to make any lasting impressions, while every thing they see and hear at home is calculated to erase them. Religion, then, must begin with *you*. To provide for our comfort here, and to arrange our affairs so as to secure it, is commendable; but to do this to the neglect of that "better part which shall never be taken away," is highly criminal. We should seek *first* the kingdom of God; for if we neglect this, we shall be losers, if we gain all besides. Let both husband and wife, therefore, make religion a personal concern. And though I make no call upon you as to the form of your worship, or the peculiarities of your faith, I would nevertheless urge its practical effects. Has your religion purified your tempers—is your conversation as becomes the gospel—and are you, in the whole deportment of your lives, bringing forth fruits worthy of repentance? Do honesty, uprightness, charity, and kindness mark your character? If you can answer these in the affirmative, you have the best fruits of religion, and happy is the family placed under your care. You have no need to envy the wealthy sinner: you are rich in faith and joyful in hope: and when a few short years shall have terminated all *his* greatness, you shall be taking possession of your eternal crown!

I beg, in conclusion, my dear friends, that you will give these sub jects your serious attention: let your past experience admonish you, an let the uncertain tenure of your lives lead you immediately to adopt th rational and religious course of life which alone can make you happy.

I am your sincere friend,

J. Livesey.

P. S. Since writing the above, a Provident Society has been forme in Preston, the object of which is, I believe, very much similar to that this address.

FASTING.

As fasting appears to be growing into disuse among all parti except the Catholics, a few remarks upon this subject may not be u seasonable. If it had not been referred to by Christ in terms of *decisi approbation*, and *practised* and *approved of* by the apostles, I should n have been anxious to bring it before the Christian world. It is the *abu* of fasting, like the abuse of many other good things, which has broug it into contempt. When a man fasts from one sort of food and liv freely upon others, or when he fasts merely through restraint laid up him by his church, he burlesques the thing, and had better give all pretensions to such a service. Man is composed of body and min and if it be frequently necessary that he keep the latter under restrai it is not less so in reference to the former. Inordinate animal gratificatio tend directly to counteract mental and moral attainments; and if t *flesh* should have been (as it often is) the instrument of sin, it is reaso able that it should be called to endure chastisement. Fasting is a to abstinence from food, for such a length of time as an individual m enjoin upon himself. In itself it has no merit, but is valuable accordi to the good with which it is connected, and to which it in some measu contributes. Feasting is an appendage to joy and mirth, and fasting mourning and sorrow; and they are respectively not only *evidences* these different states of feeling, but *means* of promoting them. Seas of sorrow and trouble are properly improved by this exercise, and wh we "consider our ways" as we ought to do, who is there to whom su a season ought not to be acceptable? Fasting is also a *preparation* prayer, and in the Scripture stands frequently connected with that imp tant exercise, especially on extraordinary occasions. In illustration a

confirmation of this view, I refer to the Scriptures, both of the Old and New Testament. I do not insist upon the fasting of Moses, Elijah, and Jesus, each forty days, because these were miraculous. But the following will illustrate the principle I have here laid down. Joshua and the elders of Israel remained prostrate before the ark from morning until evening, without eating, after the Israelites were defeated by the men of Ai, Joshua, vii. 6. The eleven tribes which had taken arms against that of Benjamin, seeing they could not hold out against the inhabitants of Gibeah, fell down before the ark upon their faces, and so continued till the evening without eating, Judges, xx. 26. The Israelites preceiving themselves to be pressed by the Philistines, assembled before the Lord at Mizpeh, and fasted in his presence till the evening, 1 Samuel. vii. 6. And David fasted while the first child he had by Bathsheba, the wife of Uriah, was sick, 2 Samuel, xii. 16. The very heathens themselves sometimes fasted; and the king of Nineveh, terrified by Jonah's preaching, made an order, that not only men, but beasts also, should continue without eating or drinking; that both men and beasts should be covered with sackcloth, and each after their manner, should cry unto the Lord, Jonah, iii. 6, 7, 8. The Jews, in times of public calamity, made even the children at the breast fast, Joel ii. 16. To these instances may be added the following examples, which refer more particularly to the voluntary conduct of individuals: that of *Esther*, iv. 3, 16—of *Nehemiah*, i. 4. x. 1—of David, Psalms xxxv. 13, lix. 10. cix. 24—Darius, Daniel vi. 18—Anna, Luke ii. 27. If the reader will refer to these passages, he will find that fasting was considered a seasonable service on any calamitous and mournful event, and a necessary adjunct to fervent prayer. But lest it should be fancied that it is not recognized by the Christian system, I beg to offer such evidence as, I think, none will be disposed to dispute. Christ, in his discourse on the mount, so far from entertaining any doubt of its utility and permanent obligation, adverts to the practice, and gives regulations respecting its acceptable performance, just in the same way as he does of *prayer*. Almsgiving, fasting, and prayer are here associated together; and while guarding his disciples against the hypocrisy of the Pharisees, he gives the following injunction: "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee

openly." Mat. vi. 16. John the Baptist's disciples "fasted often," and when this was made a ground of complaint against the disciples of Christ, he said, "the day would come, when he should be taken away from them, and then *they should fast*," Luke v. 33. 34. "Self denial" and the crucifixion of the flesh, are frequently enjoined by the apostles; and Paul himself says, "I keep *under my body*, and *bring it into subjection*, lest by any means, after preaching to others, I myself may become a cast-away," 1 Corinthians ix. 27. Giving advice to husbands and wives to live together, he makes an exception in favour of devotional seasons. By mutual consent they might deny themselves of the enjoyments of marriage, that "they might give themselves to *fasting* and prayer," 1 Corinthians vii. 5. Cornelius, who was a devout man, one that feared God with all his house, gave much alms to the people, and prayed to God always, referring to a vision which he saw, says, "Four days ago *I was fasting* until this hour" (the ninth hour, or three o'clock in the afternoon) which shews that good men in those days fasted, and that a considerable part of the day. Referring to the appointment of missionaries and elders of churches, it is said, "As they ministered to the Lord and *fasted*"—"And when they had *fasted* and prayed, and laid their hands on them, they sent them away"—"And when they had ordained them elders in every church, and had prayed, with *fasting*, they commended them to the Lord," Acts, xiii. 2. 3. xiv. 23. It is evident from these passages that fasting was considered as suitably connected with fervent prayer, and as well befitting any solemn occasion like those referred to. It is not advocated that men should "fast twice in the week," or that they should do it as a *formal* duty, but as a restraint upon the body, to assist in humbling ourselves for our transgressions, and raising our minds in fervent prayer to God. The soul will never prosper in faith, hope, and charity, unless the body is kept under. However *animal discipline* may have grown out of repute, reason, Scripture, and, I may add, experience will convince the unprejudiced of its importance.

There will be two classes of objectors to the doctrine of fasting. The first is those, who, with a form, without the power of godliness, will say, "We will live well while we can get it: it is not that which goes into a man that defiles him." This is no other than the old infidel remark, "We will eat and drink, for to-morrow we die." And I wish that it may not in reality, in many instances, spring from the same motive. We have too many "whose God is their *belly*, who glory in their shame, and who mind earthly things."

The second class of objectors is, "We fast often enough, because we cannot get it." Now, if this be made by a sober, hard working man, I admit its force; and when the object of fasting is remembered, that it is to keep the body under, and to give to the mind a tone of humility and devotion, it cannot so much apply to the poor, as to those who "fare sumptuously" and who are in the greatest danger of becoming proud and sensual. Although some may be slow to perceive the necessity of the practice here defended, let me remind those who would answer every argument which imposes a restraint upon our animal appetites, by *a laugh*, that seeing that it was practised by the servants of God in all ages—that as Christ gave special instructions respecting how it should be done, and promises that God shall "reward it openly"—that having been both practised and enjoined by the apostles, it ill becomes poor erring mortals like ourselves to throw the shafts of ridicule against that which God himself has so abundantly confirmed.

THE ENCOURAGEMENT OF LABOUR.

To relieve the able-bodied through the medium of labour alone is confessedly the best mode; and in the absence of a demand for manual labour equal to the supply, I think a compulsory measure for this purpose is the most unexceptionable of any thing in the shape of poor laws. It would provide employment for our labourers, and with a little co-operation on the part of the employer might open resources for fresh labour. It is not asking the wealthy so much for their money as their *attention* to the sources of wealth and enjoyment. The cultivation and improvement of the land would employ all our superfluous labourers; and if the thousands and millions which have been sunk in magnificent buildings, some of which scarcely produce the value of a single grain of corn, had been spent upon the land, England just now might have had all her wastes planted or cultivated, and the returns would have been immense. The resources of this country are sadly misapplied. Look at the massive buildings in all parts of the country, especially in Liverpool, all reared out of that which ought to have been applied in securing a regular support for our labourers. There, the corporation have lately erected a church at the expence of £60,000, in which an untalented relation of one of them officiates. This produces a due share of pride and hypocrisy, but nothing in the judgment of any rational being to justify this expenditure. This is but a sample; the same evil abounds wherever we go. If the church-building commissioners could be converted into land-cultivating commissioners, there would not only be labour in

demand at the commencement, but an annual call for the same to p
pare the ground and reap the crops. The following may be regarded a
small beginning upon this principle:

In the parish of Ardleigh, Essex, a labour rate has been agreed upon by the inhabita
as a means of promoting employment and diminishing the poor rate. Every occupier
land assessed above the value of £5 is assessed at the rate of four shillings in the pound
six weeks. He is to keep an account of the labourers he employs for that time, and
wages he pays, which must not exceed ten shillings a week. If the wages paid amoun
his assessment, he is not called on to pay, but if not, he is to pay the difference as his amo
of poor rate. The rate, at four shillings in the pound, for six weeks, is calculated to be eq
to the payment of all the able-bodied labourers in the parish for that period. The resolu
to continue in force for six months, and it is expected it may produce beneficial results
Essex Herald.

REFORM.

Watching the progress of events, I am more convinced than e
that the only chance of securing the various reforms so much needed a
talked about, is to secure the *moral reformation of the people*. It is
want of this that corruption seems to have affected every part of the bo
politic. If good principles and Christian practices had been cherish
among the higher orders, should we this day have had to lament the exi
ence of unequal and oppressive laws, of an overwhelming debt, and of
extravagant national expenditure? What but the pride, sensuality, a
avarice of royalty, nobility, and gentility could have led to this? a
what but similar characteristic vices among the bulk of the people co
have permitted it? It is strange, in tracing the evils of the country, th
we scarcely ever get beyond the laws: on these we lay the blame,
stead of remembering that if we had had good people, even with very i
perfect laws, many of these evils would never have had an existence.
attempt national reforms, without reforming the people, is a task utte
hopeless. How many struggles have been made; how many unions ha
been formed; how much time, and labour, and money have been spe
fruitlessly, for the last twenty years, to effect reform! And whence is t
failure? The lack of moral reform, as the basis upon which to proce
How many projects have been entirely abandoned, through the dishones
perfidy, and dissipation of the leaders! There can be no real union wi
out virtue, and men who want reforming themselves can never comma
confidence as the reformers of the country. In personal reformation
experience an *immediate* advantage; and as true patriots, if we make t
the ground of our hope as to national reform, we shall not be deceived.

particularly beg of all working men, who sometimes appear as political characters, to consider this; and I am much mistaken, after perusing the political history of even their own times, if they do not arrive at this conclusion, that the foundation of all hope for England is moral reform.

INFIDELITY.

Some ministers, I am told, have charged the Moral Reformer with being the vehicle of infidelity. But as I have not learned that they either explained their meaning, or referred to any particular parts as affording proofs of their allegation, of course, in offering a reply I am left entirely to conjecture. If by this charge they mean a want of faith in the efficacy of the popular religious systems to reform the people—an unbelief in the pretensions of men who make their ministerial office the avenue of wealth and power—or a settled conviction that the present irreligious, immoral condition of the people arises from a long course of idleness and apathy on the part of those who profess to be Christian ministers—I say, if the charge involve in it these propositions, I confess I am guilty. But if it be meant that I have at any time, either directly or by implication, circulated a doubt of the truth of Christianity, of its divine character and powerful energy, I repel the charge as utterly false. Would to God that others had advocated the only effectual mode of stopping the mouths of infidels, as I have done, by insisting invariably upon its *practical* character, and by trying to remove those shameful parts which have been added by its faithless friends. But the word "infidelity" is a frightful term, and serves to conjure up horror at the idea of coming in contact with a person suspected of it; and, which is very convenient, it changes its application with the change of creeds and parties. Protestantism, to the Catholics of old, was infidelity: the present growing disaffection to the Church is now constantly characterised as infidelity. And those who take to themselves the claim of "orthodoxy," treat others—however sincere in their belief and exemplary in their lives, if they do not receive their favourite "points" of doctrine—as infidels. Believing "all the articles of the Christian faith," as set forth in the Prayer Book, "The Assembly's Catechism," or some other *standard* formulary, they proceed to anathematize others as *heretical*, who cannot, without satisfactory evidence, receive a body of divinity composed merely by the authority of man. To this class is even denied the hope of salvation, although they are deeply convinced of, and cordially attached to, the truth of Christianity as revealed in the Scriptures, are actuated by the principles which they believe it reveals, and are endeavouring to adorn its doctrines by

a good life. If I know any thing of my own heart, there is no one who has a firmer conviction of the truth of Christianity, or is more anxious to see its principles and practices universally prevail. My peculiar views, it is pretty well known, are not of the orthodox school; but, from the beginning, this work has not been a vehicle for diffusing *party views*, much less that of infidelity. And actuated by a sincere desire to see the religion of Christ stripped of all its corruptions, which pride and avarice have created, and especially of a *hireling* ministry, the greatest source of infidelity, I shall go on in that course which hitherto has been approved of by good men of all parties.

While I am on this subject, I beg to say a few words on *professed* infidels, and on *practical* infidels. The latter greatly exceed the number of the former, and while they shelter themselve from reproach by professing that which they neither understand nor care about, the lives of many are a reproach to the very name of religion. How many are there who go to church and chapel, whose daily habits prove that they are living "*without God* and *without hope* in the world!" By their fruits we are to know men, and while I deeply lament the case of any individual who may be so misled as to reject Christ, who is the only "True Light," yet I cannot forget what is implied in the words of the apostle, "If any provide not for his own, and especially those of his own house, he has denied the faith, and is WORSE THAN AN INFIDEL." "It is not," says Jesus, "those who cry, 'Lord, Lord,' that shall enter the kingdom of heaven, but those that *do the will of my Father* which is in heaven."

Openly *professing* infidels are not so numerous as they are reported to be; nor do I see any need of that alarm which the bishops, the clergy, and all the ministers of religion seem to have taken upon this subject. Is Christianity less inviting, in its true character, than it ever was? are the evidences of its truth less convincing and conclusive than in former ages? No! but the people are less disposed to receive it upon the infallibility of the priesthood, or to profess it merely upon the dictates of civil authority; and this is evidently the source of so much clerical chagrin. It is remarkable how bitterly we speak of infidels, instead of imitating him who *wept* over Jerusalem, and who, on the cross, exclaimed, "Father, forgive them, for they know not what they do!" How much of the old spirit is manifested towards these, "Away with him, away with him!" If reason and affection will not lead to the conviction of an unbeliever, uncharitableness and sevirity never will. Benevolence is the soul of Christianity, and he who denies this in his practice is as much an infidel as he who rejects its written testimony.

MAN-FIGHT.

On Tuesday, the 12th March, scenes so monstrously disgusting took ace in Hoole, as to call for the reprobation of every man who lays the least aim to civilization. By appointment, two men from Liverpool engaged a prize fight. Thousands of people, of all grades and of both sexes, cluding many from Preston and from Liverpool, in vehicles of various scriptions, were in attendance. Scarcely a man was seen at any sort of ployment in the country round about! In fact, all labour was suspended. ese poor, miserable barbarians fought, amid the plaudits of this "rabble," above an hour, till they were severely bruised! the eyes of one were ttered up, and he was so dreadfully mangled that his life was despaired ! What a dreadful state of degradation are the people of this country luced to, when man-murder like this can be practised in an open field, ore thousands of approving spectators, without the least check from either il or clerical influence! All this happened within a stone's throw of the urch, and yet where was he who professes to have the care of their uls? Alas! I repeat the solemn truth, "The people are left as sheep hout a shepherd."

This brutal practice of man-fighting ought to be suppressed by every son who thinks himself fit for civil society; and yet there are men (if ly deserve that appellation) that make this, and cock-fighting, and bear-ting their chief pleasures. Let every friend to morality and good order se his voice against these practices. If it be again attempted to intro-e cock-fighting into Preston, next races (of which I have heard an inti-ion) I do hope that the town will demonstrate its disapprobation in h a way as at once to suppress it.

TEMPERANCE CAUSE.

From various sources of information, we learn that the temperance se is making progress in various parts of the world. It is not only mphing in America, advancing in Britain, but is also exciting attention the Continant of Europe. But as I wish the societies to be more ient, I beg at the onset to state several defects in our arrangements, ch ought to be remedied immediately. In the first place, we want a ectable periodical, to give *correct*, *extensive*, and *impartial* information o the societies, and to afford facilties for well-written articles of rest upon temperance generally. The penny "Herald" is a meager lication, upon which little labour is made, and which from its limits ot do justice to the growing cause of temperance in this country.

The "Magazine," on the other hand, does not collect intelligence, a
though respectable in size and appearence, is not sufficiently identifi
with the societies, and is disowned by the London committee. T
other defects are—relying on *patronage* instead of *labour*—looking
numbers instead of *consistent conduct*—holding monthly or fortnight
meetings instead of *weekly*—depending on set chairmen, and set *speake*
instead of inviting and encouraging the *people* generally, and especially
formed drunkards to speak—the neglecting of *personal* visitation to the d
linquents and to all that are known to be addicted to excess—the wa
of more appropriate pledges and efforts to suppress wine, and, especiall
ale drinking—and the none establishment of *coffee houses*. In all the
respects, improvements ought to be made; and though some might add
the want of the co-operation of the clergy—I am convinced, from facts, th
though their countenance is not to be dispised, it is not so essential
some persons may imagine. It is not to be expected that these societi
could sustain a perfect character all at once; they must keep improvin
and instead of adopting implicitly any prepared system, they must alwa
suit their operations to the evil, as it exists in their own neighbourhoo

The meetings held on the 26th February were generally, in La
cashire, of the most interesting character; and I believe an impet
has been given which will be productive of the best results. At Pr
ton, meetings were held every succeeding night during the week, a
though the admittance was restrained by tickets, the place every nig
was full to overflowing, and hundreds could not gain admission.
Tuesday and Wednsday nights, twelve reformed drunkards address
the audience, on their previous courses of intemperance, and stated the gre
comfort and happiness which they and their families now enjoy throu
joining the Temperance Society. These speeches, of themselves, wou
make a volume, and one, I am sure, of the most interesting that ev
was published. On the Thursday night, I delivered a lecture on the *pr*
valancy of intemperance, its effects, causes, and remedies. A chemi
lecture, accompanied with experiments, was delivered on the Friday evenin
by Mr. B. Barton, of Blackburn. The whole process of malting, brewi
and distillation was exhibited, and the nature and effects of alcohol we
fully explained. Saturday night was occupied by the singing of t
temperance song, printed at the end of this number, along with thr
other original compositions, and the national anthem; and by seve
interesting addresses delivered by the members. About 260 membe
entered during this week, many of whom were persons who had be

notorious for intemperance. This week occasioned such a revival in the Society, that ever since temperance seems to be the leading topic in the town. Burglaries and robberies, during the past winters, have been as numerous here as in other large towns, but it is remarkable that during the present winter, such crimes have scarcely been heard of; there was not in the calendar of prisoners, just tried at Lancaster, a single case from Preston. The annual meeting took place in the Theatre, on Tuesday evening last, but owing to its being so near the end of the month, I cannot make room for any particulars. C. Swainson, Esq. took the chair: the house was crowded in every corner to excess, and the greatest interest was evinced by the company, especially in hearing the affecting addresses of our reformed drunkards. The following REPORT, which was read, will give to the stranger some idea of the Society's progress:

REPORT.

In presenting the first Report of the Preston Temperance Society, the Committee cannot withhold an acknowledgement of their great obligations to the great God and Father of us all, for the signal results with which he has crowned their labours. Small in its origin and unpatronized, the Society has swelled to its present magnitude; has excited an interest in this town unprecedented in the history of any other society, except in that of the Christian religion; has kindled a zeal in the cause of sobriety that has burnt with increasing intensity; and has shone, like a beacon, far and wide, till all the villages around almost have lit up their small fires, and the whole country seems alert against the great foe that has so long held us under his fearful sway.

In March of last year, a few persons met to consider the propriety of establishing a Temperance Society in Preston, and on the 22nd of that month a public meeting was convened, to organize the Society. After its organization, the Committee resolved to bring the subject more fully before the public, by means of monthly meetings held in different parts of the town, and by the circulation of tracts. A great interest was soon excited, and it was found necessary to hold the meetings once a week; and as it was frequently difficult to procure suitable places for assembling, and as much confusion arose from the frequent change of place, it was at length resolved to take advantage of the generous offer of Mr. Livesey of the use of the Cockpit, where weekly meetings have since been held.

It would be difficult to convey, by description, an adequate idea of the animated scene which these meetings present. The Cockpit will contain from seven to eight hundred individuals, yet it is weekly crowded to excess by persons interested in the promotion of sobriety. On these occasions, any one is allowed to address the assembly. With very few exceptions, the speakers are persons who have been reclaimed from drunkenness by the efforts of this Society, and their advocacy is found to produce the most powerful impressions, for they speak with the eloquence of facts, and the genuine pathos of truth. At the conclusion of these meetings, signatures to the pledge are received; and it would perhaps be difficult to convey a stronger idea of the impression produced on the audience by the simple relations and pathetic appeals of those reclaimed from intemperance, than by a statement of the fact, that frequently from thirty to forty persons have affixed their signatures to

the pledge after the meeting had concluded, several of which persons were notorious drunkards.

Fifteen thousand six hundred tracts have been circulated in the town, at the expence of the Society, besides a great number which have been distributed by members, at their own cost. These tracts treat of the evil effects of distilled and fermented liquors, and it is believed they have had a beneficial effect over the opinions of all classes of persons.

The town is divided into twenty-eight districts. To each division a captain is appointed, who acts as an overseer over the members residing in his district, taking frequent opportunities of visiting such as have been notorious for intemperance, to encourage them in their efforts to overcome their evil habit. He is also required to endeavour to enlist those who still indulge in intoxicating fluids in the ranks of temperance, and to report to the Committee every instance of violation of the pledge which may come under his notice. Besides these officers, the Committee have found it expedient to appoint persons as visitors, whose duty it is to call weekly upon all who have been recently reclaimed, to visit delinquents and such as are still indulging in habits of intemperance. These persons co-operate with the captains, and their labours are found to be attended with the most beneficial results.

During the year, we have had two tea parties, one at the races and another at Christmas. At the first 550 persons sat down to tea, and at the second 950. No one who attended those parties, the Committee are convinced, would be disposed to say that they ever witnessed better feeling, higher gratification, and more generous emulation than pervaded those large assemblies. And the most convincing proof was given that the use of intoxicating liquors is not necessary to social enjoyment. If these parties were contrasted with festivals on other occasions, every thinking person must give the palm to the former. And it is hoped, that when men begin to be guided more closely by the dictates of religion, morality, and reason, the "uninebriating cup" will supersede the "maddening bowl."

In answer to the call of our American friends, a special meeting was held on Tuesday, the 26th February, and on every succeeding evening during the week. The meetings were overflowing, and the effects produced by the speeches, especially of reformed persons, were most gratifying. And the Committee cannot omit this opportunity of acknowledging their obligations to Mr. Barton, of Blackburn, for his services on this occasion, in delivering his chemical lecture, so well calculated to demonstrate the deleterious effects of ardent spirits upon the human frame.

So many zealous and active friends have come forward in the support of this great cause in Preston, that the Committee have ventured to extend their efforts to surrounding villages; and societies are now formed in the villages of Walton, Penwortham, Leyland, Lytham, Longridge, Garstang, and Ribchester, some of which are making rapid progress. And such is the great strength of the Society, that as its labours have been extended abroad its vigour has increased at home.

The result of these operations is 2060 persons, in Preston alone, are enlisted under the triumphant banner of temperance, who have signified their determination "to suppress the causes and practices of intemperance" by every effort in their power, who are going forth through every rank of society, pleading for sobriety, and denouncing intemperance as the great bane of human happiness. What is still more happy, is, that a very large number of their warmest advocates have been themselves, under God, reclaimed by means of this Society. It would not be exaggeration to say, that hundreds of persons have become ornaments to society, who were formerly the greatest disgrace to humanity; hundreds have,

ithin one year, become the pride and delight of the family circle, who were before its name and terror; hundreds are hailed by relations and friends, who were before shunned nd despised; hundreds have been rescued from poverty and misery, and are now enjoying competence and happiness that seem almost to transport them beyond the bounds of ality. But these are no splendid visions of an untempered enthusiasm: they are demonrable truths, and such as must almost necessarily excite the most stoical mind.

Such being the case, the Committee cannot but look back with pleasure to their past bours, and forward with the brightest anticipations of the success of continued exertion. he only subject on which they feel called upon to express regret, is, that none of the clerymen, and but few ministers of religion and the higher ranks of society have come forward aid in so good a work. They hope, however, that the prejudices which prevail among ese classes may ultimately be overcome, and they will be found assuming the station which ey ought to occupy in promoting the welfare of their fellow men.

THE TREASURER IN ACCOUNT WITH THE PRESTON SOCIETY.

ubscriptions received	£25	0	0	Expences of Lectures.....	£4	4	10½
ickets sold.....	0	4	0	Pledges, Rules, Advertising,			
Do. do.	2	4	0	Printing, and Stationary....	7	3	1
				Expences of Meetings.....	2	1	8½
				Books and Tickets	4	17	0
				Tracts	7	8	8
				Lighting	3	13	6
				Revising Register	0	16	6
				Box, Staves, and Joiners' Work	2	1	10
				Posting and Postages	1	7	0
Balance	6	16	8	Design for Engraving	0	10	6
	£34	4	8		£34	4	8

REVISED RULES OF THE PRESTON TEMPERANCE SOCIETY,

As agreed upon at the Annual Meeting, held 26th March, 1833.

1. This Society shall consist of all, of both sexes, who sign either of the following edges.

First Pledge.—WE DO VOLUNTARILY AGREE THAT WE WILL TOTALLY BSTAIN FROM THE USE OF ARDENT SPIRITS OURSELVES, AND WILL OT GIVE NOR OFFER THEM TO OTHERS, EXCEPT AS MEDICINES. And we use other liquors, it shall be in GREAT MODERATION; and we will endeavour DISCOUNTENANCE THE CAUSES AND PRACTICES OF INTEMPERANCE.

Second Pledge.—WE DO FURTHER VOLUNTARILY AGREE TO ABSTAIN, OR ONE YEAR, FROM ALE, PORTER, WINE, ARDENT SPIRITS, AND ALL NTOXICATING LIQUORS, EXCEPT USED AS MEDICINES, OR IN A RELIIOUS ORDINANCE.

2. The affairs of the Society shall be managed by a Committee, consisting of Treasurer, ecretaries, Visitors, Captains, and others, who shall meet as often as it may be deemed nessary for the transaction of business, nine of whom shall form a quorum.

3. In cases of delinquency, the members shall be visited by one or more of the Comittee, and if deemed irreclaimable, expelled by them. The expulsion may be read up at e next public meeting.

4. Any member wishing to leave the Society, may do so on sending his or her request writing to one of the Secretaries; in such case the Committee may order the withdrawal be read at the next public meeeting.

5. No contribution to be required or taken as a condition of membership, but the necessary expenses to be raised by collections, subscriptions, or donations.

6. No party politics, nor any sectarian peculiarities in religion shall be introduced either into the tracts, or into any of the speeches at the meetings.

7. Committee meetings may be called either by the Secretaries of their own accord, or at the request of a majority of the members of the Committee.

8. A public meeting of the members shall be held every year in the month of March, to receive a report of the progress of the Society, and to transact any other necessary business.

9. The Committee shall be authorized to make such temporary rules, not inconsistent with the above, as may be deemed expedient, which rules shall be considered permanent only when they have received the sanction of two-thirds of the members at a public meeting.

10. While the members of the Society neglect no legitimate means which they can devise to counteract and diminish the vice of Intemperance, they would desire to rest their hopes of success, not on human agency alone, but on the blessing of God, who can alone crown their efforts with the desired result.

CUSTOMS AND PRACTICES LEADING TO INTEMPERANCE.

A principal cause of that general use of ardent spirits, which in its turn is the cause of their excessive use, is their instituted connexion, in the minds and habits of a great portion of the people, with the intercourses of friendship, and the duties of hospitality. It is hard to account for the origin of the different habits of different nations. This happens to be ours. The Asiatic gives his guests and his friends presents to carry away. The Frenchman entertains with his ices and his coffee; the Indian with his pipe; the Italian with his gardens, his pictures and his music, without any thing to satisfy hunger or thirst, taking it for granted that, as to these wants, his guests have provided for themselves at home. We of the English race shew our good will with what we call *good cheer;* another phrase which speaks our sense of a connexion before referred to; for cheer in its original signification means gaiety and spirit; in that which it has acquired through our habits, it means meat and drink. The connexion is by no means altogether arbitrary. Eating and drinking together is a natural and proper sign enough of concord, and under different modifications has perhaps been so considered at all times. The temperate participation of them itself elevates the spirits, and the seasons for them are naturally therefore chosen as the seasons for social interviews. Besides which, they give opportunity to the offerer to shew his friendship by a trifling act of generosity, which is likely to be kindly taken. Why, in this character of a courteous and hospitable offering, provision for *thirst* has so taken precedence of provision for hunger, is not so clear. Perhaps it is because the former is more readily at hand, and soonest prepared and disposed of. Perhaps, because the excitement of animal spirits produced by it is more quickly obtained and in a higher degree. But however this may be, the fact is that the offer of stimulating liquid of some form is in this and the parent country the customary offer of courtesy, in most classes of society.

Why did the boon companion make merry with his friends with liquor; why not with exhilarating gas, which would have made them happier while under its effects, and left them happier when its effects subsided? Why did he who felt the smart of a wounded spirit, and he who was harassed by vacuity of mind, not have recourse to the poppy's

juices? They are a better sedative, are more conveniently administered, and lap the sick soul in a more glorious elysium of the fancy. This is a Turk's medicine for "a mind diseased." Why is it not a Christian's? There is but one answer. It is because the gas was out of the way, a thing almost unknown; and the opium was out of the way, among the apothecary's secret stores; neither of them substances familiar to the habits of society, or included in the economy of daily life. The ardent spirit was *in* the way, and not to be sought beyond were friends meet, and families dwell, and individuals for their various purposes resort, and the crowds of business and pleasure "most do congregate." All comes to the same point; it is that ardent spirits are so often used to excess, because they are in general use among us, meeting us at every turn. Every where men meet with them, and, meeting with them, men are constitutionally liable to become their prey. This is not necessary, and many in fact escape. Numbers who use them, it is needless to say, are men without a blot. But what do we thence infer? We might master a lion who should waylay us; but a country infested with lions would not therefore cease to be dangerous to live in.

In Venice, there is a coffee-house which is said not to have been closed, day nor night, for a hundred and fifty years. This gives an idea of the demand there is for that refreshment. Establishments of the kind—at many of which no liquor except coffee is furnished—are found exceedingly profitable in Italy and France, being frequented for purposes of refreshment and sociability, in the same manner as our bar-rooms; every one may judge how much less injuriously. I see no reason why they should not succeed among us. Drams are often resorted to for want of something better, by travellers, for instance, in cold weather, or by night, and since there would be found every thing to recommend the substitute, the fashion would be likely to spread. The light wines of those countries seem to have little power, if any, to disease the appetite. They are drunk to quench thirst for the most part, as milk would be. Nothing is more common than, at the little inns were one stops between one city and another, to see people of the labouring class drink part of a bottle of wine, largely diluted with water, and leave the rest, which they have paid for. I have heard said, that when the French armies returned from the wars in Holland, they brought back a taste for distilled liquor, as the English are reputed to have done before, from the campaigns of the duke of Marlborough. But if this were the case, it seems that the imported vice could not make a stand against the fixed habits of the nation. Certain it is, that one must have more than a visitor's opportunities of being acquainted with Paris, before one will see exhibitions of intemperance which are scarcely to be avoided in any English or American market town. Some successful specimens of light wine have been produced in this country, particularly at Vevay, in Indiana, by the colony of Swiss, and at Scuppernong, in North Carolina. These are experiments which deserve attention.

Again; there is a great want of innocent public amusement among us. We are told of a certain king, that he offered a prize for a new diversion. We should do well to follow his example, stipulating for one which should be harmless, and accessible to the whole people. In other countries museums of antiquities and other curiosities, collections of natural history, galleries of statuary and pictures, and extensive and magnificent public gardens, are places of universal holiday resort to a crowded, but perfectly orderly, because temperate population. Some governments, from motives of policy, are at much pains to recommend these recreations, and make their subjects happy by them; and the consequence

is that though greatly behind our population in almost all respects, they greatly excel it in some natural, gentle, and refining tastes. They think not of the appetite of thirst in connexion with their holiday pleasures. They love no riot. They will tolerate none.—It is hard to imagine any way in which such provision is ever to be made among us, but certain it is, that we are suffering for the want of it.—*An American work.*

THE MOST CRIMINAL PERIOD OF LIFE.

The following is a statement, taken from the Manchester Guardian, of the *number* of prisoners that were tried for *felony* at the Salford sessions during the years 1831 and 1832, stating their respective ages from ten to sixty. As it is calculated to shew clearly the *period* of life with which crime is mostly connected, it may excite those who are wishful to reclaim our youth to seek out the most suitable means for this purpose.

Age.	No. of felonies.	Age.	No. of felonies.	Age.	No. of felonies.	Age.	No. of felonies.	Age.	No. of felonies.	General Summary.
10....	6	21....	78	31....	34	41....	8	51....	7	10 to 20..702
11....	14	22....	100	32....	23	42....	9	52....	4	20 to 30..610
12....	19	23....	89	33....	20	43....	6	53....	6	30 to 40..214
13....	26	24....	66	34....	26	44....	6	54....	2	40 to 50.. 73
14....	40	25....	57	35....	24	45....	8	55....	7	50 to 60.. 44
15....	35	26....	52	36....	20	46....	4	56....	4	60 to 70.. 19
16....	63	27....	57	37....	14	47....	3	57....	2	70 to 80.. 6
17....	127	28....	38	38....	27	48....	10	58....	4	
18....	131	29....	34	39....	8	49....	7	59....	3	Total..1668
19....	132	30....	39	40....	18	50....	12	60....	5	
20....	109									

PRESTON TEMPERANCE PETITION.

To the Commons of Great Britain and Ireland, in Parliament assembled.

Your petitioners, the undersigned inhabitants of Preston, having witnessed the evil effects resulting from the great consumption of intoxicating liquors, beg most earnestly to call the attention of your Honourable House to this subject, with a hope, that some legislative measures may be adopted to restrain this great national sin of Intemperance. When your Honourable House considers that this object is inseparably connected with the *moral, intellectual,* and *economic* welfare of this great nation; when you call to mind that by much the larger portion of *crime* and *pauperism,* and a considerable portion of *disease* existing in this country, are occasioned by the abuse of intoxicating liquors; your petitioners humbly hope the limitation, if not the suppression, of this prevalent evil, will be regarded as entitled to the careful consideration of your legislative wisdom. Your petitioners would, in an especial manner, call the attention of your Honourable House to the great injury sustained by the manufacturing population, by the Beer Bill, which has brought the means of intoxication to almost every poor man's door, which has occasioned a multiplication of the haunts of vice, so great as to bid defiance to the police regulations, and which, under the delusive pretext of furnishing the poor man with a cheap and wholesome beverage, has greatly increased domestic misery, and impaired the physical strength and moral integrity of the labouring part of the community. Your petitioners would likewise call the attention of your Honourable House to the evils resulting from retail spirit shops, and the unnecessary number of public houses; and would entreat your Honourable House to take into consideration the means most likely to remove these great national evils: And your petitioners will ever pray that the deliberations of your Honourable House for the prosperity of the country may be crowned with success.

PREVAILING INDIFFERENCE AND IMPIETY.

What a pleasure man seems to takes in beholding scenes to which he is not daily accustomed! If the townsman take a walk into the country, how deeply with admiration is e struck on beholding the varying scenes, which,

Rich in nature's garb,
In turn attract his eye!

hilst if he would turn his attention to his home, there he would find he daily partook, in oughtless mood, of the effects of this richness of nature, aided and protected by the husandman, little thinking of the toil and anxiety the very particles of the wheaten loaf he its have caused to some of his fellow men, from the time the plough was sped, to conveying to the market in the dusty form. No; here is nothing strange; and in the breasts of any reflection and admiration seem to have no place.

In turn, the countryman, in wondering gaze, beholds what at a distance he took to be ne solid mass, divided with those little openings, streets, each side lined with massy buildngs, whose windows are adorned with requisites and superfluities. But what are these to ie intricate process of manufacture, in which the bantling, scarcely leaped from the moher's lap, and he, whose years bespeak a retiring to the grave, are employed!

But still beyond this my reflections rose, as I paced the lonely lane, as I drew from rrounding objects the means of contemplation, and admired the First Cause, the source f existence in the whole of the animated kingdoms. The air, the earth, and the bosom of ie deep are all well stored with objects for this purpose. For what is too mean for man contemplate as indicating the omnipresence and omniscience of his Maker? Is man the ly worthy object? or the tree whose head bears high towards heaven! Nay, the meanest ower—if meanness there be any—that decks the lawn, the very blade of grass that is so ten trodden beneath the foot of man and brute, is enough. Here is a whole and perfect rocess, as in the animal system, continually conveying nourishment to the minutest point, r it would wither and die. That it could not supply itself is irrefragable. To what, then, an it be ascribed but to that Infinite Power who alone can explore the mysteries of that oundless space in which even the prince of astronomers was lost? Thus I mused, as I en-red, for refreshment, a public house in an adjacent village, in which a numerous company ere seated. Before where I sat the village church, with all its stateliness, stood. It is n ancient fabric, and doubtless the hands that reared it have long since mouldered in the ust, and their spirits been wafted to the presence of their Maker, the denial of whose extence led me to these remarks. A short distance from the house where we were stood ur gentlemen, one of whom was the village curate. A country swain, in passing them, ith the true spirit of by-gone years, touched his hat. On seeing this, one of the comany, a villager, with the ferocity of a maniac, with eyes glaring in their sockets like those a brute when about to spring upon its prey, exclaimed, "I would not bow to God himelf! If I have a Maker, I am equal to him!" With what horror, mingled with pity, did hear these awful blasphemies! Still, from the perfect indifference with which a part of ie company heard the dogma, and the warmth with which they espoused it, it seemed to e their common public house discourse. Such is the demoralized state of a portion—an xtremely limited one, I hope—of the inhabitants of a village, where the should-be pastor, ho, forsooth, is a vicar, a few months ago, had his household furniture sold by public uction, and he became—what he still remains—an inmate of the King's Bench Prison.

Macclesfield. A YOUTH.

TEMPERANCE SONG,

COMPOSED FOR THE TEMPERANCE FESTIVAL, HELD FEBRUARY 26th, 1833.

By a Member of the Preston Society.

REJOICE, Britannia! Scotia, raise thy song!
Hibernia, shout! and Cambria, tune thy lay!
Europa join Columbia's ardent throng:
All hail the dawn of this auspicious day!

Hail, peaceful Temp'rance, source of pure delight,
Come, cheer our homes with all thy happy train;
Chase from our country all the foes that blight
Our joys, with crime, with poverty, and pain.

Hoist high the banner,—sound the trump of fame,
Unloose the shackles,—nerve the trembling knee,
Emancipation through the world proclaim;
From mental slav'ry set the pris'ner free!

Soon may the light of sober truth disperse
Mists of delusion from the clouded mind!
Soon may we hear th' awaken'd world rehearse
"The conquest's gain'd, our sorrows left behind!"

Fathers in Britain! pillars of the state,
Guides of our youth, with rapture greet the plan
Destin'd to cheer the good, to aid the great,
Adorn the Christian, and exalt the man.

Matrons of England! swell the notes of joy,
First by your Transatlantic daughters sung;
Let the glad theme your brighten'd hours employ;
Let Temp'rance dwell on each maternal tongue.

Albion's free Sons! whose op'ning minds display
Germs that may blossom when your fathers fall,
And spread a lustre o'er a brighter day—
Come, join our cause at Virtue's sacred call.

And you, ye Fair! to man in kindness giv'n,
This triumph grace by your soul cheering smile:
Thus, then, approv'd, the God of earth and heav'n
Will pour his blessings on our favour'd isle.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

No. 5. MAY 1, 1833. Vol. III.

THE SABBATH.

The extent of the obligation for keeping a Sabbath, and the authority upon which it is founded, are now points of general discussion. The presentation of so many petitions, and the introduction of a bill into the House of Commons, have brought the subject more prominently before the public than it has been for many years. The whole seems to resolve itself into these two questions—What are our obligations in reference to a peculiar observance of Sunday? and, How far has the government a right to interfere? Very few, I fear, have clearly defined views as to these questions; standards, as various as the persons who propose them, are set up, and nothing is more common than for one man to condemn another as a Sabbath breaker for the commission of practices similar to which he allows in himself. Though I have no expectation of bringing over to my opinion many of those who take an opposite view, yet by giving a clear explanation of my own sentiments, those who hold the same opinion may have an opportunity of referring to a defined view of the question, and to an investigation of the arguments on the other side. I do not say that I have approached this examination without prepossession, but I think I can say, that whatever result the evidence might have led me to, I should have been equally satisfied; and especially to that mode of keeping the Sabbath which is likely to contribute the most to the spread of religion.

I believe we have no advocates for a full *seven* days labour in the week; all are willing to concede, either from revelation or the principle of utility, that *six* days are sufficient for labour; and therefore the question is, *how* the other day should be spent.

From both the Old and New Testament we learn that the Jews observed the seventh day as a Sabbath. This they did upon the authority of God, and by the orders of their great law giver, Moses; and the following passages will shew the strictness of their observance. "Remem-

ber the Sabbath day to keep it holy; six days shalt thou labour and do *al* thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt *not* do *any work*, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." "Bake that which ye will bake to-day, and seethe that which ye will seethe to-day; to-morrow is the holy Sabbath unto the Lord." "Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein that soul shall be cut off from among his people." "Ye shall kindle no fire throughout your habitations on the Sabbath day." A man was detected gathering sticks on the Sabbath day, and upon this case "the Lord said unto Moses, the man shall surely be put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died as the Lord commanded Moses." Exodus xvi. 23. xx. 8. xxxi. 15. xxxv. 3. Numbers xv. 32. The extent to which they were allowed to travel was but about a mile, called "a Sabbath day's journey." Any operations however, connected with the ceremonial service, were allowed. They circumcised the children, offered sacrifices, and attended to all the bodily services of the temple on this day.

So far as it regards the Jews, as a nation, the matter is quite plain. How does it stand as it respects the *Gentiles*, who have received the gospel, and are wishful to do the will of Christ?

It is assumed by great numbers, and taught with confidence, as if it were incontrovertible, that *the day is changed*, that the first day, instead of the seventh, is the *Christian* Sabbath, and that the regulations found in the Jewish law are adopted, and rendered binding upon Christians. I differ from this opinion, and the following are my reasons.

1. No *Sabbath is ever enjoined upon Christians, either by Christ or his apostles*. There is not a word upon the subject in all the New Testament either as a precept or an admonition. Is it possible that so great a change could be effected, a change likely to give so much offence to the Jews, without being even named in any of the writings of the New Testament? *Sabbath breaking is never reproved in any part of the Christian revelation*, and the fair presumption is, that the ideas of the apostles upon *Sabbath obligation* were different from those which some would endeavour to cultivate at this day. If either the Jewish Sabbath was adopted, with a change of the day or a new *Sabbath* ordained, how are we to account for the absence of a single precept upon the subject?

2. The Jews continued, while they remained a nation, to observe their own Sabbath. Christ never insinuated any thing derogatory to their Sabbath obligations, although he exposed some of their inconsistences; he never relieved his own Jewish disciples from their duty in this respect; and after they became Christians, they continued to observe this as well as the other parts of the law of Moses. Various passages in the Acts of the Apostles shew, that the Jewish Sabbath was observed, that it was not changed to any other day, and it is evident, from Mat. xxiv. 20, that such an observance would continue till the destruction of Jerusalem. So strict were the Jews, that they would not do any kind of work to defend themselves in case of a siege, on the Sabbath day; to flee also on that day was considered wrong; and hence Jesus says, alluding to the siege of Jerusalem, "Pray that your flight be not in the winter, nor on the Sabbath day." Is it likely, then, that the Jewish Christians would observe *two* Sabbaths?

3. The *genius* of *the Christian religion* accounts for this total silence in reference to the subject of the Sabbath. It is not a religion merely of *times* and *places*. It has its seat in the understanding, is cherished by the affections, and is known to others, not by attending to times and seasons, to outward forms and ceremonies, but by the *uniform fruits of good living*. Here is the grand superiority of Christianity over Judaism: the piety of the one is to be excited by imposing ceremonies and a splendid priesthood, and its worship secured by external restraints, both as to the *day* and every other circumstance. The Jews were like children, and the law was their "schoolmaster" until Christ came. "Meat and drink, holy days, new moons and Sabbath days," very appropriately belonged to a dispensation like the Jews. We are now instructed to worship God "in spirit and in truth," to pray always, and in every thing to give thanks. In a word, the religion of Christ is a *spiritual* religion; has no special connection with either days or places; it is an every-day and an every-place religion, and is intended not for Judea, but for the whole world. It is this view of the subject, especially, that emboldens me to oppose the popular opinion respecting the Sabbath. Excessive strictness on one day, generally leads to greater laxity on others; and though I know religious people do not design this, yet the termination of the Sabbath, like Lent, and the sacrament week, often leave the mind with an impression that something has been done which should serve for more than the day. It is in the heart, and not in the prayer book; in our private duties, our public usefulness, and our practical conformity to the precepts of Christianity, and not in a mere conformity to outward observance of days, that real religion consists.

4. If the Jewish Sabbath had been intended to be of *perpetual* obliga-

tion upon the *Gentiles*, it must be so (except otherwise ordered by divine authority) not only as to the *day*, but as to the *duties* and the *penalties*. This brings the Sabbath advocates into a strange dilemma. They must have an holy convocation, and offer up sacrifices. They must not kindle a fire, nor cook any food. No servants, nor horse, nor any thing within their gates must work. And in cases of Sabbath breaking, the offender must be stoned with stones till he die. Is this what is meant when we have reiterated in our ears, "Remember the Sabbath day to keep it holy?" Jewish precepts have been borrowed, but somebody greater than Moses has taken the libety to *alter* their meaning. The injunction, in general terms, is quoted as it stands in the law; the explanations offered moderate its severity *a little*; and the practical commentary a *little more*. The fact is, we have had a floating standard as to keeping the Sabbath; a standard that has scarcely ever been recognized, beyond mere profession. I could enumerate a vast number of practices, evidently inconsistent with the law of Moses which would have been deemed by him Sabbath breaking, but are now ranked very conveniently among the *works of necessity:* but I must not enlarge. But when we see a smoking hot dinner upon a minister's table all the servants busily employed in waiting; a coach, pair of horses, and a coachman taking him to the chapel; when we hear at one place announced that at the close of the service the pews will be let; at another, it is quarter day; when six or eight men are employed, in their shirt sleeves, disturbing the quiet of a whole town by ringing the bells; we are apt to ask If Sabbath breakers are to be stoned to death, who is sufficiently innocent to throw the first stone? But this is merely *working:* when we proceed to *trading*, and find one man getting 18*s*. a Sunday for playing the organ; and the old man behind the scenes 6*d*. for blowing the bellows; the singers turned out for wages; the clerk £10 a year for responding to the prayers; a young dissenting student receiving a *guinea* for his Sunday's work; and ministers salaries from £100 to £500 a year for work, the principal part of which is done on Sundays,—when we go into the vestry of a parish church on a Sunday, and hear the money jingle on the table—10*d*. for churching, 13*d*. for funeral dues, 9*d*. for tolling, 3*s*. 6*d*. for publishing marriage bands, 2*s*. 10*d*. for wedding a couple, and a *guinea* for moving the grave stone; and see the parson, the clerk, and the poor sexton each take his quota,—when we know hundreds who (including a little time that the sermons may *sometime* have cost) get from £2 *to* £20 *a Sunday for about four hours' service,*—when I consider these *facts*, my soul recoils at the sound of Sabbath breaking; they give an emphasis which I never felt before to the words, "Beware of the leaven of the Pharisees, which is HYPOCRISY." Never let ministers

nd clergymen again approach the legislature with petitions against the lesecration of the Sabbath ; and never let them promulgate a law of which heir own practices afford the worst exposition. It is obvious, that, by referring to the Jewish law, our teachers bring the matter into confusion, and et up a standard to which neither they nor their fathers have adhered. The seventh day Sabbath was suited to the Jews, as a nation, under an external dispensation, and was of Jehovah's own appointment; but to me t is evident, both from the nature of the case, and Christ's own silence upon the subject, that it was not suited nor intended for "all nations," ut of which Christ's kingdom was to be formed.

Nothing, however, was more likely than that the Christians, whether ews or Gentiles, would fix upon some convenient time at which to meet ogether. When we read that "they continued stedfastly in the apostles' loctrine, in fellowship, in breaking of bread, and in prayers," although the eaders were "daily" engaged, the great body of disciples, it is probable, would fix upon some day on which they all might meet together. And whether it had its commencement from the circumstance of Christ's rising on the first day of the week," or whether it was purely of apostolic injunction, ve cannot tell; but the fact is indisputable, that *this was the day on which the Christians met together*. We have intimations of this in John xx. 19, 26; ut this does not mark the practice of the churches so decidedly as the following: "And upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them," &c. "Now, concerning ne collection for the saints, as I have given orders to the churches of Gala-a, even so do ye, upon *the first day* of the week." Acts xx. 7. 1st Cor. vi. 1, 2. There are several circumstances, also, in the connection of these assages, which make it evident, that it was the *general* practice of the primitive Christians to hold their meetings on the first day of the week. But is not intimated how often they met, whether more than once, or how ney employed the day in any other respect. It has been surmised, that a umber of those alluded to in Acts xx. 7. were slaves, and that this was ne reason of their not meeting till evening. My opinion upon the hole, is, that the Christian Jews observed the seventh day Sabbath, ne same as the rest of their nation, and that all the Christians, whether ews or Gentiles, met on the first day, for the social services of Christianity; and that this practice continued, and the day became more and ore distinctly marked, as Christians became more numerous, till about fty or sixty years after, when John was writing in the Isle of Patmos, ne day had obtained the appellation of "the Lord's Day," Rev. i. 10, that , a day observed in remembrance of the Lord—the Lord Jesus.

God has spoken to us in these latter days by his Son; to his teaching miracles, death, resurrection, and universal dominion, we owe all our hope of immortality; and nothing can be more important, even independent c any appointment, than that Christians should meet together to strengthe each other's faith, record their gratitude to their Lord and Saviour, and t diffuse the joys and blessings of the gospel. And when they find that th *first day of the week* is the season especially fixed upon by their primitiv brethren, their course of duty, *so far*, seems clearly marked out. As t the observance of the day *in other respects*, as we have no direct la upon the subject, we must be guided by circumstances. Persons may b so situated as to be obliged to work on a Sunday; but I think it may b fairly remarked, that *where persons have any choice, and prefer either labou or worldly pleasures to pursuits tending to the religious improvement of them selves and others, and to the honour of Christ*, they are not acting in the cha racter of a Christian.

Though I dispute the right of the civil authorities to order any thin connected with the religion of Jesus, yet it is quite within their provinc to make such regulations, as to the conducting of business, and the ar rangements of time, throughout the country, as will clearly tend to th public good. And in a country like this, which happens to be Christia in profession, a government is acting in its true character to secure t the people that day which their religion leads them to respect. It woul be equally consistent, if the nation were Jews, to encourage the cessatio from labour on a Saturday. It is the duty of a government to secure to a religionists every civil enjoyment, and never to interfere with conscienc And, therefore, as to the present question before the House of Commons, is right for the government to suppress *Sunday trading*, in order to secu to every family the privileges of the day, and also to put down *all practic offensive to civil society*, such, for instance, as often connect with publ houses. But to *compel* people to go to a place of worship, or otherwise t interfere with the liberty of the people, as to their pursuits and the wa they employ their time, would be improper, and productive of hypocris

To the views devoloped in this paper, as to the *exclusiveness* of t Jewish Sabbath, *three* objections may be raised. To these I shall off such answers as satisfy my own mind.

Objection 1. If God sanctified, or set apart the Sabbath at the cre tion, as it appears from Gen. ii. 3, it can have no peculiar reference to t Jews.—Answer. Because the *mention* of the Sabbath occurs here, it do not follow that God instituted it immediately after the creation. This hi tory, it must be remembered, was written by Moses, and probably abo

the time that the Sabbath was instituted among the children of Israel; and in giving the history of the creation, nothing was more likely than that he should mention here, for the advantage of the Israelites, the reason why God had sanctified the seventh day, namely, because he rested from the works of creation. What gives greater probability to this view is, that from the creation to the marching of the children of Israel in the wilderness, a period of about 2,500 years, there is no mention of the observance of a Sabbath. I fully admit, that if it could be proved that the Sabbath was instituted in Adam's time, as some would suppose from this passage, this would be stronger evidence of the universal obligation of keeping the seventh day, than all the other reasons usually assigned put together.

Objection 2. But is not the *reason* assigned for the Sabbath, namely, "because God rested on the seventh day, from the works of the creation," one which ought to influence all mankind?—Answer. If there be any religious reason for Christians observing a day, besides those referred to in the practices of the first churches, I certainly know of none more important than the one here assigned. But though we admit of this, like many other general motives for piety, we must not enforce that as a law upon others which cannot be clearly proved to be of divine authority. These injunctions are given directly to the *Jews*, are mixed up with their peculiar observances: they had Sabbaths of weeks and Sabbaths of years. But, what is more conclusive always in my mind, we never find either Jesus or his apostles enjoining any sabbatical observance, or referring to the latter in any way from which it can be gathered that the Gentiles were to come under this law.

Objection 3. "Remember the Sabbath day to keep it holy; six days shalt thou labour, but the seventh is the Sabbath," is one of the ten commandments, and is of universal obligation.—Answer. The latter part of this objection assumes what ought to be proved. Nothing is said in the New Testament of the "ten commandments," and we never find them adopted by the apostles as a standing summary of duty for the Christian churches. Every *moral* duty enjoined under any dispensation must remain binding under any other dispensation, and as such the prohibition of murder, theft, uncleanness, and the duties to parents, &c. are frequently referred to and enjoined by the apostles, but never as forming a *part* of a decalogue which was universally binding. The moral, ceremonial, and political injunctions constituted altogether "the law of Moses;" and if there is one thing clearer than another it is this, that the Gentile converts were neither required to be circumcised nor to keep the law. Though we have

two tables of commandments hanging in every church, including the injunction respecting the Sabbath (a standing condemnation of the secular traffic carried on in the place) we never find them adopted by the apostles in this *Mosaic* character. And when we find the decalogue prefaced with "I am the Lord thy God which brought thee *out of the land of Egypt*, out of the house of bondage"—speaking of visiting the iniquity of the fathers *upon the children* to the third and fourth generation—*living long in the land of Canaan*, as a motive of obedience to parents,—it will be seen, whatever use it might be made of after, the decalogue was intended for the children of Israel. Besides, it is the *seventh* day which the commandment enjoins and not the *first*, which is now affected to be kept.

My conclusion from the whole is, that, as Gentile Christians, we are not under the Jewish law, and consequently not obliged to keep the Jewish Sabbath. But situated as we are in this country, it is a great privilege, in the first place, to have an ordinance of the state which secures to us the first day of the week from the toils of labour and business, and we ought scrupulously to respect this law. In the second place, we should regard this as "the Lord's day," and employ it in a way calculated to do honour to his name, and spread the blessings of his gospel around us. Beyond the fact of the first Christians meeting together, we have nothing but *general principles*, and when the heart is right, these will be sufficient; when it is not, the most minute details will produce little but hypocrisy.

CORPORATIONS.

A commission being appointed to inquire into the state of the corporations, it becomes those, especially in our old boroughs, who are degraded as *bondmen*, to be alive to the subject, and to lay before the commission the various hardships of which they have to complain. Why should an arbitrary distinction be kept up in society of *free*-men and *bond*-men? And why should one party be allowed to impose taxes upon the other, without either offering an equivalent, or rendering any account of the expenditure? Why should we be so unmerciful as to render many of our neighbours useless, and frequently to destroy their lives, by supplying the means of superfeiting and excess? The borough corporations, like the church, are ever more at variance with the people, and instead of estimating themselves by their *usefulness*, and collecting money by the *same rule*, they stand upon prescriptive privileges, and have collected immense sums to which in justice they have had no claim. I am glad an investigation is taking place. I hope a petition will be sent from Preston, and from every other corrupt borough

HUNTING.

How grovelling are some men's pursuits! how strange are they to a course of philanthropic labour! Sensual enjoyments and brutalizing pleasures are all they live for, and to these they devote their time and their fortunes. *Hunting* is really a most uncivilized employment; it is barbarous and cruel; and yet we find even the black coats as well as the red ones joining in the chase. One morning, I met a number of grey-hounds belonging to a magistrate near Bolton, well covered with *good clothing*, in the care of the keeper. Ah! thought I, would that the owners of these were as anxious to clothe the poor, and to maintain a person to watch over them! The following will shew the extent to which this practice is carried, and the expence attending it, in some parts of Leicestershire.

Melton Mowbray, a small town in Leicestershire, generally contains from two to three hundred hunters, in the hands of the most experienced grooms England can produce, the average number being ten to each sportsman residing there, although some of those who are heavy, and rejoice in long purses, have from fourteen to twenty for their own use. The stud of the Earl of Plymouth has, for many years, exceeded the last mentioned number. It may seem strange that one man should, under any circumstances, need so large a number of horses solely for his own personal use in the field; and it must be admitted that few countries do require it. In Leicestershire, however, the universal practice is, for each sportsman to have at least two hunters in the field on the same day—a practice proved to be economical, as it is from exhaustion, the effect of long continued severe work, that the health of horses is most injured. And when it is considered that a horse should always have three days' rest after a moderate, and at least seven or eight after a severe run with hounds, it will not seem surprising that ten or twelve hunters should be deemed an indispensable stud for a regular Leicestershire sportsman. The sum total of expenses attending a stud of twelve hunters at Melton, including every outgoing, is, as nearly as can be estimated, 1000*l.* per annum.

BEAUTIES OF THE CHURCH.

The following I have received from a friend at Reading, taken from a Carlisle paper.

A proceeding at Cockermouth marks strongly the present state of the church in what we may call that region. The chaplain to the gaol at Carlisle has a salary of 125*l.* per annum. This is no one can think too much, if the duties be properly performed by the rev. gentleman, a Mr. Wilkinson; but Sir W. Lawson drew the attention of the magistrates to the fact, that Mr. Wilkinson was not only chaplain to the gaol, but lecturer at St. Mary's and St. Cuthbert's, chaplain to the forces at Carlisle, and also kept a school. He had, and still has, in Mr. Wilkinson, has many occupations as the servant of Elwes, the miser, who, besides being huntsman and whipper-in, milked the cows, cleaned his own and his master's shoes, and waited at table. We may say, this is no disparagement of Mr. Wilkinson: his accumulated toil might be necessary, for anything we know, for the support of a large family. But in the

same city of Carlisle there is a Dean, whose name, we see, occurs in the proceedings—Dr Hodgson—who, besides being Dean of Carlisle, has also a good living somewhere in th north of England; and, besides that living and that deanery in the north of England, ha also in London the valuable rectory of St. George's, Hanover-square; and, besides thi valuable rectory, has also another living in the south, on the southernmost verge of th county of Middlesex, with a chapelry or something else annexed in the town of Uxbridge Now, Mr. Wilkinson's education has probably been the same as Mr. Hodgson's; his energ and talent obviously greater. Is such a distribution of church property, we ask, tolerable We put the question to the Archbishop of Canterbury, to the Bishop of London, fro whom his country expects so much, to the warmest friends of the church. Is such an accu mulation of preferment upon one man tolerable, whilst others are starving? On the scor however, of the most singular man, Dr. Hodgson, with four valuable pieces of preferment i four different parts of the kingdom, we ask, Where is he now? We advertise him. H is not at St. George's, Hanover-square; he is not at Hillington, on the remotest borders Middlesex, towards Buckinghamshire. Is he in Cumberland, at the place upon the sands Would he were stranded there! It is such men as he that have nearly stranded the Churc of England. Or is he at the Deanery of Carlisle? How many licences for non-residenc has he? Who has signed them? and on what pretext? Small as is the see of Carlisle, affords some admirable specimens of the working of the church system, and of these we wi now give a sample. And first of the pluralists we have

Hugh Percy, Bishop of Carlisle, a Prebend of St. Paul's, and a Chancellor of Sarum.

R. Hodgson, Dean of Carlisle, Vicar of Burgh-on-Sands, Rector of St. George' Hanover square, and Vicar of Hillington.

E. Goodenough, Prebend of Carlisle, Westminster, and York, Vicar of Wath All Sain on Dearn, Chaplain of Adwick, and Chaplain of Brampton Bierlow.

S. J. Goodenough, Prebend of Carlisle, Rector of Broughton Poges, Vicar of Hampto and deputy Lord-Lieutenant of Cumberland.

Wm. Goodenough, Archdeacon of Carlisle, Rector of Marcham-le-Fen, and Rector Great Salkeld.

W. Vansittart, D. D., Prebend of Carlisle, Master of Wigston's Hospital, Leiceste Vicar of Waltham Abbas, and Vicar of Shottesbrooke.

W. Fletcher, Chancellor of the Diocess of Carlisle, Prebend of York, Vicar of Bromfiel Vicar of Dalston, and Vicar of Lazenby.

There are other pluralists connected with us, but these are the principal "birds of prey who at this moment present themselves to our remembrance. They are a goodly compan and if riches be truly the bar to heaven, their chance of passing the needle's eye is certain as small as that of the camel, spoken of in a certain book they profess to teach, but the pr cepts of which, on the score of money, they appear not over ambitious of following.

It is not our intention, at present, to inquire into the incomes of these dignitaries; b as they are pretty considerable, it may be worth while just to contrast the salaries they awa to those who really work with the monies they receive from the livings: The tithes receiv by the Dean and Chapter for Hesket amount to 1,000*l.* or 1,500*l.* a-year; they pay t curate who does the duty 18*l.* 5*s.* a-year!—that is to say, 1*s.* a-day—being after the rate a bricklayer's labourer's wages! In Wetheral, and Warwick, the Dean and Chapter dra about 1000*l.* a-year from tithes, and 1,000*l.* a-year from the church lands; and they p

the working minister (probably one of the most exemplary and beloved men in England in his station) the sum of 50*l.* a-year—the wages of a journeyman cabinet maker! The tithes of the parishes of St. Cuthbert and St. Mary amount, at the least, to 1,500*l.* a-year. The two curates (who do the duty) receive each the sum of 2*l.* 13*s.* 4*d.* a-year!!! And then, to the minor canons, who do the cathedral duty (such as it is) they pay the sum of 6*s.* 8*d.* a-year each! The Dean and Chapter hold several other impropriate rectories, pay the curates a mere nominal sum for performing the duties, and pocket the tithes themselves, for doing nothing!

The Dean and Chapter, in making these payments to the working clergy, are doubtless actuated by the very best of motives. They do not care to swell their own persons out with riches beyond the required bulk for the needle's eye, but they show a strong determination not to allow their servants to run equal risks by over-feeding. This is all very proper, were the public not called upon to make up for the scanty allowance by contributions from the taxes; but the under-paid apply for remuneration to a fund called Queen Anne's Bounty, which, like all other monarchical bounties, is a fund taken partly out of taxes raised from the people, and partly from the first-fruits, which used to go in diminution of the civil list.

What a horrid picture does the national church present! Professing itself to be established to promote religion and virtue, it is now wallowing in the spoils of ages of avarice and oppression, and is sowing extensively the seeds of infidelity and disgust. Need we wonder that crime should increase, while the object of those who should spread virtue among the people, both by precept and example, is not to feed, but to *devour* the flock? There is no business or profession among us, religion out of the question, that exhibits any thing equal to the avarice and audacity of some of the clergy. Depending for their appointments upon friends and relatives, they are not amenable—(I had nearly said, to those they *serve*, but some of them do *no service)*—to any body; and as for any sense of shame, their natures seem incapable of feeling it. Contrary to all justice, and destructive of ancient charity, they have secured to themselves a law of prescriptive right, that where a tithe, for instance, has been paid, it shall continue to be paid, although the amount is ten times what it was at first; although many articles are made titheable which never paid before; although the services originally intended to be performed are discontinued; and although the appropriation, being *now* to the parson exclusively, is entirely at variance with the original bequests. Tyranny, oppression, injustice, and inhumanity are written upon the front of the temporal part of the Church of England. And I cannot conceive any thing more desirable to a minister of the church, who really wishes to be useful as a Christian minister, or to the members themselves, who are anxious for the spread of pure and undefiled religion, than that *the church should be unfettered from*

the state—that every congregation should be allowed to choose its own minister, and to give him such a remuneration as is satisfactory to both parties. Was ever any thing more monstrous than this, that the farmer is not allowed a single voice in the choice of the minister, whom he supports by his labour and toil? A man comes into the parish as the minister not because the parties choose him, nor because he is anxious to make himself useful as a pastor, but because he has got the *living*, perhaps purchased by a friend to avoid the charge of simony, and however unfit for the duties of a clergyman, and however disliked by the parishioners, there he remains in spite of them. Though he be at war with his parishioners and though his conduct is any thing but calculated to promote religion and unity, or even though they should not see him twice a year, yet they have no power of redress, and must still contribute every year for his support a tenth part of their industry! If the parishioners of St. Michaels or Kirkham were asked, Are you satisfied with your spiritual pastor, or should you like a change in the system? we need not wait for an answer—that has been given a thousand times in the murmurs of many, in the curses of others, against those whom, if real religion had any connection with the affair, they would esteem and respect. In our parish, I consider that the Vicar forces himself upon the people; they never chose him they never requested him to come among them; and it is well known that very few, even of those who are church people, are upon friendly terms with him. If the question was put to the vote, and every one was *honest* enough to speak according to his feelings, whether we should have the present Vicar, or another really useful man of our own choosing, I do believe, out of nearly forty thousand parishioners, we should not have four hundred, including all the interested ones, that would not decidedly call for a change. If it be a hardship to have no voice in electing our representatives, is it less so to have no voice in choosing our religious teachers, whom we are compelled to pay? We are not more dissatisfied in Preston than many other places, and I merely place the subject in this light to shew that, in the present state of public opinion, the system cannot be tolerated much longer. Instead of advocating an *entire separation of church and state*, uniting ministers and people by the *ties of religion* only, and making a man's hire dependant *upon his labour*, many church reformers are attempting to perpetuate the present system by taking away a few of its more shameful parts. This is a delusion, and the country should beware of being taken by it. Let all the people adopt their own creeds, pay their own teachers, and support the expences of their own

worship, and let all the tithes and church property be appropriated to national purposes, and then on this subject we shall be at peace. Ministers and people would live on amicable terms, the jarrings of sects would cease, and the untaught part of the population would be much better instructed than they ever will be under the present system.

A FUNERAL ADMONITION.*

My dear friends,

You are collected here to perform the last earthly service to one of your fellow creatures. Perhaps you have frequently attended on such occasions, and the time may not be far distant when your friends shall have to render the same service to you. It is appointed for all men once to die; and no other occasion is so much calculated to impress upon our minds man's frailty, mortality, and unworthiness, as that of a funeral. But it is lamentable to think that such an impression is seldom produced, and that your discourse, instead of being serious and edifying, is trifling, unprofitable, and pernicious. The principal cause of this is *the use of intoxicating liquors.* Why is it, that, at a funeral, you cannot even enter the door without being met with a tankard of inebriating liquor? When you get seated, the table is filled with glasses; and ale, hot and cold, is being handed round during the whole time you remain in the house. It is really astonishing that, on this solemn occasion, you should encourage, or even *permit*, a course of drinking exceeding that of any other occasion. Some get intoxicated before they leave the house, and are not able to walk steadily as they follow the corpse. And after committing the departed to the silent tomb, and listening to the affecting lessons pronounced at the grave, how often are the attendants requested to return, and tempted to spend the remainder of the day in excess! Oh! my friends! is this the way you choose to improve the solemn season of death? God here warns you to repent; but by conforming to the diabolical fashion of drinking at funerals, you scoff at the warning, and set the seal of disgrace and impenitence upon yourselves. To the friends of the deceased I would say—If a little refreshment be thought necessary for your guests, let it be such as cannot possibly do any harm; but *never* disgrace your house, nor the memory of your departed friend, by *giving a drop of intoxicating liquor.* To those who are invited to the funeral I also say—If the contents of the delusive glass or the maddening bowl be presented to you, *never taste;*

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* This and the following are intended to be printed in hand bills for distribution.

bear your testimony against funeral drinking, and try to rescue yourselv and your acquaintance from this awful practice of intemperance.

A Friend.

YOU HAVE BEEN IN THE DRAM SHOP.

My dear friend,

I take this opportunity of giving you an admonition re pecting your habit of calling at the dram shop. There was a time whe you could pass every public house and every dram shop without an desire of stepping in; you had then no desire for rum or gin; at th time your health was better and your mind happier than ever the have been since; and you had your money in your pocket, to apply t useful purposes. What made you commence the practice of dram drink ing? Why is it that you cannot pass the door without a squib? Wh should you give way to a habit that you know has led, in hundreds of in stances, to poverty, disgrace, and ruin? Because the liquor fires you mouth, and stimulates your feelings, are you so deluded as to thin it does you good? It may warm you at the moment, by stimu lating your blood, but afterwards you are much colder than you wer before. We are assured, upon the highest medical authority, that a the spirit in the world *does not contain one particle of nourishment;* bu not until lately have our females appeared so deluded as to drink thes "fire waters" as nourishment. Just compare those who are dram drinker with others, and you will find how much healthier and happier they ar who never go near these places of destruction. I see that the practice gaining upon you, and by-and-by you will be so under its influence as no to be able to do without it. Consider the amount of money you spend i this way, how disgraceful it is for a female thus to debase her characte and also the injury you are doing to others by your bad example. If woman indulge in drinking, every thing will be going wrong at home, an instead of making the most of your earnings, it is likely you are in deb on every hand. And if you are young, and no housekeeper, depend upo it, you are cultivating a practice which will unfit you for being either good wife or a good mother. Do take the advice of a friend, and *neve again call at a dram shop.* If you are not ruined already, you are in th way for it, and nothing can prevent it but abstaining entirely from thi health, life, and soul-destroying liquor. May God bless you, and hel you to flee from gin and rum as your greatest enemies!

A Friend.

JUVENILE OFFENDERS.

The offenders of the above class have become so numerous, that one half, at least, are under twenty-one years of age. To mitigate the evil of so many young persons committed for trial lying in prison, by which their morals become more corrupted, a bill is before the House of Commons to give the magistrates the power of dealing with them in a summary way. Of the bill itself I say nothing; but the discussion which it produced calls for remark. The members all declared the subject was beset with difficulties, and while they all seemed full of invention how to punish, it seemed never no occur to a single individual, that the only rational, the only humane proposition would have been one to prevent these youths from becoming criminals, and thus rendering punishment unnecessary. Boys are not thieves from any fatuity, but from the vicious examples and circumstances with which they are surrounded, and from the absence of a suitable correcting influence. Instead of inventing new and more lenient methods of punishments, why not appoint a commission to examine the various causes, direct and indirect, which lead to juvenile delinquency, and then try to *remove those causes*. Generally speaking, the vices of youth, will be traceable to the character and neglect of the parents—these to the want of suitable and seasonable religious and moral instruction—and this want to the inefficiency and inattention of religious teachers. I will undertake to affirm, that where the people are well taught, where the religious teachers spend their time in going among the people, and diffusing, every day and in every place, the principles and precepts of Christianity, youthful delinquency, like that referred to in the bill, will scarcely be known. And I am astonished that members of parliament should never think of recommending a moral influence in preference to legal coercion, and that they should seem to forget—however ill it may have answered its proper end—that we have a national establishment intended and supported for this purpose. Not one member of parliament, during this discussion ever raised the question, *Why* is it that we have so many juvenile offenders whilst the nation is studded with churches and chapels, and whilst so much is said, and so much pretended to be done in the way of providing for the spiritual wants of the people? The fact is, our religious systems are antiquated and *unsuited to the state of our present population*. Let these gentlemen go with me on a Sunday forenoon into the working streets of Preston, and they will soon learn, that instead of keeping a clergy to teach the *people*, the people are *untaught*, and left and lost like sheep without a shepherd. We may change the mode of punishment as oft as we please, but among so immense a number of untaught

heathens (for in many of our towns they are little better) there will continue to be an ample supply of juvenile offenders.

STATE OF BOLTON.

TO THE EDITOR OF THE MORAL REFORMER.

Dear Sir,—In looking over some of your former numbers, and especially the one containing your essay on the "Prevalency of vice, and its real cause," I have been induced to make calculations, and compare your statements with things as they really are. Society is more degraded, as to God, their own souls, and a future state, than any one can believe unless he will take the trouble to examine for himself.

In the parish of Bolton alone, there are seventy-five thousand souls, and yet there are not seats, in all the places of worship put together, for more than seven thousand; and from these we may fairly deduct one-third as unoccupied; so that *seventy thousand souls in one parish alone do not attend the means of grace.* And such are the systems of the present day that this great number of wandering sheep are suffered to stray without an effort to seek them out by the ministers of Christ. We also know, that all these who are come to years of maturity can as mechanically go to places of worship on a Sabbath morning as they can go to the factories on Monday morning, and herein some people, who hold strenuously some peculiar doctrines of the gospel, rest satisfied that it is the will or permission of God that it should be so. Those who absent themselves are certainly guilty, but the ministers of religion are not the less guilty on this account, as saith the Scriptures, "Go into the highways and hedges, and compel them to come in, that my house may be filled."

After having signed a petition a few Sundays ago for the better observance of the Sabbath, I ascertained that people were working at the very time in the same person's factory who was to present it to the House of Commons, and that most of our founderies, factories and crofts allow of work being done on the Sabbath day. Here, again, have we not a claim upon our vicars, curates, and all other ministers of the gospel, as accredited persons, as persons who have professed to be moved by the Holy Ghost to all holy conduct in putting down vice, and to the "maintenance of true religion and virtue?" In reverting to the vast numbers who neglect public worship, viz. seventy thousand in one parish, allow me to ask a question, which may startle some of your readers, but it is one upon a subject which my father thought questionable when I was a boy—What good (at all adequate to the money spent and the time employed) have Sunday schools done? Some good must be allowed; but in proportion to the means made use of, no more than that of a mite to a mountain. Six days spent in the midst of a population of seventy thousand, who go no where, undoes nearly all that can be done by teachers in one day. Some churches and chapels can count a part of their congregation as having been Sunday school scholars, but the proof is to compare them with the population. The more we think upon the subject, the more we must be convinced that we are at the wrong end of the business of reforming and Christianizing the great mass of the people. If ministers, aided by the money and influence of their friends, would but go about endeavouring to make the *parents good*, then we might hope, with as much reason as we look for good fruit from a good tree, that the *children would be good also;* and until they will do something like what is described in your sketch of John Fearless, I consider the case hopeless.

J. R.

MECHANICS' INSTITUTIONS.

Although the utility of these Institutions is so obvious and so generally acknowledged, I am sorry to find that in many places they are but badly supported. Intemperance with many, indifference with others, and prejudice with not a few, lead persons either to neglect or to oppose them. The following extracts from a pamphlet just published entitled, "A Lecture, delivered on the 14th and 22nd of January, 1833, on the opening of the Sheffield Mechanics' Institution, by the Rev. Thomas Allin," will be found seasonable and worthy of a perusal. He justly observes in the preface, "Not only are some of the grossest mistakes entertained on this subject, in some quarters, and a dishonourable indifference manifested towards it in others; but, as a principal cause of all this, seldom do Christian ministers attempt to place in a sufficiently prominent and impressive light, the ample support furnished by Divine Revelation to the great cause of knowledge and mental culture."

I select the principal part of Mr. Allin's argument in favour of the proposition, that CHRISTIANITY NOT ONLY ALLOWS BUT REQUIRES THE ACQUISITION OF GENERAL KNOWLEDGE. In order to a due appreciation of some of the proofs of this proposition, it must be observed, that Christianity distinctly recognizes the divine and permanent authority of those doctrines and laws recorded in the Old Testament, which have reference to the common nature and state of man, as distinguished from things arising out of local circumstances, or things typical and ceremonial, and therefore temporary; as well as those additional doctrines and laws recorded in the New Testament. Now, with this fact in mind, let it be observed, that, according to this record of our faith, when the first human pair came forth from their Creator's hand innocent and happy, the following announcement conveyed to them the charter of their privileges, and the rule of their conduct, respecting the world in which they were placed, and the various orders of beings by which they were surrounded: 'Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle and the wild beasts, and over every reptile that creepeth upon the earth.'* According to this divine annunciation, the earth was made and peopled, not that it might be shared by man in common with its other inhabitants, but that he might replenish, or fill it, and subdue, or bring it under his dominion. He is here placed on the same pre-eminence in authority as in capabilities; and the universal sway, for which his superior powers of reason are fitted, he is commanded to acquire: that is to say, as his well-being is the immediate end of this part of the creation, to render it subservient to this end, is at once his duty and his privilege. But in order to do this, he must acquaint himself with the constitution and laws of nature—its adaptations and capabilities. He must understand the qualities of things, and the several purposes to which they are applicable: he must, in fact, explore the immense regions, which, in earth, and air, and sea, are placed before him, in order that all their contents, with all their capabilities, may be rendered subservient to his will, and promotive of his happiness. Such is the knowledge obviously necessary to universal appropriation and government. The same law, therefore, that directs to the end, authorizes the means; and by rendering such knowledge necessary to the attainment of that end, it not only allows, but requires the human race to secure it.

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* Boothroyd's Translation.

"For the sake of some, it may be expedient to remark, that whatever change may hav taken place in the situation or capabilities of man, since the first issuing forth of the divir decree, yet so far from this charter of human privileges having been repealed, it was ex pressly renewed to Noah and his sons, immediately after the flood. It therefore stands th charter of our privileges, and the law of our common nature. Capabilities may have les sened, or difficulties may have multiplied; but whatever capabilities remain, are to be exer ed; and whatever difficulties are surmountable, are to be encountered. The way may hav become more thorny, but it is to be trod; and the hill of knowledge may present a mo steep and rugged ascent, but still the highest elevation possible is to be gained. This is th proud pre-eminence to which the God of Revelation points, and which, in language recog nized by Christianity as obligatory and divine, he requires us to labour to attain."

After a reference to various passages in the Proverbs, and other parts of the Old Tes tament, he reasons as follows. "Now, as it surely will not be contended that it was by th knowledge of theology or morals exclusively that the heavens were first stretched out an the foundations of the earth laid, or by which the deeps are now regulated, and the clou caused to shed down their refreshing contents upon the earth, so neither is it to this know ledge exclusively that the preceding eulogistic representation refers, but rather to that gene ral knowledge of nature in its constitution, as well as in its physical and moral relation which results from extensive research and high intellectual culture. This allowed, let be particularly remarked, that such culture and research, and the knowledge resulting fro them, are thus recommended, not to some peculiarly favoured classes of the communit alone, the noble or the rich—nor to some particular country or age—but to man, *as man*— a being possessing powers suited to such exercises and acquirements, and capable of deriv ing from them temporal advantages and intellectual pleasures. These passages, then, em body those universal principles and rules of action which Christianity recognizes, and th truth and obligation of which it supposes and confirms. By what unheard-of principles c interpretation, or by what strange process of reasoning, passages like these are to be trans formed into prohibitions of general knowledge, except to a highly favoured few, who ma thereby acquire additional dignity to their rank, additional power over their fellows, or a augmentation of their riches, is not easy to conceive. Nor is it much more easy to under stand how they are to be wrested into an *approval* of general ignorance. What! doe Christianity intend to teach the mechanics' of Sheffield, and the labouring classes of th community at large, that they are not to aspire after the acquirement of any other knowledg except religion and their particular occupation, by eulogizing the wisdom that dwells wit prudence, and finds out the knowledge of every invention; by which, too, a house is builde and the chambers filled with riches; by which successful war is made, and order restored t the body politic after rebellion had involved it in confusion? Does Christianity comman ignorance of nature and her laws, by pronounciug the man happy who finds that wisdo by which Jehovah founded the earth and established the heavens, and that knowledge b which he regulates the deep, and causes the clouds to drop down the dew? If this be th divine appointment of ignorance, how may we expect the attainment of knowledge to b commanded? Or, if this be an *approval* of ignorance, in what terms may we expect it sentence of condemnation to be pronounced?

"Let the mechanics of Sheffield, then, know—let the inhabitants of Christendom an

the world know—that Christianity, as it is contained in the Bible, takes not from man the key of knowledge. It lays him under no other interdict than this—*that the greater be not sacrificed to the less.* It does not, demon-like, present the material and moral world as a temple into which mortals are not permitted to look; through the doors of which it would be profanity to enter, and the treasures of which it would be sacrilege to appropriate; but, as the messenger of light and peace, Christianity throws open wide the doors of the wondrous structure which is raised for the glory of its Maker and the benefit of man, and authorizes and invites him to acquaint himself as fully as possible, both with every part of the edifice itself, and the inexhaustible treasures it contains; that, by understanding the structure and uses of the whole, he may admire and share the wisdom that formed it, and by the proper appropriation of the means of happiness thus supplied, he may the more fully enjoy, and the more widely dispense, the inexhaustible bounty of nature's God. Christianity, instead of forging chains for man, riveting them on his neck, and confining him to an aperture through which he may see only a few objects, say they are of the most splendid character, as the sun gilding the horizon with his morning beams, or emblazoning the firmament with his mid-day splendour, or the moon and stars shedding their mildest radiance by night—breaks off the fetters with which ignorance, and superstition, and the folly of legislation, have shackled him; throws open the doors of his prison-house, proclaims him to be a free-born son of God, and a subject of his universal government; brings him out into the broad light of day; presents before him not only a transporting heaven, but a wondrous earth; and commands him, by the most vigorous exercise of his intellectual powers, to traverse the vast domain which his heavenly Father has thus placed under his eye—to render it subservient to his interests, and promotive of the happiness of himself and his fellows—and thus to rise to the pre-eminence for which, even in the present world, the God of nature has designed him.

"Christianity thus presents before us the *plainest*, as well as the most *extensive*, charter of intellectual and moral immunities. It commands us to free the mind from ignorance, as well as to purge the heart from sin. So far from encouraging barrenness of mind and brutality of manners—frowning on the refinements of civilized life—and stinting both body and spirit to the scantiest measure of present enjoyment, it stands forward as the guardian angel of knowledge and happiness. And instead of condemning the wisdom by which the power of man is increased, and his empire enlarged; his manners refined, and his condition ameliorated; and to which are owing useful contrivances, good government, and salutary laws—it directs him at once to the immense treasures of nature and grace; and offers to his acceptance every thing that can give activity to the mind, or dignity to the character; peace to the conscience, or virtuous joy to the heart. This being the case, a Christian ought to be the most enlightened individual, in proportion to his circumstances and opportunities; and the readiest supporter of every institution, calculated either to enlarge the views of his fellow men, or to increase their means of usefulness, or of innocent enjoyment. The Christian, therefore, however sincere, who stands forward as the foe of knowledge, or the advocate of ignorance, widely mistakes the character of his religion, the nature of his own duties, and the ultimate effect of the work in which he is engaged. And though he is not, as his enemies and the enemies of his faith would represent, a demon of darkness, clothed as an angel of light, yet he unquestionably dishonours the religion he professes, by throwing over its lovely and attracting form the disfiguring and repelling mantle of the father of lies.

"Hitherto, however, we have confined ourselves to principles drawn from that economy by which Christianity, strictly so called, was preceded and introduced. Though, therefore, the conclusions at which we have already arrived might be deemed satisfactory, yet, for reasons previously stated, it is expedient that we proceed farther than this. Let it, then, be observed, that the New Testament itself, notwithstanding its pre-eminently spiritual character, and its almost exclusive attention to the realities of eternity, and to the moral state of man as connected with those realities, yet lays down principles on which alone we might safely rest our defence of Mechanics' Institutes, and from which might be easily deduced the obligation of Christians to support them. For example—it places before its votaries a Being as the object of their love and imitation, one of whose moral glories is a wisdom that brought into existence nature's wondrous frame, and gave those laws on which that frame depends—adapted the immensely diversified parts of the vast machine, and so combined them as to constitute a magnificent whole, exciting the wonder and admiration even of atheism itself—formed the various orders of organized beings, vegetable and animal—established their various physical and moral relations—and said to each, 'Thus far shalt thou go, but no farther.' A Being, to whose praise it is said, 'He doeth great things, past finding out, and wonders without number—He is light, and in him is no darkness at all'—and in reference to whom it is commanded, 'Be perfect as your Father which is in heaven is perfect.' Now, if admiration have any other object than the excitement of those pleasurable feelings connected with it, it must be, as it doubtless is, to rouse us to transcribe that which is seen to be so admirable, so far as our powers and opportunities extend: and then the wisdom, as well as the beneficence of God, is a legitimate object of human imitation. But in addition to this, the command to imitate an absolutely perfect Being must refer, not to one only, but to all his perfections, so far as they are imitable by dependent creatures; and then the field of universal knowledge is placed by Christianity before the mind of man, and he is required, so far as practicable, to traverse the whole.

"This is equally true respecting the commands, 'Add to your faith virtue, and to virtue knowledge.—Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' But I hasten to remark, that the passages, 'Thou shalt love thy neighbour as thyself,' and 'As ye have opportunity do good to all men,' embody Christian precepts, the more valuable, because they are general. They are easily remembered, and without difficulty applied; they stand in the place of volumes of particular directions, embracing all that the most enlarged benevolence, under the direction of the most perfect wisdom, can devise; investing the whole with the authority of that Being who searches the hearts and tries the reins, and who will render to every man according as his works have been; and enforcing it by the glorious and awful realities of future retribution. That Mechanics' Institutes come within the sphere of these precepts, is easily seen. Their objects are thus well expressed in the two first resolutions of your late public meeting.

"'That this meeting is deeply impressed with the necessity of providing the mechanics and others in this borough and neighbourhood with the means of acquiring solid and useful instruction in the various branches of art, science, and literature, more particularly such as are connected with the staple manufactures of the town.

"'That an Institute be now formed, consisting of honorary members, subscribers, and

apprentices, in which, by systematic courses of lectures, by a collection of philosophical apparatus, and by the formation of classes, rational occupation and amusement will be provided for the members during their leisure hours, their advancement in scientific knowledge and skill greatly facilitated, and the happiest influence be exerted on their moral and intellectual habits.'

"The objects of this Institute, therefore, are in reality these. First, to qualify for increased usefulness in society, by increasing the stores of practical knowledge. Secondly, to furnish additional sources of pleasure to the mind, by new and enlarged views of truth. Thirdly, to abstract from sensual and vicious pursuits, by intellectual exercises and pleasures.—Now, can any one, after deliberate and dispassionate consideration, really doubt whether the objects thus proposed are good? Or whether the prescribed means are adapted to the attainment of them? We ask, in the first place, Is it not good to communicate happiness? Is it not true, that the desire of happiness is the universal law of conscious beings, whether rational or irrational, young or old, rich or poor; and that, towards the object in the attainment of which they believe happiness to consist, they as naturally, if not as necessarily, press, as matter towards its centre of gravity? And is it not true, that the human mind is so constituted as to derive pleasure from the perception of truth, just as the bodily senses derive pleasure from correspondent objects—as the eye from beauty, the ear from melody, the touch from softness, the taste from sweetness, and the smell from fragrance? Must it not, therefore, follow, that in proportion as the pleasures of the mind are either concealed, or removed, or rendered difficult of attainment, men will be impelled by a universal law of their nature to those gratifications which they can share only in common with the brutes? Is it not, therefore, good to place before them the ample stores which knowledge furnishes, to remove every difficulty, and to form them to correct habits of thought and reflection, in order that they may learn to value their dignity as rational creatures, and to relish the additional pleasures adapted by an infinitely wise and beneficent Being to their intellectual nature? We ask, in the second place, Is it good, or is it not, to detach our youthful, or, if we can, our adult population, from inordinate sensual gratifications, and from brutal and brutalizing pleasures, by directing them to higher and purer sources of enjoyment? And is not this a likely, and will it not, in many instances, by elevating their character and views, prove an efficient, means of lessening their relish for the grovelling pleasures of sense, or even of fitting them for the still higher pleasures of religion? Is this, then, a good, or is it not? We ask, thirdly, Is it not good to qualify men for increased usefulness in society? And will not this end be attained by acquainting them with the principles of the art in which they either are, or are to be employed—and with the constitution of the material on which they operate—or of the society of which they form a part—or of their own bodies and minds—or of the physical and moral relations which the God of nature and providence has established? *Will they not thus become better acquainted with the nature and reasons of their duties?* Will they not learn more beneficially to exert their own energies, as well as more wisely to direct, and more effectually to aid, their fellows? If this be not good, by what criterion is good to be distinguished? And if it be not an important good, by what rule is the value of a benefit to be estimated? Where is the virtuous man who would not wish to secure all this for himself, did he find it easy to do so? Or where is the Christian parent who would not wish to secure all this for his children? Indolence may oppose difficulties to this wish, but cannot extinguish it; impossibilities, real or imaginary,

may present themselves, but by every enlightened and benevolent parent it will be fondly cherished. An institution, then, directed to such objects, and calculated to secure them comes fairly under the great Christian law of universal kindness; and is entitled to rank among those benevolent institutions of our country which Christianity sanctions by its authority, sustains by its influence, and irradiates with the smile of its approbation."

"The benefits we propose to confer, will, we are told, in some instances, be misapplied. And so has every kind of knowledge, in every age of the world. The knowledge of theology has often been conjoined with the basest hypocrisy—the knowledge of the law with the lowest chicanery—and of anatomy and medecine with the most atrocious criminalities. Every institution intended to benefit either the bodies or minds of men, is sure, in the present state of morals, to be partially abused;—and the man who resolved not to benefit his fellows, until he is certain that what he bestows will be properly appropriated, will live and die useless and despised. The God of nature and providence communicates blessings, though frequently abused—is kind to the vicious and ungrateful—and were he to shroud the heavens in darkness, and to curse the earth with barrenness, till every partaker of his bounty properly applied them, eternal night and universal sterility would be the characteristics of our world.

"But be it so, that intellectual acquirements will, in some instance, be abused; yet these instances will be comparatively few; and, considered in contrast with counterbalancing advantages, scarcely do they deserve a moment's thought. To some of these advantages we have already incidentally adverted. I must, however, take the liberty of laying before you the following statements, made at the anniversary of the Deptford Mechanic's Institution, by Dr. OLINTHUS GREGORY; a man whose veracity will not be doubted, nor his zeal for the order and welfare of his country questioned, by any who understand his principles and character. In the lecture, Dr. Gregory adduced various instances as having occurred within his own knowledge, in which extensive usefulness nad been the result of mental improvement. 'He described the case of a *labourer on the turnpike road*, who had become an able Greek scholar;—of a *fifer* and a *private soldier* in a regiment of militia, both self-taught mathematicians, one of whom became a successful schoolmaster, the other a lecturer on natural philosophy;—of a journeyman *tin-plate worker*, who invented rules for the solution of cubic equations;—of a *country sexton*, who became a teacher of music, and who, from his love of the study of music, was transformed from a drunken sot to an exemplary husband and father;—of a *labourer in a coal mine*, a correspondent of the Doctor's, who writes ably on topics of the higher mathematics;—of another correspondent, a *labouring white-smith* who is also well acquainted with the course of pure mathematics, as taught at Cambridge Dublin, and the Military Colleges;—of a *tailor*, who was an exquisite geometrician, and discovered curves which had escaped the sagacity of Newton; with whom Hutton, Horsley Maskerlyne, and Maseres delighted to converse on mathematical subjects, and who laboured industriously and *contentedly* at his trade till nearly sixty years of age, when, at the recommendation of his scientific friends, he was first appointed Master of Neal's Navigation School and afterwards Nautical Examiner at the Trinity House;—of a *ploughman*, in Lincolnshire who, without aid of men or books, discovered the rotation of the earth, the principles of spherical astronomy, and invented a planetary system akin to the Tychonic;—and of a *country shoemaker*, who has become distinguished as one of the ablest metaphysical writers in Britain; who has uniformly conducted himself so as to secure the esteem of all who know him; and who, at more than fifty years of age, has been removed, by the influence of his

alents and his worth, from his native county to London, where he now edits some useful ublications devoted to the diffusion of knowledge, and the best interests of mankind.' On hese facts, Dr. Gregory made the following observations:—'All these individuals were of xemplary conduct; and none of them evidenced discontent, or were unduly anxious to hrust themselves out of the situation in which they moved, until the way was opened for hem by their own celebrity. What advantages might not these individuals have derived, ad such societies as Mechanics' Institutes existed in their respective districts? Aud how uch depression, doubt, difficulty, and loss of time might they not have saved?'"

RIGHTS OF DISSENTERS.

I. The Dissenters claim the right of celebrating marriages by their own regular inisters.

II. They claim the right to have the registration of the births and marriages kept by ose ministers made legal evidence.

III. They claim the right to have their places of worship exempt from the liability to oor rates, not as a matter of favour, but as a matter of law.

IV. They claim to be relieved from all rates whatever levied by parochial assessment, r the maintenance of parish and other churches, or the support of the worship and ser- ce carried on within their walls: and

V. The Dissenters claim the right to have their dead decently interred in an open and onourable manner in the church-yard, without having the attendance of parish ministers rced upon them.

CORRECT LEGISLATION.

At a late Temperance meeting in Boston, Dr. Edwards related the story of a chief of distant nation, on the opposite side of the globe (the Sandwich Islands.) Foreigners, uropeans and Americans, came to him, as usual, for licenses to sell rum, not to the na- es, for that was prohibited, but to their own countrymen. He answered, "No! To rses, cattle, and hogs, you may sell rum: but to *real* MEN you shall not, on these shores!"

HOW TO BE SAFE.

"Doctor," said Esq.———, about five years ago, after reading over the prescription of distinguished friend of temperance, whom ill health had obliged to consult—"Doctor, do u think that a little spirits, now and then, will hurt me very much?"—"Why, no Sir," swered the Doctor, very deliberately; "I do not know that a *little—now and then*—would rt you *very much*; but, Sir, if you don't take *any*, it won't hurt you AT ALL."

"WE DO NOT SELL TO DRUNKARDS."

What an excuse for selling the drunkard's drink! Why, it is selling to *temperate* men at does all the mischief. If you would sell none but to drunkards only, the evil would be mparatively nothing. No more drunkards would be made; your present customers would n be stripped of their property and laid in the grave, and there would be no more drunk- ness in the land. Yes; in ten years, the greater part of them would be dead. In twenty ars, but a very few would be left; and in thirty, a drunkard could scarcely be found by igent search! But this selling to temperate men, continued, will certainly lead many of em to become drunkards, and thus perpetuate the evil to all generations. We know that, you sell to drunkards, they will go home and abuse their families, and perhaps kill some

of their members; but it is better, far better, that 300,000 families shall be neglected, abused and murdered, and to have the evil stop there, than that millions, to the end of the world should be made negligent, abusive, and murderous. We say, therefore, with the greatest seriousness, and full conviction of its truth, should you change your sale, and sell to *none but drunkards*, the evil would be less.

EARLY RISING AND MORNING AIR.

There is something in the morning air that, while it defies the penetration of our proud and shallow philosophy, adds brightness to the blood, freshness to life, and vigour to the whole frame. The freshness of the lip, by the way, is, according to Dr. Marshall Hall, one of the surest marks of health. If you would be well, therefore, if you would have your heart dancing gladly like the April breeze, and your blood flowing like an April brook, up with the merry lark, as Shakspear calls it, which is the ploughman's clock, to warn him of the dawn; up and breakfast on the morning air, fresh with the odour of budding flowers and all the fragrance of the maiden spring; up from your nerve-destroying down beds, and from the foul air pent within your close-drawn curtains, and with the sun, "walk o'er the dew of the far eastern hills." Whoever is found in bed after six o'clock from May day till Michaelmas, cannot, in any conscience, expect to be free from some ailment or other, dependant upon relaxed nerves, stuffed lungs, disordered bile, or impaired digestion.

Indispensably necessary to a sound head and a settled stomach, a clear conscience and a good appetite, is early rising at the approaching season of the year. Reanimated nature is divesting herself of her winter attire, her hoar and frosty mantle, and springing forward glistening in her new and beauteous robes. Her opening graces, smiles, and blandishments are desplayed expressly to win the admiration of those for whose pleasure and happiness health and prosperity she was created. Is it not matter for reproachful expostulation to be found rolled up, sweating and steaming, between hot blankets, after six o'clock on a fine spring morning, with the bright sun laughing in our faces at our folly? Even should we be reconciled to the irreparable waste of time consequent upon such self-indulgence, to the hours which are thus thrown away, amounting to months and years, to the many advantages in business, trade, and study which are thus sacrificed, all of which is incompatible with a mind conscia recti; yet are we incited by every motive of pleasure influencing sensual existence to bestir ourselves with the lark, and taste the fresh air of the morning.

SELFISHNESS AND WANT OF CHARITY.

Were I to name the principal cause of the bad feeling, evil speaking, and all uncharitableness, which we show towards other persons, I should say, it was the not placing ourselves in their situation, and thus allowing for the circumstances in which they are placed. We must learn to exchange, in imagination at least, our situations with them, in order to judge of the motives by which they are operated, the reasons by which they are guided, and the temptations by which they are beset. Where our own interests conflict with theirs, we think too much of ourselves, too little of them. We look to our own wants, and if our neighbours do not sufficiently comply with our inclinations, we wonder at their inattention. We are indignant at the selfishness which they seem to display—while all the time, perhaps we are the more selfish of the two—we are thinking almost altogether of *ourselves*, and very little of *them*.

The old are surprised by the frivolity of the young. The young are disgusted with the prudence of the old.

The rich man wonders at the coarseness of the poor. The poor are indignant at the excessive refinement and voluptuous habits of the rich.

The countryman laughs at the fashions, the visiting cards, the particular hours set apart for pleasure in the towns. The townsman laughs at the manners and regularity of a country life.

A man who is not in business in town bores without mercy the man who is engaged in active business: while the latter is enraged by the tedious visits of his more idle neighbour.

What is remarkable, is, that the same person sometimes exchanges situations in life, and yet forgetting the circumstances by which he was formerly surrounded, takes an entirely different view of the interests and duties of his former situation. Thus, while he lives a tenant, he thinks it very hard that his landlord does not make all the repairs which his caprice suggests. But as soon as he becomes a landlord, he forgets the interest of the tenant, and thinks it hard that the tenant asks for any repairs at all. A labourer expects a thousand sacrifices on the part of his employer, and when he becoms an employer, he expects every sacrifice on the part of the labourer.

It is too much the case with every vocation in life, with every exchange of situation, with every other variety of interest and duty which the many-coloured drama of life presents to us. We know very well our own situation. We know the remedies which would relieve us. But we know not sufficiently the situation of others. Or, at least, we do not give ourselves time to enter into their situation, to adopt their feelings, and to understand the reasons by which they are actuated.

The fact is, that this thing lies much nearer the foundation of morality itself than we would at first imagine. We must put ourselves into our neighbour's situation before we can see perfectly what are our relative duties, what he ought to do for us, and what we for him, how we ought to feel for him, and he for us. "Do unto others as you would they should do unto you," is almost the same maxim, expressed in another form, as the *impartial spectator* of Adam Smith, in his beautiful theory of the Moral Sense. We must learn to enter our neighbour's feelings before we can do justice to him. I recommend it to all who wish to be good men or good Christians.—*Richmond Compiler.*

HINTS TO FEMALES,

ON THE INJURIOUS EFFECTS OF INTOXICATING LIQUORS.

My fair Friends,

Permit me to draw your attention to many of the practices of intemperance with which the habits and influence of the female sex are intimately connected.

From our earliest infancy, through the prevalence of false opinions, we are subjected to the influence of ardent spirits. Nurses and mothers usually have recourse to them to remove flatulence and indigestion, which are occasioned in infancy by the exhibition of improper food or neglect of cleanliness. This is a most injurious practice, that no sensible woman will be guilty of. Give the infant the food which nature so liberally prepares, and indigestion will seldom occur. When the child is cross from wind in the bowels, give a little magnesia and aniseed tea, or send for a doctor, and do not poison it with gin. Infants that are drugged with gin are always puny, and ten times more cross than those which are reated in a more prudent manner.

Never give gin to destroy worms. The symptoms which are thought to indicate the

presence of worms are often but the marks of the mother's indulgence. Avoid giving your children indigestible food and sweetmeats, and you will seldom see them troubled with worms, or the symptoms which you think arise from worms. And be sure you always keep the skin clean, for no child can be healthy while the pores of the skin are closed with dirt.

Never, by any means, give spirits to bring out the measles or small pox. In attempting to strike these out, the children are generally struck with death.

Never take spirits to remove depression of mind. They will only aggravate the evil.

Never drink brandy and water to help digestion, unless the doctor order you to do so. Beware of this practice: it often leads to drunkenness.

Never attempt to cure a cold by giving rum or warm ale. By this means many valuable lives are yearly sacrificed. Colds often occasion inflammations, and then spirits add fuel to the fire, and the unfortunate person is sacrificed.

Never take intoxicating fluids to keep out the cold: you will be much colder when the effect of them ceases.

Never take gin or brandy for a pain in the bowels. This pain is frequently produced by inflammation, and then your remedy will occasion death. For the cure of colic, a glass of strong peppermint water and a dose of castor oil are worth all the brandy in the world and, besides, they never can do harm.

Never take yourselves, nor give your husbands and friends, spirits or ale to make them sleep soundly. The habit is soon established; and, besides, are you wiser than the God of nature, who designed sleep as a natural repose, and not an artificial stupor? Think you that any one can sleep comfortably in a fever? Yet you produce a fever by taking or giving spirits or ale.

Never take spirits to help you in your confinement. The inhabitants of uncivilized countries never take spirits on such occasions, and they suffer much less than English women; besides, it is a most dangerous practice. Never take spirits or ale after your confinement, without medical advice. They will generally retard your recovery, perhaps send you to the grave. Shun them, therefore, and resist the evil advice of mistaken friends.

Never take intoxicating liquors to help you to suckle your children. They do not assist in forming suck, but injure the quality of the milk. If at any time it behoves you to use good, nutritious food, it is while you are nursing. Many a child is poisoned by its mother's milk being impregnated with spirits or hops. On such occasions, milk is your best beverage.

If you are wise, you will never take either ardent spirits or ale without the advice of a medical man. You would not like to take opium without his advice, and yet opium is less dangerous to your bodily health, moral integrity, and domestic happiness. They are alike useful as medicines, but very improper for persons in health. Even ale and porter contain little nourishment. There is more food in a pound of barley than in a gallon of ale.

But, besides taking intoxicating fluids for promoting health, females frequently give and take them for other purposes. When the infant is born, the doctor and neighbours must have some rum, either in their tea or raw, to drink to the happy recovery of the wife and welcome to the child. This evil custom is not observed among the rich, and it would be well if it were banished from the houses of the farmer and of the poor. Much noise is generally occasioned in the house by this practice, which distresses the patient, and exposes her to much neglect.

At *christenings* and *churchings* much intemperance is often witnessed, and females degrade themselves by encouraging this practice. If mothers really believe that in baptism they dedicate their children to God, why should they deem it necessary at the same time to make an offering to the devil?

Marriage is a solemn institution, at which females engage in new and important relationships with society; and yet it is often desecrated with irrational revelry. Cheerful enjoyment is at all times allowable, and particularly on such an occasion; but surely drunkenness can never be considered by reasonable beings as requisite to happiness.

Many females are induced to go to public houses by young men. This is highly detrimental to their true interests. If the men who take them there are sincere in their addresses, females, by going into such houses, give a sanction to them, which may afford their husbands an excuse for visiting them afterwards alone. Intemperance is the greatest bane of domestic happiness, and women should therefore avoid giving the slightest countenance to it. If the men who take them there are not sincere in their attentions, women who go to taverns expose themselves to almost certain ruin. Let every woman, then, tell the man who would lead her to a public house, that she will avoid such places as she would the house of destruction.

Funerals, which ought to beget solemnity of mind, are often seasons of excess. And women are often the principal actors on these occasions. You meet the attendants at the door with hot ale, and during their stay you are incessently serving it round. Many, by your services in this way, are seen drunk as they follow the corpse to the grave, and finish the day, on so solemn an occasion, with riot and disorder. Never again lend your assistance as auxiliaries of drunkenness, but discountenance funeral drinking to the utmost of your power.

Many a female has had to lament that ever she went into a jerry shop. They are dens of vice and sinks of pollution.

How many young females (especially those connected with factories) do we see go into the dram shops! On a Saturday night, hundreds, it is believed, in this town, call, after they have received their wagas, to get a dram. At the first commencement of their career, they will often prevail upon some older drunkard to fetch the spirit for them to the door, at night; but they soon become hardened, and fearlessly and openly buy their fearful draughts. Let such remember, that they are making a dreadful compact with the devil, and are hastening on to death and hell. Besides, all have children, parents, friends, or neighbours, who might be made happy with the money that is thus sinfully spent; and if not, ought young females not to provide for the expences of their after life, when circumstances will occur in which the money thus squandered would spare them many an hour of poverty and misery? Can a youth of sin be succeeded by a maturity of comfort, or an old age of serenity? As well might we expect a blasted tree to flourish. Early dissipation will entail a life of misery.

How often do married women, instead of keeping their houses clean and tidy, repairing the clothes of the family, and promoting the domestic comforts of their husbands and children, get together in an afternoon, and spend their money in social drinking. On these occasions, the tea is sometimes mixed with rum. This debasing practice, generally terminating in misery and ruin, you must always avoid.

Mistresses frequently give spirits and ale to their servants on washing days, or at other

times when they have to perform extraordinary work. This is an unreasonable and injurious practice. A servant should never be worked beyond her natural powers, and when fatigued, she ought not to be thrown into a fever with intoxicating fluids, but be allowed to recruit her strength with rest. Many a young female has been taught to relish liquors by the mistaken kindness of her mistress. The Temperance Societies have brought several distressing cases of this kind to light, that would otherwise probably have been buried in disregard. The Manchester Temperance Society has particularized two. One was of a washerwoman, who was taught to drink by a kind but inconsiderate lady. This lady had the painful lot to visit the victim when brought prematurely to the last stage of existence by the fatal indulgence she had taught her. The other was of a young woman, modest and amiable, who had a natural dislike to liquors, but being a great favourite with an indulgent mistress, she was forced, against her will, to take spirits on washing days, her mistress assuring her they would "do her good." She contrived to throw the spirits in the ashes, or give them to some other person, till her mistress found her out, and insisted upon her drinking them herself, even teaching her how to make them palatable. What occasioned disgust at first afterwards became relished, till the girl became a drunkard and a thief, was discharged from her place, and afterwards was confined to jail for being a disorderly person. Let mistresses think of these awful facts, and take heed that they do not inconsiderately lead their unsuspecting dependants into this cruel vice.

Drunkenness is the besetting sin of England; it is the curse of every family where it prevails; and females are especially interested in suppressing it. Let them beware, therefore, how they give countenance to so prevalent a vice, and unite, one and all, to discountenance the improper use of intoxicating liquors.

Temperence Societies have been formed, the design of which is to render persons better members of society; and who so deeply interested in their success as females? If domestic misery is occasioned by intemperance, the female must endure a large portion of it. If social happiness is fostered, who will reap so rich a harvest as the female? Are you not, then, called upon, in an especial manner, to unite yourselves with the friends of sobriety, to endeavour to check the vice of drunkenness? Many schemes have been devised to suppress intemperance; but so long as the orderly members of society gave a sanction to drunkenness by the use of intoxicating fluids, every plan proved of little avail. Temperance Societies design not only to withdraw this sanction, but to discountenance every practice that necessarily leads to intemperance. And whenever the most determined stand has been made against this fearful vice, the most happy results have followed. Practice ever is more operative than precept; but when both are combined, they generally prevail. Females are especially called upon to preserve this union on so important a subject, and the complaints of those who suffer from intemperance will be entitled to little regard if they encourage the practice by the improper use of intoxicating fluids. We call upon wives and daughters of the poor to join us, by the sufferings they endure, and the misery they witness. We call upon females in the middle rank of life, by their lonely evenings or widowed beds. We call upon those in the upper rank, by their wish to enjoy the rational and intellectual conversation of sober and cultivated men. We call upon every female, as she hates crime, as she dreads misery, as she would diminish disease, and as she would ensure a peaceful, happy home, to give up every unnecessary use of intoxicating liquors. And we trust there are few hearts that will not respond to our call.

A FRIEND.

THE FATE OF EDGAR; OR, THE CURSE OF DRUNKENNESS.

A TALE.

By James Wood, N. G. of the Prince of Peace Lodge, Disley.

(From the Oddfellow's Magazine.)

Young Edgar was a father's only child,
But dissipated, thoughtless, loose, and wild;
His tender years betray'd a will inclin'd
To vitiate rather than improve the mind;
His father dying, left him an estate,
Enough to make him happy, rich and great,
Had he sought virtue; but to other ends,
His time, his talents, and his purse he lends:
From earliest youth he styl'd the flowing bowl,
The first enjoyment of th' immortal soul!
His views thus wretched, grovelling, low, and mean,
Could look no higher than this earthly scene:
But such his thoughts, and such his actions were,
With wine he strove to banish every care;
The pert, the vain, the giddy, and the gay,
Were his continual guests from day to day;
His house was ever open to their call,
They flatter'd, and he entertain'd them all;
Nought dragg'd old time so jocundly along,
As midnight revelling, the drunkard's song,
The glee, the dance, the Bacchanalian roar,
With all the sweets of fancy'd pleasure's store:
But still the chief enjoyment of his soul,
Lay in the goblet or the sparkling bowl;
From this curs'd vice he never would refrain,
Though every other follow'd in its train;
Bedeck'd with every ornament of taste,
His table groan'd beneath a wanton waste.
When years had thus unheeded pass'd away,
His houses, tenantless, fell to decay,
His lands all mortgag'd, all his wealth run through,
Debt, upon debt unpaid,—a steward who
To fill his master's purse no wish had shown;
His only care was how to fill his own:
There lawyers, doctors, servant men and maids,
With all the craft of fancy's various trades,
Some pillaging by law, and some by stealth,
A host of leeches feeding on his wealth;
How chang'd the scene from what it was before,
A horde of duns by turns assail his door;
Worn out by disappointments, now grown bold,
His house, his lands, his all, they seiz'd and sold;

Compell'd by force to leave his once gay home,
A hapless wanderer o'er the world to roam;
Ah! where are now the pleasure-seeking throng,
Who vow'd eternal friendship all along,
Who while they drain'd his purse, admir'd his lot?
They stand aloof, for now they know him not:
Such, and so fleeting, are the friendships found
In drunkards' cups, when wit and mirth go round;
Of all his boasted friends not one is left;
Of every earthly hope at once bereft,
He with keen anguish mourn'd his hopeless fate,
And tears of sorrow shed, but now too late.
To heaven's high King he supplication made,
To ask forgivenness and to ask for aid;
He heaven's direction sought, nor sought in vain,
His talents soon an ample living gain;
He banker's clerk commenc'd, his income great,
Though far below his former pompous state,
It made the sweets of life by no means scant,
And plac'd him much above the reach of want.
He now resolv'd to change his mode of life,
And took with prudent choice a lovely wife,
Both fair and frugal, virtuous and kind,
And nought surpass'd the beauties of her mind;
His joys or sorrows gladly she would share,
She eas'd his heart of more than half its care;
While thus he liv'd he peace of mind possess'd,
The bliss of blessing, and of being blest;
A few fast fleeting months had thus roll'd on,
By far the happiest he had ever known:
But soon, too soon, these days of bliss were o'er,
He fell, alas! where once he fell before.
When smiling fortune blest him with the means,
He long'd to revel in his former scenes;
His uncheck'd inclinations took the sway
He fell again to drunkenness a prey;
The tavern now he frequently attends,
And what should make him happy madly spends:
The more he drinks, the more he wants, and now
'Twas all he did, and all he wish'd to do.
Thus day to day, and night to night succeeds;
In vain his horror-stricken conscience pleads;
With awful haste he runs his sinful race,
Till want and ruin stare him in the face.
His wife, poor woman! Oh! how hard her lot!
Neglected, injur'd, wretched, and forgot;

Such complicated ills who could endure?
Her prospects blasted, and her ruin sure,
To life-consuming care a constant prey,
A victim to unkindness, day by day,
Forc'd from the sweets of life at once to part,
A deadly sorrow rankling in her heart,
Despair was now her constant bosom guest,
And grief, and anguish, settled in her breast.
Yet still she loves her Edgar, still she tries
To wean him from the bane of all his joys,
With all the soft persuasion of her tongue,
On which he had oftimes enraptur'd hung,
With all love could suggest, or art devise,
She strove to make him happy, good, and wise,
To win his heart, his lost love to regain,
All, all was urg'd, but all was urg'd in vain!
She begg'd, entreated, knelt and pray'd, and cried,
She gave her life, and, broken-hearted, died!
He, poor, unhappy wretch, discharg'd, disgrac'd,
Again abandon'd to the world's wide waste,
No house, no home, no place to rest his head,
Oblig'd to labour for his daily bread,
The lowest drudgery of life to do,
And earn his victuals by a sweating brow.
Though thus reduc'd, he still had happy been,
Had not the vice of drinking chang'd the scene;
He still indulg'd the health-destroying cup,
Till he nor could, nor wish'd, to give it up;
'Tis hard a habit thus confirm'd to mend,
Though certain ruin is its certain end.
The sober and industrious he shuns,
To waste his heard-earn'd pittance nighily runs;
The common brothel now his chief delight,
The produce of each day he spends at night;
Thus eagerly he press'd the downward road,
Till worn-out nature sunk beneath her load:
Diseas'd, emaciated, pale, and wan,
Though scarce attain'd the middle age of man;
His constitution broke, his vigour dead,
His brain bewilder'd, and his reason fled;
Too weak to work; no home, no hope, no friend;
His mis-spent life fast drawing to an end;
How vast the change! his golden dreams are o'er;
Oh! how unlike the Edgar known before!
One night (it was the last he liv'd on earth)

He curs'd the day and hour that gave him birth:
From mingling with the drunken midnight rout,
Arm'd with a murderous blade, he sallied out,
On self-destruction fully, firmly bent;
He knew not, nor he car'd not, where he went;
At length he reach'd a valley, deep and long,
And craggy mountains either side o'erhung,
Here dreary night for ever seem'd to sit,
A place for deeds of death and darkness fit;
'Twas here he paus'd—his useless life retrac'd—
A barren, wild, uncultivated waste—
Great God! he cried, let my example be
A warning unto all that follow me:
My God, my heaven, my all! too long forgot;
I ask not mercy—I deserve it not!
Let fiends and furies my companions be,
Yea, fix with these my endless destiny;
If there's a pang I never yet have known,
On my devoted head now send it down!
Oh! Heaven! avenge her death—my wife, my wife!
'Twas my unkindness robb'd her of her life.
What ghastly shades now swim before my sight!
The scenes of horror and of endless night;
Assist, ye fiends, and bid my arm succeed,
Nor heaven, nor earth, nor hell, shall stay the deed!
I send my wasted body to the tomb,
And seal, my soul, thy everlasting doom!
Then, with an idiot's wild and frenzied start,
He plung'd the fatal dagger in his heart!
Thus Edgar liv'd, thus died by his own hand,
The victim of a vice that shames our land.
Ye youths of Britain, shun this hell-born curse;
It leads from good to bad, from bad to worse;
'Tis the most powerful weapon Satan tries,
And all that's great and good before it flies:
If life you value, shun, for ever shun,
This sin by which such numbers are undone.
Nought tends so much th' infernal host to swell;
It slays its thousands, and half peoples hell!
Fly this detested vice, if you would save
Your soul from death, your body from the grave:
Oft as this dread temptation is applied,
Oh! think how Edgar liv'd—how Edgar died!

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A GLANCE AT CHRIST'S INSTRUCTIONS ON THE MOUNT.

In defending the truth of Christianity, we are presented with the external evidence of testimony, miracles, and prophecy, but nothing, in my opinion, carries with it so much weight to the minds of reflecting persons as its *own character*, included in what is usually called *internal* evidence. In reading over the records of our religion, however some may stumble for a moment at meeting with matters too sublime for their comprehension, or apparently too much apart from the experience of the present age, they will be relieved from their difficulties, and confirmed in their belief, when they read its real character, consider the example of the first advocates, and the motives by which they were actuated. The precepts of the New Testament are so heavenly in themselves, and enforced by considerations so clearly emanating from a divine religion, that every candid reader must admit, that the system with which they are connected is of God and not of man.

Whether we consider the *principles* upon which the bulk of men act, or trace their *conduct in detail*, and compare it with the sayings of Christ, we cannot but lament the striking contrast. And it is worthy of remark, that in attempting to correct any vicious habits, we every where perceive a shyness to *practical* subjects, an indifference to the constantly repeated injunctions of Christ and his apostles, a strong partiality to *general* holiness only, and a confidence in peculiar doctrinal views to produce this effect.

"Jesus taught as one having authority and not as the scribes;" and however the narratives of his teaching by the evangelists may be comparatively neglected, as I know they are, if a Christian wish to learn the will of his Master, or to imbibe the happy feelings and dispositions which it is calculated to produce, let him constantly peruse the words of him "who spake as never man spake."

Let us glance at the exalted precepts and heavenly principles incul-

cated in his INSTRUCTIONS ON THE MOUNT. It is remarkable, and is a proof of the intended *universality* of his religion, that though these instructions were delivered to the Jews eighteen hundred years ago, they are still suited to our present circumstances.

Bodily service, or conformity to religious duties outwardly, was what prevailed among the Jews; and it would be no hard task to prove the same prevails extensively among ourselves. But Christ here says, "Blessed are the *pure in heart*, for *they* shall see God."

"To be seen of men," is a motive by which we are too often actuated in our services, and to be heard of them, in our discussions; although we profess to be guided by a single eye to the glory of God and the good of men. How admirably does Jesus expose this hypocrisy, and condemn a spirit of religious ostentation! "Take heed that ye do not your alms before men, *to be seen of them*"—"When thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that *they may be seen of men*"—"When ye fast, be not as the hypocrites are, of a sad countenance, for they disfigure their faces that they may *appear unto men to fast*." He teaches them to remember that they are in the presence of God, that whatever service was rendered to him who seeth in secret should be rewarded openly.

However unwilling men are generally to submit to a consistent course of sincere obedience, we find great numbers who are ready enough to make a profession. "Word and tongue" religion is so easy compared to that of "deed and truth," that we need not wonder that so many adopt the one and neglect the other. The present is a day of great profession, but perhaps not more so then at the time when our Lord delivered the following admonition: "Not every one that *saith* unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." And referring to false teachers, whom he calls wolves in sheep's clothing, he says, "Wherefore by their *fruits* ye shall know them." How important, then, is it to remember that it is not the complexion of our creed, nor the number or the noise of our prayers, but hearing Christ's sayings and *doing* them, that gives us a title to be called his disciples.

The following injunction is so truly exalted, and so peculiarly connected with a kingdom which is not of this world, that I cannot forbear adverting to it: "Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you." However human nature may be disposed to say, This is a hard saying; who can bear it? it recommends itself to every enlightened mind. It embodies in it the

genius of Christianity, and without these dispositions it never could have been diffused abroad in its purity. The lawgiver himself exemplified it in his own behaviour; "when he was reviled he reviled not again, but committed his cause to him who judgeth righteously." He came not to condemn, or to destroy, but to *save;* and in the midst of his tortures, instead of imprecating vengeance, he prayed for his enemies, "Father, forgive them, for they know not what they do!" The apostles, guided by the same spirit, exhorted the Christians not to avenge themselves, for this important reason, that "vengeance *belongeth to the Lord.*" God only knows the degree of punishment which is due to offending man, and therefore for a fellow worm to "resist evil," is to take that into his hands which belongeth *exclusively* to God. Moreover, in cultivating this spirit of forbearance and kindness, we are imitating our Father who is in heaven, for "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." How pacific is such a disposition, and how well calculated to bring our enemies to repentance! Christ tells his disciples, "Ye are not of the world, as I am not of the world," and therefore upon this exalted view of their characters, he asks, "If ye (only) love them which love you, what reward have ye? do not even the publicans the same?" It would be well if we would review our past lives, and in reference to those who have insulted and injured us, ask ourselves whether we have acted the part of the world, or as we are recommended in this passage. If we render evil for evil, it may well be asked, "What do ye more than others?" I fear that though this passage stands conspicuous at the commencement of the New Testament, it has found its way to the hearts of very few. Every day affords abundant proof of the lust of revenge; but the instances of doing good to them that hate us are rare indeed. How little of genuine charity is to be found even among professors of religion! What evil speaking, tale bearing, railing, contention, and strife are often occurring among those of the same society! May we be more anxious to learn of him who was meek and lowly in heart, that we may find rest to our souls! Our daily prayer to God, to "forgive us our trespasses," involves in it an obligation to forgive others; and Jesus says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." And the practical expression of forgiveness is to do as the apostle directs: "If thine enemy hunger, feed him; if he thirst, give him drink: be not overcome of evil, but overcome evil with good."

The love of money, the root of all evil, has been so prevalent in all ages, that we need not be surprised at Jesus, in these instructions, speak-

ing against it at considerable length. "Take heed," says he, on another occasion, "and beware of covetousness," "for a man's life"—that is, the safety or pleasure of a man's life—"consisteth not in the abundance of the things which he possesseth." Christ's sayings bear hard against the rich, except they be rich in good works, ready to distribute, willing to communicate. "How hardly shall they that have riches enter into the kingdom of God!" Those who lay up for themselves on earth treasures, instead of making themselves rich towards God by distributing to the poor, in Scripture language, are said to "trust in uncertain riches, instead of the living God, who giveth us all things richly to enjoy;" and Christ distinctly refers to these, and says, "It is easier for a camel to go through the eye of a needle than for such to enter into the kingdom of heaven!" If our grounds bring forth plentifully, or our business is productive of profit, he does not say that we are not to claim our right to these proceeds, or that we are not to be the possessers of a treasure; but his instructions are specific as to the *use* we are to make of them. We are not to lay up for *ourselves* treasures *upon earth*, like the man who, after enlarging his barns, and stowing all his fruits and his goods, said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry;" but to lay up *treasures in heaven*, by *distributing to the poor*. This is an important part of the will of Christ, and requires the serious consideration of every Christian, but especially those who are rich, or becoming so. Here we suppose there is a man who is fast acquiring wealth, but who professes to be "a stranger and a pilgrim in the world," who is said to be "begotten to a lively hope of an inheritance, incorruptible, undefiled, reserved in heaven, and which fadeth not away." With the poor and wretched around him, and with the example of Christ before his eyes, what course will such a man take? Will he scrape together, with an anxious solicitude, all he can; avoid as much as possible the calls of charity, or, when he does give, give sparingly and grudgingly? or will he view himself as the steward of God, accountable for the disposal of his wealth, and always willing to communicate, and ready to give liberally and cheerfully? The latter is the only consistent course. The tendency of our Saviour's instructions is always to lead the mind to God and heaven, to exercise our faith, and to make us to feel that "God careth for us." What a number of reasons and how cogent, to induce us not to be anxious about the morrow, and to lay up treasures in heaven, and not upon the earth! The uncertainty of riches is the *first*. The psalmist says, they take to themselves wings and fly away. A prudent man will always select for his property a place of the

greatest security. On *earth*, moth and rust corrupt our treasures, and thieves break through and steal; in *heaven*, neither moth nor rust doth corrupt, and thieves do not break through nor steal. *Secondly*, we are commanded to set our affections on things above, where Christ sitteth at the right hand of God; but this cannot be if our treasure be on the earth, "for where your treasure is, there will your heart be also." *Thirdly*. Covetousness is called idolatry: if we love our money so as not to part with it when our brother stands in need, the love of God is not in us. If we are bent upon accumulating riches, we shall trust in them instead of the living God. God requires the supreme affections of our hearts; but if we pay our offerings to mammon, we are serving another God; and no man can serve two masters; "ye cannot serve God and mammon." *Fourthly*. As to the fear of want, our Lord reminds his disciples that all creation is under the care of Providence. God clothes the grass of the field; he makes the lilies to grow, exceeding in beauty even the glory of Solomon. He feeds the fowls, which neither sow, nor reap, nor gather into barns, and "shall he not," says Jesus, "much more feed and clothe you?" Well may he say, "Behold!" and "Consider!" for though we have ten thousand proofs of God's superintending care before our eyes, we seem as if our only safety consisted in being able to accumulate a larger stock every year. He has given us a body, and endowed us with life, and can he not also give us food and clothing to cover and maintain the same? "Your heavenly Father knoweth that you have need of these things!" *Fifthly*. Upon this subject, we are reminded in what we ought to excel others. "What shall we eat, what shall we drink, and wherewithall shall we be clothed?" are questions which imply anxiety: "after all these things do the *nations of the world* seek;" "but seek *ye* first the kingdom of God and his righteousness, and all these things shall be added unto you."

Like a divine teacher promulgating laws, for obedience or disobedience to which men are held answerable to him who searches the heart and tries the reins, he uniformly insists on the service of the *heart*. Whatever is *in man*, under the gospel dispensation, is considered as the spring of action, and he is judged accordingly; hence anger is connected with murder, and lust with adultery. The spirituality required by the gospel is such, that to render our services acceptable our "hearts must be right in the sight of God."

Unlike the statutes and ordinances of Moses, there is nothing in the laws of Christ that cannot be obeyed in any country and in any clime. His commission to his apostles was, "Go into *all nations*, and preach the

gospel to every creature," corresponding to the prophecy, "In him shal *all the nations* of the earth be blessed:" so that we find that bond and free male and female, Jew and Greek are all the same in Christ Jesus. Ther is nothing, therefore, in any of his commands but what is suited to this. I the observance of times and seasons, if any ceremonies depending upon lo cal accommodation, if any certain forms or fashions of buildings, had bee imposed, in all probability, in many parts of the world they could not hav been observed; and hence Christ's religion could not have been universal But love to God and love to man being the principle, and every *persona expression* of it being the detail, there cannot be a place in the world wher any thing he has commanded will be redundant.

Let it be the writer and the reader's anxious study, then, to under stand the will of their Master, to keep it always in remembrance, an never fail to reduce it to practice. The way is narrow; a cross will fre quently have to be borne; and it is only by taking it up faithfully, an confessing him before men, that we can expect to be confessed before hi Father and all his holy angels. "Blessed are they that do his command ments, that they may have right to the tree of life, and may enter i through the gates into the city."

SLAVE EMANCIPATION.

The plan intended for the removal of colonial slavery is now befo us. It is far from being satisfactory to the country, and I hope wi meet with a determined opposition. A wicked system is not less so b cause of its antiquity, and it ought not to be perpetuated to please tho who are living out of the flesh and blood of others. The interest of th planters, it seems, must be consulted, while the sufferings and wrongs the Negroes must remain unredressed. Verily, there is a God who judg eth righteously! The lacerated Negro may yet be exalted to "glory, h nour, and immortality," and enjoy a kingdom where all tears shall b wiped away from his eyes; whilst many of his task-masters may be hea petitioning in hell for a drop of water to cool their tongues!

The resolutions offered to the House of Commons I will lay before n readers, with some appropriate remarks upon them from Mr. Buckin ham's Review.

RESOLUTIONS,

CONTAINING HEADS OF THE GOVERNMENT PLAN FOR EMANCIPATING THE SLAVES.

1st. That every slave, upon the passing of the intended act, shall be at liberty to cla before the protector of slaves, custos of the parish, or such other officer as shall be nam by his Majesty for that purpose, to be registered as an apprenticed labourer, and sh

henceforth enjoy all the rights and privileges of a freeman, shall be capable of giving evidence in all courts, criminal as well as civil, and as well against their employers as against any other persons, of serving upon juries, and in the militia, of attending whatever place of worship or teacher of religion he pleases, and shall have and enjoy all other rights and privileges whatsoever of a British subject.

2d. That the terms of such apprenticeship should be—

3d. That the power of corporal punishment should be altogether taken from the master, and transferred to the magistrate.

4th. That in consideration of food and clothing, and such allowances as are now made by law to the slave, the labourer should work for his master three-fourths of his time, having it to be settled by contract whether for three-forths of the week or of each day. That by a day is here understood only ten hours, seven and a half of which are to be for the master as above, in consideration of food, and clothing, and lodging, and that all the time above such ten hours is not to be affected by these regulations.

5th. That the labourer should have a right to claim employment of his master for the remaining one-fourth of his time, according to a fixed scale of wages.

6th. That during such one-fourth of his time the labourer should be at liberty to employ himself elsewhere.

7th. That the master should fix a price upon the labourer at the time of his apprenticeship.

8th. That the wages to be paid by the master should bear such a proportion to the price fixed by him, that for the whole of his spare time, if given to the master, the Negro could recieve one-twelfth of his price annually; and in proportion for each lesser term.

9th. That every Negro, on becoming an apprentice, shall be intitled to a money payment weekly, in lieu of food and clothing, should he prefer it, the amount to be fixed by a magistrate with reference to the actual cost of the legal provision.

10th. That every apprenticed labourer be bound to pay a portion, to be fixed, of his wages, half-yearly, to an officer to be appointed by his Majesty.

11th. That in default of such payment, the master be liable, and, in return, may exact an equivalent amount of labour without payment in the succeeding half.

12th. That every apprenticed Negro, on payment of the price fixed by his master, or such portion of it as may from time to time remain due, be absolutely free.

13th. That every such apprentice may borrow the sum so required, and bind himself, by contract before a magistrate, for a limited period, as an apprenticed labourer to the lender.

14th. That a loan to the amount of £15,000,000 sterling be granted to the proprietors of West Indian estates and slaves, on such colonial security as may be approved by commissioners appointed by the Lords Commissioners of his Majesty's Treasury.

15th. That such loan be distributed among the different colonies, in a ratio compounded of the number of slaves and the amount of exports.

16th. That the half-yearly payments herein before authorised to be made by the apprenticed Negroes be taken in liquidation of so much of the debt contracted by the planter to the public.

17th. That all children born after the passing of the intended act, or who at the time of its passing shall be under the age of six years, be free, and be maintained by their respective parents.

18th. That in failure of such maintenance they be deemed apprentices to the master of the parents (without receiving wages) the males till the age of twenty-four, the females t the age of twenty, at which periods respectively they and their children, if any, shall be ab solutely free.

19th. That this act shall not prevent his Majesty from assenting to such acts as may b passed by the Colonial Legislature for the promotion of industry or the prevention of va grancy, applicable to all classes of the community. And that respectable persons, wholl unconnected with the colonies, shall be sent out to act as district magistrates and other offi cers, for the protection of the Negroes, and the preservation of the peace.

20th. That upon the recommendation of the local Legislature, his Majesty will be pre pared to recommend to Parliament, out of the revenues of this country, to grant such aid a may be deemed necessary for the due support of the administration of justice, of an efficien police establishment, and of a general system of religious and moral education.

21st. And that with this view effectual protection shall be given to all teachers of reli gion, of whatever persuasion.

On these heads we submit the following brief observations, numbered to correspond with the preceding paragraphs.

1. The slave, by a mere change of name and registry, as an apprenticed labourer, is thenceforth to "enjoy *all* the rights and privileges of a freeman." This is a direct falsehood in the very front of the matter. He has no choice left him, but slavery under a new name; he *must* work, without a choice of masters, without stipulation of conditions, for ten hours a day, as before; and so far as the deprivation of the exercise of his free will to change his master, or to demand more wages, more food, or more clothing, he will be as much a slave as ever.

3. The transfer of the power of inflicting corporal punishment from the master to the magistrates is still a badge of slavery. If he is "to enjoy *all* the rights and privileges of a free man," why should he be subjected to corporal punishment, that is, flogging by the whip or lash, at all?

4, 5, 6. The Negro is called upon to exercise a degree of forethought, prudence, and self-denial, of which none but the best educated and the most discreet of our artisans in England are capable, when he is expected to work hard during the fourth of the day placed at his disposal, and pay his weekly earnings over to a magistrate, for the very remote and uncertain prospect of freedom, in twelve years time. It is difficult to prevail on English labourers to lay by the earnings of the summer, for the wants of the winter, or to cast their thoughts forward to *one* year, and the Negro is called upon to labour hard, and lay by his earnings, not for the purpose of any tangible enjoyment within his grasp, but for a benefit so remote that he may never live to enjoy it.

7. The master being allowed to put a price upon his slave, whether

of £10 or £100, is a direct recognition of the unhallowed and unchristian principle that man may justly steal, entrap, and enslave his fellow-man, by force or fraud, or both; and then compel him to pay the price of his redemption. The principle is detestable: it will be registered with indignation by every true lover of freedom; and, if there were no other blot in the plan than this, it would be sufficient to ensure its utter condemnation.

8. Supposing all the most favourable circumstances of good health, unwearied industry, punctual payments, and every other advantage, twelve years is the *shortest possible* time in which a slave can hope to be free: and this is a plan which is characterised as "safe and satisfactory" to those who have sent thousands upon thousands of petitions to both houses praying for the *immediate* abolition of slavery! If this be not mocking the hopes of the people, we know not what could thus be termed.

9. The offer of money payment instead of provisions and clothing is a mockery. No planter will provide both: and if the money be asked for, the magistrate will have proof given him that the legal provision costs the planter, from the wholesale importations, so small a sum, that the Negro could not obtain, by its actual money cost, in the West India market, more than half of his already miserably stinted allowance.

12. In paragraph 1 of these proposed resolutions, it is said that from the moment of the slave being registered as an apprenticed labourer, he shall "thenceforth enjoy *all* the rights and privileges of a freeman;" but in paragraph 10th the dream has vanished, and it is not until after he has fully paid the uttermost farthing of the price fixed on him by his master, by twelve years of unceasing labour, that he can become "absolutely free." Was ever contradiction more palpable than this?

14. A loan of fifteen millions is to be advanced on the security of colonial property; when it is known that there is scarcely any property in the colonies that is not already mortgaged up to its full value, and in most cases beyond it, for advances already obtained from merchants, consignees, and others. But the government propose making their own security good, by enacting that the government claim on such property, should take precedence of all others; which would be flagrant robbery of the existing and previous claimants, and a more arbitrary violation of the rights of property than any ever proposed by any government having any pretensions to the character of being a just one.

16. Though the planters are to have the enjoyment of the fifteen millions, it is, after all, the blood, and sweat, and tears of the oppressed Ne-

gro, that is to be exhausted for twelve long years, to repay both principal and interest! The concoction of such a scheme is perfectly diabolical.

17, 18. What, under ordinary circumstances, namely, the freedom of the children, would be a blessing, is by their plan turned into a curse: for the slave, in addition to the charge of paying for his own redemption, is called upon to maintain his helpless and unproductive children, or see them also pass into slavery, giving all their labour without wages for twenty or twenty-four years!—*after* which, say these immediate emancipationists, they shall be absolutely free!!—Oh shame! where is thy blush?—Hypocrisy, where is thy dissimulation?

19, 20, 21. The protection of the peace in every colony is an expence which should be borne by the colony itself. All our troops should be withdrawn, good government established, and every colony made entirely to maintain itself. The possessions that drain the mother country of her wealth are not worth the having; and the sooner all our colonies are made to support themselves the better. As to religious teachers, our wonder is that any man propounding so iniquitous and irreligious a plan as this for rivetting the chains of the Negroes for twelve years longer, and making them pay the price of their own redemption after all—could ever mention the word "religious," or think of it without shuddering. But, a form of government, where it is ordered by law, that whoever may be the ruling monarch, from Charles the Second to George the Fourth, and whatever his character or his habits, he is to be called, in the solemn forms of prayer, "our *most religious* and gracious king"—which has been the unchanged form of expression through every succeeding reign, for years past—may deem slavery both "moral and religious." If the teachers do their duty, however, as servants of Christ and true preachers of his gospel, they will denounce slavery in every form, and hasten, as far as they can, the triumph of Civil, Political, and Religious Freedom—for they are all the offspring of one great Parent—Truth and Justice—over all the world.

FALSE REPORTS.

Among all the evils with which we are afflicted, none seems more luxuriant than the disposition to invent and propagate slander. Unfortunately, so little do men seem to be taken up with moral or intellectual pursuits; so little do they study to bridle that unruly member, the tongue; that when two or three are gathered together, the faults, real or reputed, of others, are the common topic of conversation. No man seems disposed

to question the truth of any evil report, and is ready to retail it out to the next person he meets. There seems to be a voracious appetite for slander; and hence, the wildest and falsest reports that can possibly be invented obtain a regular currency. Let any man be at the trouble of ascertaining the truth of the reports which fly abroad, and he will find so many utterly false, and so many mixed up with falsehood, that if he be a cautious man, he will hesitate at believing every thing he hears, till he know it to be well confirmed. The general disregard to truth, and the love of exaggeration, and the want of that charity which instead of revealing, covers the faults of others, will easily account for the birth and rapid growth of slanderous reports. Every good man should set his face against them; every father should caution his children not to speak evil of others, nor to report their faults, even if they were true. In stating what we have heard, we should be very cautious not to colour or change the most trifling circumstances; nor by half expressions, or insinuations, to lead others to make inaccurate statements, Once in fifty cases, perhaps, it may be necessary to turn over to another person the bad conduct of an individual, to prevent some evil which could not otherwise be prevented; and this would justify the practice, so far as *truth* is respected: but for persons wantonly to take up their time in speaking evil of others, is contrary to all the moral precepts of the Bible, and destructive of the peace and harmony of society. Let every man, therefore, hesitate at believing half of what he hears, and take care himself never to allow his tongue to slander his neighbour.

THE MORALIST.

It is as disagreeable to the prodigal to attend to his expences as for a sinner to examine his conscience.—Whoever waits till he have enough before he will give to the poor, will never give.—If you would be happy, bring your mind to your condition, for it may be impossible for even a king to raise his condition up to his wishes.—None enjoy drinking so little as drunkards, none eating so little as gluttons, none pleasure so little as men of pleasure. It is sobriety, temperance, and an industrious life, which fit us to enjoy the comforts and pleasures of life.—Virtue is social, kind, and cheerful, and breathes nothing but gentleness, and should never reject the spirits, or produce a morose and sour disposition.—The grand art of life is to be cheerful without levity, generous without extravagance, humble without meanness, brave without insolence, cautious without suspicion, prudent without anxiety, regular without formality, mild without

timidity, and firm without obstinacy.—How many quarrels might be avoided, would we but think as uncle Toby did, when he was plagued at dinner time by a great buzzing fly. Go, said he, get thee gone: why should I hurt thee? the world is surely wide enough to hold both thee and me.—We are sent into this world as soldiers to battle, and he who goes out after having combated with but few misfortunes, should think himself happy; misfortunes and vexations being the lot of humanity.—Where interest alone joins the hands in marriage, mutual neglects and disgusts will soon make the parties think, that a heart full of love is better than a pocket full of money.

THE PROGRESS OF TEMPERANCE.

The Fifth Report of the American Societies brings with it good tidings of their success. In information and zeal, they appear very much to excel their brethren in this country. In another part of this number will be found copious extracts from this report. In the returns made from the Societies in Scotland, and published in the Temperance Record, which is decidedly the best periodical devoted to the subject in this country, the number of members is stated to be 53,878. Many favourable accounts are contained in this report, and although in some instances there is a want of their first zeal, I hope, upon the whole, the work is making progress.

The British and Foreign Temperance Society, from its high and comprehensive title, one would expect, would furnish ample information as to the progress of temperance. But instead of this, it sends out, monthly, a meager publication, called "The Herald," got up with very little labour, containing little information, and just covering half a sheet of paper. And a considerable space even of this is occupied by the *unnecessary* publication, *every month*, of the names of the Societies, and the reputed number of their members. The total number in England is stated at 53,433; but as this is from returns, many of which have been standing for some time, it is obviously much below the truth. For instance, Bury is reported 341: the real number is 570. Bolton, 1035: the real number is 2073. Lancaster, 774: the real number, 1042. Returns are made from a few Societies, which speak of the success of the cause. I am sorry to be obliged to report, however, from personal inquiry, that the Societies in Lancashire (and they are by far the most numerous of any other county) with a a few exceptions, are making little progress. The one at Westhoughton is quite extinct. Even the once reputed flourishing Society at Bolton seems to have lost all its vigour. It exists in name; the member's names are

on the books; but they are not visited; and the meetings are very badly attended. I fear this is the case with some others. Of many places it may truly be said, "they are neither hot nor cold;" though I believe there is scarcely a single place, favoured with a Temperance Society, in which real good has not been done.

In reporting the progress of the Preston Society, I have again to state, what I have often repeated, that it is making rapid progress, and evidently taking the lead of all the rest. The weekly meetings are constantly crowded; and additions are regularly made to the number, which now amounts to 2235. The number of reformed drunkards also continues to increase. About twenty advocates belonging to the Society go out to the surrounding towns and villages; in consequence of which, many new Societies have been established. Garstang, Longton, and Chorley have been especially visited during the last month, in all which places the temperance cause is likely to succeed. Besides the above places, about three weeks ago, I visited Haslingden, and two other villages in the neighbourhood, where very encouraging meetings were held, and I have reason to hope that the friends in that district will pursue the object with additional zeal. A Sick and Benefit Society has been formed at Preston, upon the strictest principles of temperance. Two new Temperance Houses are about to be opened; one at Garstang, by Mr. Thomas Robinson, the other at Chorley, by T. Barton Smith. Every town ought to possess these useful establishments. I hope we shall hear of fresh ones starting up at Lancaster, Blackburn, and Bolton.

There are *five* particulars with which the success of the temperance cause here stands connected, and for the guidance of others ought to be mentioned. 1 Suitable leaders. 2. Giving to temperance its proper importance. 3. Weekly meetings. 4. A regular system of personal visitation. 5. The practice of abstinence among the promoters of the cause. By *suitable* leaders, I mean plain, zealous men, against whom the bulk of the people can bring no objections. By the proper *importance* of *temperance*, I mean *relatively*. Although *carrying a can of water* is an unimportant service, abstractedly, *if a building be on fire*, it may be superior to any other service that could be rendered. So *unnecessary* and so *pernicious* are intoxicating liquors of all sorts to a healthy person, that any one who likes the cause, and wishes it to prevail, had better *abstain altogether*; it is the easiest, the most consistent course; and I query whether most Societies will not see the necessity of either coming to this, or witnessing the entire failure of their efforts.

THE GREAT DELUSION.

"All great things subsist more by FAME than *real strength*."

To Ale drinkers,

Great as are the evils of spirit drinking, it is well known that *a drinking* is a source of more intoxication, in this part of the country, tha the use of any other liquor. The great delusion under which men ha laboured, as to the *properties* of this liquor, I believe, is the principal re son of this excess. Ale has been celebrated as our "national beverage and our senators even praise it as a "highly *nutritive* beverage," and especially requisite for the support of working men. They advocate an i *creased consumption*, as likely to advance the *morals* of the people, and ev talk of *relieving* the *distresses* of the nation by making *ale cheap!* Whi statements so utterly destitute of truth are repeatedly put forth by men influence, is it any wonder that the bulk of the people should be carri away with their falsehood, and that thousands should be ruined by th great delusion?

What do men drink ale for? Is it to *quench their thirst?* to *stim late* their bodies? or to *add to their physical strength?* Many drink fro a confirmed appetite for ale; but one of these three reasons will be a signed by most who attempt to justify the practice. *First*, then, Does a quench your thirst? No. Its properties have a directly *contrary* te dency, and every man knows that the more ale he drinks the more thir he is. *Secondly*, if your bodies be in a healthy state, you should take n tritious *food* for their support, and that which *nature* provides for yo drink, but never disorder yourselves by *stimulating* your bodies with a kind of intoxicating liquor. In a glass of strong ale, there is about much alcohol—that is, the *intoxicating* property—as in half a noggin rum. By taking this when you are employed in labour, you fancy, fr the first sensations it produces, that it does you good. It works up your nerves, causes your blood to run faster through your veins, a produces a temporary fever; but when the effect subsides, a correspon ing exhaustion and depression follow. The *excitement* produced taking ale is that which deceives you: because you are more reckle you think you are stronger. No man ought to do more work th what his body is capable of performing without this stimulant; and th who drink hard and work hard, are drawing upon the resources of th constitutions, soon become debilitated, and seldom live to see an old a But, in many cases, the ale has a *stupifying* effect, and in this respec is worse than ardent spirits. Persons who take ale freely at dinner

generally heavy and dull after; and working men who drink ale, unless they work off the effects by hard labour, soon feel a melancholy depression. To stimulate your animal systems by intoxicating liquor is against nature, is injurious to your health and peace, and almost amounts to a reflection upon your Maker, that he has not made you sufficiently perfect to live and be happy without the use of this chemical mixture. But, *thirdly*, suppose you take it to strengthen your bodies, as I believe most do who are not drunkards, you are certainly, in this respect, labouring under a great delusion. It is allowed by all that the *nutrition* in ale is only in proportion to the parts of *barley* which remain in it when it is drunk. Now, suppose you were to buy fifteen pennyworth of barley, and make it into bread, or soup, or gruel, you get *all the good* it contains, without any of the evil or intoxicating principle. On the other hand, I assert, that for *fifteen pence*, laid out in ale, you don't get above *a pennyworth* of real nutriment: nearly all the rest is hop-water and spirit. In proof of this I offer the following statement, the particulars of which were furnished by a practical brewer. I have said nothing about "adulterations," but have supposed that the ale is made from "malt and hops." In this calculation, a bushel of barley is supposed to make a bushel of malt, and the prices of the ale are the medium betwixt in-door and out-door prices. Good barley may be bought for 3s. 6d. per bushel. One bushel, when malted and brewed,

gal. to the load, or	8½ gal. to the bushel, and sold at 7d. per quart, will make	18s. 8d.
..... 10	..... 5½	18 4
..... 12	..... 4½	18 6
..... 13	..... 4	17 4

You will perceive from this that the cost of the ale is about *five times* the cost of the barley from which it is made. The other *four parts* are consumed in expences and profits, and are principally divided, though not equally, among the maltster, the government, the brewer, and the retailer. And then, the *barley* were *really* in the ale, you would get three pennyworth of fifteen pence; but I doubt not I can convince you that you have not more than even a *third* of this. In order to produce more *spirit*, the grain is subjected to three operations, in which it either loses a great part of its nutritive qualities or they are changed into others which are innutritious. In the process of *malting*, the grain, by being steeped in water and spread in quantities upon a suitable floor, germinates or sprouts; it is then dried upon the kiln, and the sprouts are broken off. Like an onion or potatoe, or like unsound wheat in a bad harvest, which is sprouted, it loses its solidity, and is almost unfit for domestic purposes. According to

eminent chemists, a *deterioration*, equal to the loss of *one-third* of the nutr tious properties of the grain, takes place in malting. Again, the *brewin* and *fermentation* are so conducted as not to secure the nutritious prope ties of the grain, but to obtain as much *spirit* as possible. The malt is n boiled in order to get all the soluble matter out of it, for that would *spoil* t ale, but is infused in water of the temperature of 170; consequently a cons derable part of that which is nutritious remains in the *grains*, which a sold for the purpose of feeding pigs and cows. The *fermentation*, and sub sequent management of the liquor, all tend to *reject* the nutriment of t malt, or to convert it into spirit. Upon a reasonable calculation, then, it asserted, that in the *brewing* and *fermentation*, at least another *third* of t nutriment is lost. So that it plainly appears that the *three pennyworth* barley, supposed to be found in fifteen pennyworth of ale, is actually r duced to a *single penny!* If you got your ale for *nothing* it would be *dea* on account of the *intoxicating* property which it contains, and which is co stantly filling our country with poverty, misery, crime, and death; but wh you actually pay fifteen pence for as much *food* as you could procure f a penny, I know of no language strong enough in which to portray yo folly and madness.

Supposing you buy a quantity of ale to the amount of ONE SHILLI AND THREEPENCE, the division of the money in some places is as follow in others it will vary a little.

	s.	d.
Price of ale	1	3
In this you pay, for		
Expences and profit of retailing the article	0	4
For the labour, expences, and profit of brewing, including the cost of hops, &c.	0	4½
Expences and profit of malting this quantity	0	1
Government duty chargeable upon the malt used in this quantity of ale	0	2½
Barley, three pennyworth, deteriorated by malting, one-third	0	1
The same deteriorated by brewing and fermentation, one-third	0	1
	1	2

LEAVING ONLY ONE PENNYWORTH OF FOOD, OR NUTRITIOUS MATTER, F FIFTEEN PENCE!!

From this it is clear, that if you drink ale to *add to your streng* you are *deceived*. When you drink it, you get a quantity of *spir* which is stimulating, but is incapable of being digested, and con quently, as all medical men state, cannot add to the strength of the hum frame. The spirit, the hop, and the colour, all serve to delude us; in point of fact, ale is "spirit and water" flavoured and diluted.

Let this subject but be better understood, and the clamour ab "home brewing" will soon subside. If men want to strengthen

nourish their bodies, let them take plenty of wholesome food; if they want to quench their thirst, they have a suitable drink always at hand. To seek after ale, or other liquors, as *stimulants*, when in a state of health, is very improper; and to take it as an article of food, is a sheer delusion. Supposing this admired practice of home brewing were to return, how would the matter stand? Whether would it be wiser to use the barley as grain for domestic purposes, or to *spoil* it by malting, to reject its nutritious properties by brewing, and to procure an intoxicating liquor by fermentation? The following is a calculation in reference to this.

	s.	d.
Suppose a quantity of ale cost	1	3
In this you pay, for the cost of hops, about	0	1
The cost of malting	0	1
The barm and grains to pay for trouble and expence of brewing.		
The loss of nutrition in malting, one-third	0	4¼
Ditto in brewing and fermentation, one-third	0	4¼
	0	10½

EVEN WITH THESE ADVANTAGES, IN THIS VIEW, FOUR PENCE HALFPENNY ONLY WOULD REMAIN OUT OF THE FIFTEEN PENCE!

But we must never forget, that with this we have the intoxicating ingredients, the occasion of much more harm than any good which the liquor contains. Nothing but *inveterate custom* and *delusive opinions* could have led the people of this country to advocate the drinking of ale, whether brewed at home or by the public brewer.

To this it may be objected, that some men get *fat* with drinking ale. The cases are very few, and seldom among men who labour hard. But where it does occur, it is seldom a healthy fat, and it is easily accounted for, without attributing it to the nutritive properties of the ale. The hop, being a narcotic, tends to stupify, and very often makes men so dull and lazy as to prevent either labour or exercise, and indolence has a tendency to produce corpulency. It also contains a *bitter* principle, and acts as a tonic to the stomach, excites the appetite to take more food, and thus also the effect may be produced. The hop acts as a medicine, and may be taken in a powdered state, or some other bitter may be substituted, with the same effect. Beyond this, and the very small portion of nutriment which it is admitted to possess, ale has no *peculiar* property in producing fatness.

It is constantly maintained that a pint of ale is of great service to a working man: but how is it of service? It excites the animal system for the moment, but leaves it afterwards more depressed; and if it be used instead of substantial food and cooling drink, it is sure to lead to weakness

and exhaustion. With stimulating liquor men will work harder than othe for a few hours, but those who *live well* will work much more regularly, wit greater ease to themselves, and at the week's end, or the month's end, wi have done more work, will be stronger, and much happier than those wh had been goaded on by stimulating liquor. The miller's horse works ar fattens upon the grain, in the state in which God sends it, and why n man? Dr. Franklin, when a pressman in London, drank water, while a the other men drank several pints of porter a day, and, with good foo was much better and did his work with more ease than they. The R man soldiers, who conquered the world, drank only vinegar and water. was observed in a glass manufactory, that the men who drank wat appeared ten years younger than those who frequently took intoxicatin liquors. And we have a number of living witnesses, now in Presto who are ready to attest, that cheerfulness of spirits, health of bod and muscular strength are best promoted by plenty of good wholeson food, and the beverage of nature.

If we were not aware of the force of habit, we should be surpris that the working men of this country should have made a liquor, so unp latable, so productive of thirst, and so mixed with alcohol as to derange bot body and mind, their common drink. But so many are now *interested* the sale of it, that it is always at hand; even in the poorest streets there a places established for its sale; and hence many take it because it is hand without considering, that, in drinking it, they are loading their stomac with diluted *fire water!* Ale is a deceiver; it is your greatest enemy; f how often have you gone just to get a pint, and have not returned till yo were dead drunk? If any friend had deceived you as often as ale h done, you would consider him the vilest wretch upon earth, and would aba don his company for ever. This liquor is not suited to the human fram and you are doing violence to your own enjoyments if you take it. Yo are *never safe* while you allow yourselves *a little;* it is a sin to distu the animal frame even by small quantities; and this *moderate* drinking sure to produce *excessive* drinking either in yourselves or others. *drinking the least quantity of intoxicating liquor there is danger; in enti abstinence* all is safe—all is well. A Friend.

CONSISTENCY.

So little has uncontroled reason to do with forming a judgment upo passing events, that we constantly find men condemning one practice, y tolerating others as bad or worse, and generally for this simple reason, th

one is *new*, and strikes the attention, the other is *old*, and has become familiar by constant repetition. I recollect a gentleman making strong objections against the children, who walk in a procession at the races, carrying a few small flags; he was not fond of such a display and parade; and yet he has before him, in his own church, a display much more gaudy. The flags, containing the arms of rich families, can wave in the church; and the whole person of the minister who officiates is decorated with two different coverings during a single service. We are accustomed to the annoyance of the bells, but if such a practice, in connection with the worship of God, were now for the first time introduced, every man would proclaim it shocking. If a man were to set out a stall and sell religious tracts on Sunday, it would be very objectionable, I own; but is not the same article actually sold in a thousand places every Sunday? If I were to kneel down at the bed side of a fellow creature, who was recovering from his sickness, to give thanks on his behalf, and was afterwards to demand ten pence for the service, I should be the object of the scorn of the whole town. But the same is done at the church almost every Sunday. The minister, in the course of thanksgiving, includes her who is just delivered from child bed, and for this he and the clerk charge ten pence. If such instances of *Sunday trading* were now to appear before us for the *first time*, we should consider the man who could attempt it a disgrace to his office. The same remark applies forcibly to Sunday meetings to diffuse the principles of temperance. Although the public houses in town and country are in full operation; although thousands are dying yearly through intemperance, unnoticed; although meetings at the bathing places and at the race moor are permitted on Sundays, yet the laudable efforts of those who wish to redeem their country from the worst of slavery, and to promote morality, peace, and good will among men, are attempted to be put down! Consistency will never flourish where prejudice and superstition have taken the place of reason and common sense. He that would secure the truth and free himself from inconsistency, must revere nothing because it is *old*, object to nothing because it is *new*, nor believe nor disbelieve because others have done so before him. Every practice should stand upon its own merits, and be received or rejected just as it is good or evil in itself.

PLACES OF PUBLIC AMUSEMENT.

This subject, frequently referred to in Parliament and recommended by the public papers, is now undergoing an investigation by a committee of the House of Commons. Nothing can be more desirable than that out

door recreations should be encouraged; but like many other acts of legislation, it is a matter which would be better left to the spontaneous feeling of the various districts in which accommodations for this purpose are supposed to be wanted. The inquiry should be upon this subject, as upon many others, why is it, that in those places where there is wealth, population, and an intercommunity of interests, we find so little unanimity of disposition, and so few disposed to take the lead, or to make a sacrifice in any undertaking to raise the character and promote the comforts of the people? Legislation can never be a substitute for moral attainment without this, human laws can do but little; with it, legislation upon most domestic matters will be unnecessary. The great error is, that that which requires *heads*, and *hearts*, and *hands* at *home*, is attempted to be accomplished at London, by covering over half a quire of paper, every paragraph commencing, "Be it therefore enacted," or, "Provided always." One half of the business of the House of Commons is what must be done at home in the country, if ever it be done aright.

There is, however, one point connected with the amusements of the people with which the Parliament *has* to do; and that is so to alter the system of taxation, to break down every oppressive monopoly, and to retrench rigidly in the national expenditure, so that the humblest classes of working men might be able to get for themselves, their wives, and their children, shoes and decent clothing, in order that they may appear decently and take their own recreation. Indeed, the *first* question appears to be are the working people and their children sufficiently provided for at *home*? Have they good substantial food? have they decent furniture? have they convenient apartments to live and to sleep in? is their bedding and their clothing adapted to keep them warm, and to answer the purposes of decency and comfort? These are questions which should take priority to that of, are the people accommodated with "public, handsome, and commodious walks?" Though I admire public walks, and places of recreation, yet I think they are of inferior moment compared to the above; and I also know that many prefer the ramble amidst romantic nature, which is wide and boundless, to the restraints imposed in a fashionable walk. At any rate, an *intrusive* legislation is unnecessary, and is almost sure to prove abortive. *After the people are supplied with* HOUSEHOLD COMFORTS, let the necessity of pleasure grounds be made apparent to the inhabitants of any particular district, and surely if there be any *public spirit* (a rare article I confess) an object like this might easily be carried into effect; and if this be wanting, an act of Parliament can never supply the defect.

THE STATE OF THE WORKING CLASSES.

Several statements of the condition of the working classes in the manufacturing districts have been published, principally emanating from persons connected with the boards of health appointed during the rage of the cholera. That recently published by James Phillips Kay, M.D., is one of the most important. It not only lays open, in the most striking manner, the wretched and miserable condition of the people, but traces the causes and consequences in a masterly manner. No extracts could do justice to the general subject upon which he writes, and therefore I forbear to make any, excepting one which relates especially to the *moral* state of the people.

"With unfeigned regret, we are therefore constrained to add, that the standard of morality is exceedingly debased, and that religious observances are neglected amongst the operative population of Manchester. The bonds of domestic sympathy are too generally relaxed; and, as a consequence, the filial and paternal duties are uncultivated. The artisan has not time to cherish these feelings, by the familiar and grateful arts which are their constant food, and without which nourishment they perish. An apathy benumbs his spirit. Too frequently the father, enjoying perfect health and with ample opportunities of employment, is supported in idleness on the earnings of his oppressed children; and, on the other hand, when age and decrepitude cripple the energies of the parents, their adult children abandon them to the scanty maintenance derived from parochial relief.

"That religious observances are exceedingly neglected, we have had constant opportunities of ascertaining, in the performance of our duty as Physician to the Ardwick and Ancoats Dispensary, which frequently conducted us to the houses of the poor on a Sunday. With rare exceptions, the adults of the vast population of 84,147 contained in Districts Nos. 1, 2, 3, 4, spend Sunday either in supine sloth, in sensuality, or in listless inactivity. A certain portion only of the labouring classes enjoys even healthful recreation on that day, and a very small number frequent the places of worship.

"The fruits of external prosperity may speedily be blighted by the absence of internal virtue. With pure religion and undefiled flourish frugality, forethought, and industry—the social charities which are the links of kindred, neighbours, and societies—and the amenities of life, which banish the jealous suspicion with which one order regards another. In vain may the intellect of man be tortured to devise expedients by which the supply of the necessaries of life may undergo an increase equivalent to that of population, if the moral check be overthrown. Crime, diseases, pestilence, intestine discord, famine, or foreign war—those agencies which repress the rank overgrowth of a meagre and reckless race—will, by a natural law, desolate a people devoid of prudence and principle, whose numbers constantly press upon the limits of the means of subsistence. We therefore regard with alarm the state of those vast masses of our operative population which are acted upon by all other incentives rather than those of virtue; and are visited by the emissaries of every faction, rather than by the ministers of an ennobling faith.

"The present means or methods of religious instruction are, in the circumstances in which our large towns are placed, most evidently inadequate to their end. The labours of the few devoted men—of whom the world is not worthy—in the houses of the poor, are utterly insufficient to produce a deep and permanent moral impression on the people. Some of our laws, as now administered, encourage indigence and vice, and hence arises an increased necessity for the daily exertions of the teachers of religion to stem that flood of

prevailing immorality which threatens to overthrow the best means that political sagaci can devise for the elevation of the people.

"The exertions of Dr. Tuckerman, of Boston, in establishing "a ministry for the poor had been, until very recently, rather the theme of general and deserved praise, than produ tive of laudable imitation. This ministration is to be effected, chiefly by a visitation of t houses of the poor, and he proposes as its objects, religious instruction, uninfluenced by se tarian spirit or opinions,—the relief of the most pressing necessities of the poor—first a well regulated charity, and secondarily by instruction in domestic economy—exhortatio to industry—admonition concerning the consequences of vice, and by obtaining work f the deserving and unemployed. The minister should also encourage the education of t children, should prove the friend of the poor in periods of perplexity, and, when the l bourer is subdued by sickness, should breathe into his the ear maxims of virtue, and t truths of religion. He might also act as a medium of communication and a link of symp thy between the higher and lower classes of society. He might become the almoner of t rich, and thus daily sow the seeds of a kindlier relationship than that which now subsis between the wealthy and the destitute. He might also serve as a faithful reporter of t secret miseries which are suffered in the abodes of poverty, unobserved by those to who he may come to advocate the cause of the abandoned. The prevalence of the principles ar the energetic practice of the precepts of Christisnity, we may hope, will thus ultimately l made to bind together the now hostile elements of society."

"The daily exertions of the teachers of religion to *stem the flood of immorality*."—This what I have evermore been advocating. But the ministers, to stem the flood, must *go dai where it is*. Ah! here is the fatal error. In perambulating the wretched streets of o towns, we meet with the constables, two and two, the ministers of coercion, but when do w meet with the *ministers of peace?* If the Four Evangelists and the Acts of the Apostles ha been locked up for the three last centuries in the inquisition, we could not be more ignora of the duties of a religious teacher than we appear to be at this day. Let the simple Chri tian trace the footsteps of Christ and his apostles; let him merely read the narrative; an he must see that the *qualifications*, *appointment*, the *sphere of labour*, the *nature of the wor* and the *remuneration* of our present ministers are utterly at variance with primitive exampl We cannot get our present ministers among the people: they seem to have no relish for th work. Every approaching season of vice they ought to anticipate; every place where vi most abounds they ought to frequent: but they seem to have no soul to stir in any such worl

Dr. Tuckerman recommends "a ministry for the *poor*." This is an unvarnished int mation that the present ministry is for the *rich*. And this is so obviously the fact, that would be a waste of words to attempt to prove it. It implies, however, one solemn trut which all ought duly to consider—that in this respect it is in open *opposition* to the *minist of Christ;* and so true is it, that we may retain the *name* of anything after its appropria character is gone. I approve of "a ministry for the poor," for this is the ministry whic agrees best with the genius, precepts, and examples of primitive Christianity. The othe ministry—admitting that considerable good may incidentally be connected with it—I wi call by no harder name than to say, it is *not apostolic*.

There is, however, an objectionable feature in this "ministry for the poor," so far as have read of its operations. The men are called out too much upon the principle of th *hireling*, and are too *select*. The object being principally to visit the poor, the rich, wh

ave time, and all classes of Christians, according to their opportunities, should be employed n it, not by special appointment, but as one of the *common duties* of their religion. But instead of doing this, the rich ease themselves of the burden—and I may say, deprive themelves of the *pleasure*—of visiting the "widow and the fatherless," and a number of them elect an individual, and join in paying him perhaps twenty shillings a week for doing their ork. They remain at a distance, and know little of the miseries of the people but by eport. Thus, Dr. Tuckerman speaks of a minister of this description being "a *medium* of ympathy, a *link* of connection *between* the poor and the rich—that he might become the *lmoner* of the rich—serve as a *reporter* of the miseries of poverty," &c.

Though the author has recommended a *new* ministry, like all similar writers, he has ot dared to charge the old one with dereliction of duty, nor to assign a reason why a vast m of money should be paid to an order of men whose work remains undone. No man can ad the heart-rending descriptions which are here given of the people of Manchester, with- t reflecting upon those who ought to be leaders in promoting morality, religion, and hap- ness. It is merely a compliment—the usual accompaniment of hypocrisy—to call this ountry *Christian*. The condition of the mass of the people is a libel upon the name. When ill "the days of reformation" come?

EXTRACTS FROM THE FIFTH ANNUAL REPORT OE THE AMERICAN TEMPERANCE SOCIETY.

The pledge of the Society.—"I pledge myself to an entire abstinence from the use of dent spirits, except when prescribed by a temperate physician in case of sickness."

From the best information which the Committee have been able to obtain, they are led conclude that more than 1,500,000 people in the United States now abstain from the use ardent spirit, and from the furnishing of it for the use of others; that there are more an 4000 Temperance Societies, embracing more than 500,000 members; that more than 00 distilleries have been stopped, more than 4000 merchants ceased to traffic in the poison, d more than 4500 drunkards ceased to use intoxicating drinks. There is also reason to lieve, that more than 20,000 persons are now sober, who, had it not been for the tempe- ce reformation, would have been sots; and that 20,000 families are now in ease and nfort, with not a drunkard in them, or one who is becoming a drunkard, who would herwise have been in poverty, or cursed with a drunken inmate; that 50,000 children are ed from the blasting influence of drunken parents, and 200,000 from that parental influ- ce which tended to make them drunkards. There is also reason to believe that thou- ds and tens of thousands are members of Christian churches, and rejoicing in the hope of glory of God, who, had they continued to drink, had now been without hope and with- God in the world. There is reason to believe, also, that thousands and tens of thou- ds are now impenitent, unbelieving, and on their way to the second death, who, had it been for the sale and use of ardent spirit, had been ripening for glory and honour, and mortality, and eternal life; and that tens of thousands more have passed the boundaries hope, and are weeping and wailing, who, had it not been for this, might have been in ven. And in view of such things, shall we be told that temperance is only a secular cern? that it affects only the bodies of men, not their souls, and is a concern which re-

lates to time only, not to eternity? that it ought not to be discussed from the pulpit, on th Sabbath! Should Satan cause this to be believed, he would perpetuate intemperance t the end of the world. Shall the fires which make this poison burn on the Sabbath, and th use of it tend to counteract all the merciful designs of Jehovah, in establishing that hol day? Shall Jehovah be insulted by the appearance in the sanctuary of men who use it o the Sabbath, and yet the Sabbath not be occupied, by light and love, to abolish the use of it Shall it cause the word of the Lord, even from the pulpit, to fall as upon a rock, instead being as the rain and the snow, that come down from heaven and water the earth, and thou sands, who might be trees of righteousness in the garden of the Lord, to stand like the heat in the desert, not seeing good when good comes, and yet the pulpit be dumb, or speak onl on week days, when those who traffic in it have so much to do in furnishing the poison tha they have no time, and less inclination, to hear? If Satan can cause this to be believed and those who manufacture, sell, and use the weapons of his warfare, and multiply the trophie of his victory, not hear of their sin on the Sabbath, when God speaks to the conscience, or b entreated from the pulpit, his mercy seat, by the tears and blood of a Saviour, to flee fron coming damnation, the adversary will keep possession of his strong hold. Church mem bers will garrison it, and provision it, and fight for him. From the communion table h will muster recruits, and find officers in those who distribute the elements, to fight his battles perpetuate his warfare, and people with increasing numbers his dark domain to the end o time. If we may not, in this warfare, fight on the Lord's day, when he himself goes forth t the battle and commands on the field; if we may not use his weapons, forged in heaven; and from the high place of his erection, pour them down thick, heavy, and hot upon the enemy, we may fight till we die, and he will esteem our iron as straw, and our brass as rotten wood; our darts he will count as stubble, and laugh at the glittering of our spear. Leviathan is not so tamed. There is no coping with him but with weapons of heavenly temper from the armoury of Jehovah, on the day when he goes forth, and creation, at his command, stands still to witness the conflict. Then it is, as conscience, kindled from above, blazes and thunders in the heart of the enemy, that he is consumed by the breath of the Almighty, and destroyed by the brightness of his coming.

A person who has visited three hundred towns in which efforts had been made to promote the cause of temperance, says, he has seen but few professors of religion who opposed Temperance Societies, but who either made, sold, or drank ardent spirit; and that he has never known an intemperate man who gave up the use of ardent spirit, but who continued to drink wine, beer, or cider, who did not perpetuate his intemperance, and ultimately turn back to his former habits of using ardent spirit. These facts deserve to be remembered, and especially the last. The disease of drunkenness, if not fed with intoxicating drink, will sleep, and not afflict him who has contracted it; but if fed, even with fermented drinks, it will continue to rage, will ordinarily increase, and its deluded victim may expect to die a drunkard. And this will be the case if he begins, though it may have been years since he ceased to use it. There is no safety but in entire and perpetual abstinence from the use of every thing which intoxicates. Those friends, therefore, and all who urge such persons to use in any degree either fermented liquor or distilled, take the course to destroy them. And numerous are the cases where the result has been speedy death. A drunkard ceased to use intoxicating drink, and was, as every drunkard, should he take a similar course, will be, a sober man.

He continued so for years, till urged by a pretended friend to take a tea-spoon full a day in ome restorative bitters. He did, and was soon again a drunkard, raging in all the madness of the delirium tremens. Another, by abstaining in a similar manner, was a sober man till his mother urged him to take a little porter, and told him when he refused that it would not hurt him, and pressed him till he complied; and from that day she was doomed, as if in ighteous judgment, to see her son a confirmed sot. Can a man take coals into his bosom, nd his clothes not be burnt? As well might a man put a match to gunpowder, and not xpect an explosion, as to throw alcohol into the stomach of a drunkard, or one that has een such, and not expect that it will take fire. Water, pure, cool water, and unstimulat-g food and drinks, are the only safeguard against his being consumed.

Instances are known where the first children of a family, who were born when their arents were temperate, have been healthy, intelligent, and active; while the last children, ho were born after the parents had become intemperate, were dwarfish and idiotic. A edical gentleman writes, "I have no doubt that a disposition to nervous diseases of a pe-liar character is transmitted by drunken parents." Another gentleman states that, in two milies within his knowledge, the different stages of intemperance in the parents seemed be marked by a corresponding deterioration in the bodies and minds of the children. In ne case, the eldest of the family is respectable, industrious, and accumulates property; the xt is inferior, disposed to be industrious, but spends all he can earn in strong drink. he third is dwarfish in body and mind, and, to use his own language, "a poor miserable mnant of a man." In another family of daughters, the first is a smart active girl, with an telligent well-balanced mind; the others are afflicted with different degrees of mental eakness and imbecility, and the youngest is an idiot. Another medical gentleman states, at the first child of a family, who was born when the habits of the mother were good, was althy and promising: while the four last children, who were born after the mother had come addicted to the habit of using opium, appeared to be stupid; and all, at about the ne age, sickened and died of a disease apparently occasioned by the habits of the mother.

Another gentleman mentions a case more common, and more appalling still. A re-ctable and influential man early in life adopted the habit of using a little ardent spirit ly, because, as he thought, it did him good. He and his six children, three sons and ee daughters, are now in the drunkard's grave, and the only surviving child is rapidly owing after, in the same way, to the same dismal end.

And say the New York State Society, at the head of which is the Chancellor of the te, "Disguise the spirit business as they will, it is still, in its true character, the business destroying the bodies and souls of men. The vender and the maker of spirits, in the ole range of them, from the pettiest grocer to the most extensive distiller, are fairly rgeable, not only with *supplying* the appetite for spirits, but with *creating* that unnatu- appetite; not only with supplying the drunkard with the fuel of his vices, but with king the drunkard. In reference to the taxes with which the making and vending of its load the community, how unfair towards others is the occupation of the maker and der of them! A town, for instance, contains one hundred drunkards: the profit of cing these drunkards is enjoyed by some half-dozen persons; but the burden of these nkards rests upon the whole town. The Executive Committee do not suggest that there

should be such a law; but they ask whether there would be one law in the whole statute-book, more *righteous* than that which should require those who have the profit of making our drunkards to be burdened with the support of them?"

Suppose a man, when about to commence the traffic in ardent spirit, should write in great capitals on his sign-board, to be seen and read of all men, what he will do, viz. that so many of the inhabitants of this town or city he will, for the sake of getting their money, make paupers, and send them to the alms-house, and thus oblige the whole community to support them and their families; that so many others he will excite to the commission of crimes, and thus increase the expences and endanger the peace and welfare of the community; that so many he will send to the jail, and so many more to the state prison, and so many to the gallows; that so many he will visit with sore and distressing diseases, and, in so many cases, diseases which would have been comparatively harmless he will by his poison render fatal; that in so many cases he will deprive persons of reason, and in so many cases will cause sudden death; that so many wives he will make widows, and so many children he will make orphans, and that in so many cases he will cause the children to grow up in ignorance, vice, and crime, and, after being nuisances on earth, will bring them to a premature grave; that in so many cases he will prevent the efficacy of the gospel, grieve away the Holy Ghost, and ruin for eternity the souls of men;—and suppose he could and should give some faint conception of what it is to lose the soul, and of the overwhelming guilt and coming wretchedness of him who is knowingly instrumental in producing this ruin;—and suppose he should put at the bottom of the sign this question, viz. "What," you may ask, "can be my object in acting so much like a devil incarnate, and bringing such accumulated wretchedness upon a comparatively happy people?"—and under it should be put the true answer, "MONEY!"

Says an eminent physician, Reuben D. Mussey, President of the New Hampshire Medical Society, and professor of anatomy and surgery in Dartmouth College, "What is the secret of this witchery, which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach, it is sucked up by absorbent vessels, is carried into the blood, and circulates through the alimentary organs, through the lungs, muscles, and brain; and, doubtless, through every organ of the body. Not a blood-vessel, however minute, not a thread of nerve in the whole animal machine, escapes its influence. And what is the nature of that influence? It disturbs the functions of life." "On every organ they touch," says another eminent physician, Ebenezer Alden, M.D., of Massachusetts, "ardent spirits operate as a *poison*. No where in the human body are they allowed even a lodgment, until the vital powers are so far prostrated that they cannot be removed. They are hurried on from one organ to another, marking their course with irregularity of action and disturbance of function; until at last, as a common enemy, they are taken up by the emunctories, the scavengers of the system, and unceremoniously excluded. When, through decay of organic vigour, this process ceases, the work of destruction is drawing to a close; and the last glimmerings of life are soon extinguished. To a man in health there is no such thing as a *temperate* use of spirits. In any quantity, they are an enemy to the human constitution. Their influence upon the physical organs is unfavourable to health and life. They produce weakness, not strength; sickness, not health; death, and not life."

A correspondent in a Western State has sent us the following statement. Its truth may be relied on. An owner of one of the principal taverns in —— has been heard to declare, that, since his knowledge, there had been between three hundred and five hundred bar-keepers in that tavern, and out of the whole of them he knew but eight or ten who have not ultimately become intemperate, two of whom are yet in that tavern. What an awful warning this ought to be to those parents who put their sons to tavern keeping! What an enormous manufactory of drunkards this tavern has been! And yet one of the owners of it, who has kept it for the last ten or twenty years, and who knows this appalling fact, still keeps it, and makes *profession* of religion!

Temperance Reformation in China.—The Chinese authorities at Canton have caused proclamations to be pasted on the walls, forbidding the sale of wine or spirits to foreign seamen. This measure was much needed, as European and American seamen, in their fits of intoxication, have often disturbed the public peace, and sometimes so seriously as to cause the suspension of commercial intercourse between China and the European nations. In the present act we see the legislation of an Asiatic despot directed to the promotion of the public good; we see a heathen government defending its subjects from the immoralities of those who claim to be Christians; we see a salutary guardianship of the morals of professed Christians and republicans by a heathen monarch; and we see all this on the very site of a Christian missionary station, designed to instruct these same heathen in the pure precepts of our religion. Such a sight should make Americans blush, and send Christians to their closets weeping.

The Board of Health of the city of Washington have declared the traffic in ardent spirit to be a nuisance, and passed the following order with regard to it:—

The Board being fully impressed with the belief that the use of ardent spirits is highly prejudicial to health, and the corporate authorities having decided that this body possess full power to prohibit and remove all nuisances, and the late Attorney-General, Mr. Wirt, having officially given it as his opinion that the Board of Health have, under the charter and the acts of the city councils, sufficient authority to do any and every thing which the health of the city may require,

Therefore *Resolved*, That the vending of ardent spirit, in whatever quantity, is considered a NUISANCE; and as such is hereby directed to be discontinued for the space of ninety days from this date. By order of the Board of Health.

USEFUL QUESTIONS.

Questions.

Sir,—I beg leave, through the medium of your paper, to offer a few questions to the temperate public.

1st. Alcohol is said to be produced by vinous fermentation. Is not that part of bread making, called *raising*, a vinous fermentation? and if it is, is there not alcohol in bread?

2nd. Are fermented liquors in any degree nutritious? and if they are, are not the nutritive particles rendered more digestible by being reduced to a fluid?

3d. Does a quantity of alcohol, combined in a quantity of fermented liquor, have a les injurious effect on the consumer, than the same quantity of alcohol, diluted with the sam quantity of water? PHILO TEMPERANCE.

We have submitted the enquiries of our correspondent to MR. GRAHAM, who return the following

ANSWERS.

Answer 1. Alcohol and carbonic acid gas are both produced by saccharine or vinou fermentation. This is the fermentation which takes place in the proper rising of bread, an therefore there is always a quantity of alcohol in the unbaked dough, in which vinous or sac charine fermentation has taken place. But this alcohol is wholly expelled or distilled off b the process of baking; therefore, there is not the least quantity of alcohol in well baked bread

Answer 2. There may be some sugar and mucilage in fermented liquors, which ma render such liquors, in some degree, nutritious; but the alcoholic principle in fermente liquors is not nutritious, and its effect is to render the sugar and mucilage of such liquor less nutritious than they otherwise would be. The nutritive particles are *not* rendered mor digestible by being reduced to a fluid; but, on the contrary, such preparations of food ar calculated to impair, and tend to *destroy* the digestive powers of the stomach.

Answer 3. So far as the exclusive effect of the alcohol itself is considered, it is equall injurious, whether in fermented liquors, or distilled liquors diluted with water to the sam quantity and strength. But as there are also present, in wine, beer, cider, and all other fer mented liquors, other pernicious properties besides the alcohol, a tea spoonful of pure recti fied alcohol, diluted in a tumbler full of pure water, would be less pernicious to the huma system, if habitually used, than a tumbler full of wine, beer, cider, or any other kind of fer mented liquor, containing an equal quantity of alcohol; and this is true simply on th ground that one poison is less pernicious than two or three, unless they counteract eac other—which, in this case, they do not. Albeit, it is neverless true, that when not use habitually, as an article of diet, but occasionally, and specifically, as a medicine, the ferment ed liquor may be preferable, in some cases, to the diluted alcohol; not because the alcoho itself is less pernicious in either form, but that the acid, or mucilage of the fermented liquor may do more good than hurt, in spite of the alcohol. Yet these very properties which, i some cases, when occasionally used, may be medicinally good, if habitually used in an articl of diet or of medicine, become pernicious to the human system, and very often exceedingly so

On the whole, therefore, the good of man, individually and collectively, requires th abandonment of the use of alcohol, in every form, whether combined or uncombined, in fer mented as well as distilled liquor; and both as an article of diet and of *medicine*. If a me dical stimulent be wanted, there are others better and far safer than alcohol. If an acid o a mucilage, or the bitter principle be required, each and all of them can be obtained withou being associated with so deleterious a principle as alcohol.—*From an American work.*

THE POOR WIDOW AND THE TWO PARSONS.

Within a few roods of my house, there lives a poor widow, who has of late taste deeply of the bitterness, the wormwood and the gall of this uncertain life. Some years ago she suffered the loss of several of her children; then she was bereaved of her husband: thi was a severe stroke, which she felt keenly, and still feels to this day. She became reduced i

ner circumstances, was obliged to remove to Preston, and send the three children she had left o the factory. But the sickly, over-heated atmosphere soon threw her eldest daughter into . consumption, which terminated in death. During this affliction, the family was visited by . young clergyman and some pious neighbours, who did all they could to soothe and comfort he afflicted, and, through divine grace, were made a blessing to the whole family, and espe- ially so to the dying daughter, whose long and tedious illness had tended much to fatigue nd impoverish her widowed mother. The daughter, previous to her death, had requested o be interred with her father and the other part of the family, in their own grave, in the ountry, about two miles from Preston. But imagine the surprise and distress of her mo- her, after the interment, when she was told that she had incurred the charge of *a guinea*, y bringing her daughter from another parish, and likewise that *double burial dues* were re- uired. It was in vain she endeavoured to obtain a remission of the demand by stating hat, in her husband's time, they had lived sixteen years under the same clergyman's bro- her, for whom this demand was made. It was in vain she pleaded her poverty, affliction, nd widowhood. She was answered, that the clergyman had nothing to do with these hings; the *money* was demanded, and it must be paid. The young clergyman who had isited the widow, being told of this affair, was so grieved at the hardness of his senior bro- her's heart, that he determined to take up the cause himself, and try to prevail in favour of he poor widow. He went over into the country, and had a personal interview with the everend gentleman. He intreated, for Christ's sake, for the poor widow's sake, and for the hurch's sake, he would return the guinea; but without success. He told the poor woman e had used every means in his power to befriend her, but he could not prevail.—We have ere a striking instance of the force of habit: the young man's heart was tender, and his onscience clear, while the old man, having been long accustomed to take all that the church llows him, had rendered himself past feeling. No wonder the church should be unpopu- ar, and the clergymen despised, while practices are permitted so much at variance with the pright and benevolent principles of Christianity. VERITAS.

OATHS AND CURSING.

Sir,—I know of no branch of morals that calls more loudly for reform than the fearful se of oaths and cursing, and, with your permission, I would call the notice of your readers o the subject, hoping they will give me that attention which its importance demands.

I would arrange oaths into two classes: first, oaths used in common conversation; and, econd, oaths employed on important occasions. Those which are used in common conver- ation might be subdivided into such as are considered as innocent, and such as are gene- ally acknowledged to be criminal.

To the first subdivision would belong the following: "Upon my word," "Upon my onscience," "By my faith," "Upon my honour," "Ods'ounds," "By gad," "By all that s merciful." "By all that is pitiful," "As I hope for mercy," "As I live," "By all that I old dear," &c. &c. &c. Now, these are all inconsistent with the precept of Christ, "Let your yea be yea, and your nay, nay," and certainly "come of evil," for they are more than simple declaration of facts. These oaths are generally used by educated persons, and uch as cannot plead as an excuse a deficiency of language fully to impress a relation upon he notice of those whom they address; and they never can be regarded as a confirmation of what is asserted. A man or woman who will tell a falsehood, will not hesitate to attempt

to confirm it by one of these oaths; and we shall not often be wrong, if we conclude, ever one who swears by his or her honour, word, conscience, faith, &c. is unworthy of credit, fo it displays a conviction that they are in the habit of uttering lies, and of being disbelieved A man of strict integrity never finds any necessity to employ these oaths, and would con sider himself grossly insulted if called upon to do so.—Some of the oaths I have mentione under this head, though lightly esteemed, are very solemn expressions, and others involv awful consequences. "Ods'ounds" means God's wounds, and is an oath generally ver lightly uttered, and of most solemn import. "By all that is merciful," and "By gad," swearing by God, as is also "By all that is pitiful." "As I hope for mercy," "As I live, and "By all I hold dear," involve most awful consequences, such as every rightly const tuted mind would shudder to stake. I would call upon all who use these expressions t remember the injunction, "*Swear not at all; but let your yea be yea, and your nay, nay for whatsoever is more than these cometh of evil;*" and to habituate themselves always to ad here closely to the truth in all their statements. They will thus escape much guilt, and er sure credit to their testimony, far better than by the strongest asservation they can emplo Religion, reason, and expediency call upon them to relinquish so foolish and so criminal practice; and every lover of piety and of truth ought to labour, in their respective sphere to suppress the practice in others.

Those which are acknowledged to be criminal are little used by educated persons, bu are chiefly confined to the haunts of vice or the society of the illiterate. They are a fearfi class, such as "By Jesus," "By heaven," "By God," "By the Lord," &c. These oath are usually uttered in passion, and often accompanied with the most demonaical expressio of countenance. Independent of this, however, they clearly are breaches of the third com mandment: "Thou shalt not take the name of thy God in vain, for the Lord will not hol him guiltless that taketh His name in vain." Besides, how can such ever pray, "*hallowe* be thy name," while they are making such a profane use of it? This is an awful crim and little do they know of God, who think He will suffer His holy name to be used thu irreverently with impunity. To such as use these expressions I would earnestly recom mend to ponder well upon the meaning of the Saviour's command, "Swear not at all; bu let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil.

If oaths are ever justifiable, it is on important occasions, when the consequences false statements or of deception would be of much moment. Every sober-minded perso regrets that so many official and judicial oaths are administered; an evil which, it is to b hoped, will speedily be rectified. Till then, it behoves all who may be called upon t take them, to do so with great solemnity of mind, and to be particularly guarded in the expressions, lest they should unintentionally even make a false statement, and so brin upon themselves great and fearful criminality.

But what shall be said to the imprecators? Wherever we go, in town or country, w hear the voice of cursing from young and old. In some places, I have been informed, a most the first words that children are taught to speak are curses; and I myself have bee cursed, with great bitterness, by a child three or four years old, in the agonies of deat Truly may it be said, "Because of cursing the land mourneth." No wonder we should b so often assailed with imprecations, when parents teach them their children, and when the are thought to be a manifestation of a manly spirit. If God were to fulfil the prayers swearers, what awful consequences would follow! for how often do we hear persons pra

God to "damn their eyes!" to "blast their souls!" to "sink their comrades into hell ames!" that "God's arm may light on them!" that "they may go to hell, and be amned!" &c. &c. Let those who use these imprecations remember that God hears their rayers, though He mercifully refuse to comply with them, and that unless they repent, He ill bring them forward at the great day of account, when thay will be as swift witnesses gainst them. But even in this life the curser seldom escapes, for God has declared, "So hall it happen to him; as he loved cursing, so let it come to him; as he delighted not in lessing, so let it be far from him; as he clothed himself with cursing like as with a garnent, so let it come into his bowels like water, and like oil into his bones. Let it be unto im as the garment which covereth him, and for a girdle wherewith he is girded continually." low fearful are these words, and yet how much more fearful will be their fulfilment upon hose who practice the awful vice of cursing! Cursing is thought to be an indication of pirit, and it certainly is; but then it is the spirit of the devil, and not the spirit of Christ. 'errible presumption, that would set God at defiance, who can crush them like a moth! nd a fearful barrier betwixt the swearer and the society of just and holy men. Intoxiation is one great exciting cause of cursing, and Temperance Societies will do much, I trust, diminish its prevalency; but if every sober-minded person would unite his endeavours ith others to check the evil by friendly admonition and temperate appeals to the conscience, am decidedly of opinion, very much might be done to suppress it altogether. Religion as been too long confined to chapels, and been reserved for Sundays, and has entered too ttle into our every day walk and conversation. The religion of the present day is an idle ne, for it pays a set of persons for performing the labour that devolves upon every proessor, and the consequence is, that genuine practical Christianity is scarcely to be found. ike the members of the Preston Temperance Society, the *people* must work in the supression of vice and the promotion of religion, or little will be effected. And what duty an be more imperative upon them who so continually pray, "hallowed be thy name," than endeavour to teach men to reverence and fear the name of their God?

Yours, &c. H.

MINISTERIAL DILIGENCE.

Dear Sir,—Ever since I read your number so often referred to, I can truly say, the ondition of the people, and the inefficiency of our present ministerial labour, have never been ut of my thoughts; not that I, as an individual, can remedy the evil, but by the aid of your ages, perhaps I may be fortunate enough to say something to your readers which may stipulate them to try to institute a *new set of pastors*, seeing there is so little hope of the old nes. It is a fact, that, for the size of the place, the Roman Catholic chapel is the best atended chapel in this town, owing entirely to the *zeal of the minister* in *going about* amongst is people, stimulating them to attend on their means of grace, going to their houses, however poor, telling them of the necessity of moral duties, economy, sobriety, and such as lways attend on a life of godliness. Thus they are gaining ground, whilst most others are ither losing or at a stand. This statement will hold good in more places than Bolton, to ny knowledge. If it were matter of speculation whether the apostolic made of ministration, hich you advocate, would succeed or not, ministers might then hesitate and object; but he immediate good it would produce is beyond all manner of doubt. The most striking in-

stance I have met with, and one which comes the nearest the standard, is in the life of a l
Alliene, author of "An Alarm to Unconverted Sinners," some extracts from which you w
greatly oblige by inserting in your Moral Reformer.

"Mr. A. was not satisfied merely with preaching on the Lord's day; but after the e
ample of St. Paul, went deligently from house to house, that he might speak to his paris
ioners individually respecting their eternal interests. When he first went to Taunt
and began this course of going from house to house, he met with considerable difficulti
this was a mode of instruction to which the people had never been accustomed; he was o
a young man; it looked like an affectation of singularity; and many of the people w
much opposed to it. These were difficulties which he saw and felt: but such were
views of the worth of souls, and such the ardency of his desire to pluck them as brands fr
the burning, that he took up his cross, regardless of the sneers of the wicked.

"As he lived by rule, so it was his regular practice to devote *five afternoons every week*
this exercise. He used to keep a catalogue of the families in each street, and send th
information, a day or two beforehand, of the time when he intended to visit them. In th
pastoral visits, he used to speak particularly to every person present, both young and o
He explained to them the great truths of the gospel; he reproved the negligent, encourag
the doubtful, and endeavoured to lead all to the enjoyment and practice of universal ho
ness. He reminded all parents and masters of the woes denounced, in the holy Scriptur
against the families which call not upon God's name, and exhorted them without delay
make their families little churches, by constantly reading the Scriptures, by diligently i
structing their children and servants, and, above all, by a strict attention to family pra
every day. On these occasions, he manifested such humility and tender affection for the
that however they were opposed to him at first, it was not long before their prejudices w
subdued, their affections gained, and they rejoiced when the time of his visiting them
turned. In some cases, where the people were very wicked, they shut the door, and
fused him admission into their houses: on such occasions, he would speak to them *throu
the window*, and if they still persisted, he would write letters to them, in which he so co
vinced them of his earnest desire to promote the good of their souls, that many of them,
these gentle and persevering methods, were brought to acknowledge the truth. In visiti
the people from house to house, he used to say, that he was equally as successful in bringi
souls to God as he was in his public ministry."

In another part of his life, his biographer says, "He was much troubled if he hea
mechanics at their labour before he was engaged in his duties with God, and would fr
quently say, 'O how this noise shames me!'" Further on, he says, "There were few,
any, poor families in Taunton, but he knew their necessities, and took care to see th
wants relieved." And again, when he was silenced by the Act of Uniformity, and took l
farewell leave of his people, "he preached to hundreds of young and old at one o'clock
the morning of his departure." J. R.

P. S. On a more accurate survey, I find that the number of sittings in the parish w
amount to ten thousand six or seven hundred, instead of seven hundred, as stated in m
last. If "A Friend" will take the trouble, he will find that places of worship will not av
rage above half full, making the number of regular attenders correct as stated in your la

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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TO FATHERS AND MOTHERS.

Dear Friends,

I KNOW of no domestic duty of more importance than hat of training up your children aright, and of none which at the present ime is more neglected. Though a portion of trouble be inseparable rom the married state, it often happens that the untowardness of children onstitutes the bitterest ingredient in the cup of their parents' misery. How often is the meridian and decline of life harassed with sorrow and listress, at seeing their fondest hopes of felicity and peace changed into adness and melancholy despair! The pangs which a prodigal son creates n the breast of a father and a mother, anxious for the welfare of their off-pring, must be felt to be understood; but how much more severe must hese be, when they know that *their own neglect* has been the cause!

Let any impartial person make himself acquainted with the attain-ients, the character, and conduct of our youth; nay, let him only observe what passes ostensively before his eyes, and he will be convinced that they ave been awfully neglected. Whether we refer to intellect, manners, or norals, we find a vast number almost destitute of that which should dorn a civilized being. And like plants neglected when young, these roduce a succession of men and women of the same character. Anxious o contribute something that may at least tend to mitigate the evil, I make his appeal to PARENTS. While they themselves are uncultivated, im-noral, and profane, I am aware of the difficulty of succeeding; but still I ake my appeal to *them*. *They* are the proper guardians of their children, ppointed by the wise Creator; the ties of nature are implanted in *their* reasts; and residing under the same roof, and eating at the same table, o other person can ever be expected to act as a substitute. I am ex-eedingly sorry that this view has not been generally diffused: by leaving

parents to their own apathy, and by taking the children from their car and substituting the duty of the Sunday school teacher, many are led take no pains whatever to instruct their offspring, or having never a tempted, conceive it a task above their ability. It shall be my endeavour, however, not to take the children from the parents, but to try convince the parents of the great responsibility of their charge, to indu them to train up their children in the way they should go, and if the p rents be deficient, to teach *them* first, that they may be able to teach the children in their turn. Sunday schools and tract destributions are the resu of ministerial idleness, and neither the one nor the other would have be necesary if they had done their duty. And thus, instead of going fro house to house, and teaching the parents to instruct their children, a when finding them deficient, teaching them the best plans, ministers find much easier to patronise a Sunday school, and occasionally give an exhort tion to the scholars.

Fathers and Mothers! As many of you have not considered the va importance of attending yourselves to the instruction of your childre and as many of you have neglected it, I beg your candid attention to t following observations.

Make the tutoring and training of your children an indispensab duty. Begin with your first child. Know this, that the quiet, the ha piness, and the prosperity of the family, and your own comfort throug life, depend almost more upon this than any other duty. Children w not grow up in virtue without the constant attention of their parents. is not enough to put a young plant in the ground; you must watch it co stantly, and train it seasonably, if you expect it to come to perfectio The brute creation educate their young, and take a pleasure in teachi them. If so much time, and money, and intelligence be spent in traini the animal creation, some for useful and others for pernicious purpose how much more necessary is it, then, to instruct the youth of our ow kind, and to prepare them for the important part which they have to a in the great drama of life.

Let me impress upon you, that it is not what is usually called "ed cation" that I am now enforcing. Your ideas of this are generally co fined to "reading, writing, and accounts," and you are apt to think th these are all you have to provide for your offspring. This is a serio mistake. All these may be, and usually are, learned without any *mor* principle, and almost without any effort of intellect. The *understandin* the *affections*, and the *conduct* are to be regulated, for these constitute t

rincipal worth of man. The facilities for acquiring the elementary parts f education already named, are so numerous, and the dispositions of arents, upon the whole, so uniformly in favour of this sort of learning or their children, that I think it unnecessary for me to dwell upon it.

The whole of what I wish to enforce may be summed up in teaching hem their *duty to God, to their parents, to their family, and to every other lass of persons*. The principles of *sincerity, justice, benevolence*, and *piety* ught to be early and constantly inculcated: these are the basis of all hat is good, and the opposites of what they will generally learn in the orld. Every child, as an accountable being, is susceptible of receiving oth good and evil; and his choice and habit will, in a great measure, be ependant upon the instructions he receives, the example which is before im, and the circumstances in which he is placed. It is very common to lk about children "turning out" ill or well, as if the result of parental bour was like a lottery. Generally speaking, the good or bad character of oung persons can be easily traced to obvious causes, over which the parents, many instances, might have had a control. You ought, therefore, to proed in the duty of training up your children, in the conviction, that if properly attempted, the result will be satisfactory. If you doubt this, if you hink teaching your children is like shooting into the air, I shall cease to onder at your indifference. Mind, while they are infants, to endear your ildren to you; treat them with kindness; provide for them in every reect as well as you are able; and thus, so soon as the first germ of intelct shoots forth, the heart will be open to attend to your parental lessons. o teaching can be very successful, if there be not a reciprocal affection tween the teacher and the taught. Continue this kindness; add to the nderness of nature a studied attention to the wants of your children, and evident interest in every thing calculated to make them happy. Get the arts of your little ones, and they will attend to your instructions; if not, ur words will fall like the seed upon the rock. You should feel happy having your children around you, and they should feel a pride and a easure in sitting by your side. If parents dislike the company of their ildren, and if children shun the company of their parents, there is a want that sympathy which is essential to the success of parental admonition.

Fathers and mothers should *mutually* engage in this work. Their arts and hands should be united for this purpose. Disunion on their rt may frustrate the best purposes of either of them. This should form part of your domestic arrangements, and should be entered into cordially both, for, viewed in its results, arrangements for domestic tuition are not

less important than those for eating and sleeping, The kindness, patience and prudence of the mother will be necessary in the management of children from the earliest age; and happy is it for a family with a mother possessing these valuable qualities. The father's incessant attention and superintending mind are essential, and the qualities of both *combined*, but not otherwise, are sufficient to ensure the good hope of well instructed children.

Before children are capable of either understanding your commands or the reasons upon which they are grounded, they are led principally by *imitation*. In every case, therefore, see that the example of yourselves and the elder children be such as you would wish the younger to imitate. There are many practices encouraged thoughtlessly in little children, perhaps because they please at the moment, the tendency of which is not sufficiently considered. For instance, if a child hurt itself against a stool or a chair, nothing is more common than to say, "O pa, pa, give me a go, and I will beat it." A pretence is consequently made of beating the chair; and the tendency of this and similar practices, incautiously adopted, is, to beget a disposition for *revenge*, which may never be eradicated.

It is a most lamentable fact, that many parents seem insensible of any duty to their children but that of *coercion*; and this they perform frequently more like brutes than Christian parents. Instead of alluring them by kindness, and leading them by reason, they too often govern by brute force. Although no pains be taken to lead them aright, yet, on every occasion when they do wrong, they are assailed by violent threatenings, and often by severe correction. Alas! the law of kindness seems to have been forgotten in the government of families, and threats and blows substituted in its place. You may read the effects of this sort of discipline in the furious, vengeful character of most of our youth. Adopt, I beseech you, a different course, and though *your* parents may have acted on the coercive principle, and though it is current in your neighbourhood, the effects before you are alone sufficient to convince you how pernicious it is. Instead of the smile of good temper and chearfulness beaming from the countenances of at least those who are in pretty comfortable circumstances, how often do we see a gloom and an indignity, the result of a bad education, hanging upon their countenances, which are truly forbidding! Gentle correction may be necessary towards children, who, from their age, can only be governed by authority; but it will seldom be necessary for those of riper years, who have been governed by kind restraint, and blessed with a good example. Whenever it should be necessary to punish, let not a particle of

revenge appear in yourselves. Convince your children that you have no object but their own good, and the good of others of the family. Never strike a blow in a passion, and never inflict punishment till all other means are unavailing. It may be necessary, in extreme cases, to use stripes; but other modes of punishment may be used, more congenial to your own feelings, and perhaps more proportioned to the offences committed. For instance, if a boy frequently interefere with the order of the house, by being too late at the table, or by being absent, the most appropriate punishment is to let him forfeit his meal by the neglect. If he repeatedly misbehave at table, let him not eat with the family, but in another part of the room, as a mark of disgrace. If he make a practice of lying too long in bed, for every hour that he lies too long in a morning let him go two hours sooner to bed at night. For neglect of work, or being beyond the hours, let the same principle be followed. Children are of a volatile disposition, often thoughtless and giddy, and led undesignedly to a repetition of offences. Instead of flogging in such cases, solitary confinement has often a beneficial effect; and if any person have been insulted, or received an injury from the culprit, after a reasonable confinement, let his deliverance depend upon his going and acknowledging his sorrow for his fault, and his request to be forgiven. The mode of punishment should always be calculated to lead to reflection and reformation, and not to resentment: without this, all correction will ultimately be in vain. As children get older, they will become more daring in the face of merely coercive discipline; and if there be no attachment to home and the parents promoted, so soon as they can in any degree depend upon their own means, they will leave home, and give an unrestrained licence to their youthful follies. The love of home and the love of parents should always be secured: they are strong assurances of virtuous conduct. Punishments, however, will seldom be necessary, if other rational means are timely adopted. If children are not constantly taught; if they are not guarded from bad companions; if they have not the benefit of good parental examples, ten to one they go astray; and punishment, of itself, will be found the most unsuccessful means of effecting a cure.

While I would recommend parents not to encourage indulgences which lead to petulency, I would advise them always to let their children have plenty of exercise and a good stock of play things. Youth is the play day of nature; health of body as well as vigour of mind depends upon it. Parents should not be opposed to, nor indifferent about even their children's play things, but prove to the children that they delight in promoting

their enjoyments, by assisting them to invent and procure these important trifles. Parents, by interfering in these matters, will be able to shew their children the proper length to which recreation may be carried, and also to guard their wishes from any amusement which would have a pernicious tendency. Excepting to a well regulated Infant School, where playful exercise constitutes the employment of the children, never send to school children of a year and a half or two years old. Their health suffers from confinement, and from the association of a number of children in one apartment. They are troublesome at home, perhaps; but if you will get them a number of play things, and change them frequently, if in health, you will generally find them easily diverted; and if not in health, a confined school is a place very injurious. Play for children is almost as necessary as food or clothes, and therefore is a matter in which fathers and mothers ought to feel much more interested than they usually appear to be. Convenient play grounds, superintended by the parents, would be of great worth. A few small stones, toys, twigs, or wood bricks, will please the younger children, whilst others should be provided with articles better suited to boys and girls of an advanced age. Parents, I think, have too long neglected this part of their duty: children will play, and ought to play, and why should not parents secure the esteem of their children, and become their correctors, by countenancing any healthy and innocent exercise? Let but half of the time of parents, usually devoted to dissipation, be employed in assisting and joining in the innocent sports of children, and the result would be most beneficial. For parents to delight to get rid of the company of their children is a common feeling, but sadly perverted from real nature. Instead of meeting, as we constantly do when we walk abroad, groups of men and groups of boys, if society were in a proper state, we should usually meet the father, the mother, and the children together, all like a happy band.

In fixing *employments* for your children, you are in the midst of difficulties. If you be in poor circumstances, in towns, the principal work for children is in factories or large work shops. If in better circumstances, you send them, perhaps, first, to a distant school; next, you apprentice them out; and, if you can afford, they go to London to finish off. In all these cases, the ruin of your children is almost certain. Let me impress one solemn truth upon your mind, "that the happiness of a man's life does not consist in the abundance of the things which he possesses," and let this guide you in the choice of businesses for your children. How few parents have realized, in a son's success, a fair return for the immense outlay on his education; or, in his morals, any proportioned satisfaction for the anxiety

and care with which they had provided him the means of entering upon the world! Let not, then, a lucrative business be anxiously sought after. In itself it is dangerous; and the road leading to it is usually not less so. Choose such businesses as are the most free from temptations to evil. It ought, however, to be remarked, that these temptations don't consist in the business itself, so much as in the *number* and character of those employed. If the father's own business, or any other he can adopt, be likely to yield a livelihood, it is much better to keep his son at home, and learn him there, than run the risk of an unknown business, accompanied almost with the certainty of endangering that character which he had carefully nurtured for a dozen years. Home employments, or those as nearly resembling as possible, are the least dangerous; and as respectability of character, to every wise man, is more valuable than riches, he will always choose that which has the fewest temptations. If the weaver, for instance, could see the least prospect of his lad getting a living at the loom, he had better keep him there, than send him to the factory. The danger of bad associates in one place is very great; in the other, the parent will have his child under his own eye. And it is a fact, even in reference to circumstances, that many spinners are as poor as weavers, owing to their intemperance and bad conduct. These remarks may also be applied to schooling. There might be something enchanting in the name of a "boarding school." Unless Miss and Master have been "sent off;" their education is considered but of a *homespun* character; they must needs go from home to finish! Yes! and a mournful finish it has been, in too many cases. Delivered from the restraints of parental care, at the most critical period of life, and exposed to the fascinating, and in some measure, disguised pleasures of vice, here they have commenced their practices of dissipation, which, in after life, have brought them to disgrace and ruin. The probability of a superior education can seldom be the motive for sending children to boarding schools, for there are, in every town, the same schools for those who are boarders and those who are not. But it is sometimes observed, that it is useful to send children from home; it gives them an acquaintance with the world, and helps them to acquit themselves in company. If these reasons were founded in fact, they are but a poor set off against the probable evils of sending children from home. But the neglect of fathers and mothers themselves, appears, from the reason assigned, to be the principal cause of the necessity of sending them off: and hence the boarding school is to make up for your neglect of duty. Never be led away with the unsubstantial reveries of fashionable society; value a plain,

substantial education more than accomplishments, and sterling charact more than facilities for acquiring wealth.

I have said that you should teach your children their duty to Go to yourselves, and to all mankind. This is so comprehensive, as to be be yond my present limits to advert to in detail. Indeed, the difficulty do not consist so much in *what* children ought to be taught, as *how* this teach ing is to be accomplished. When persons have not had the benefit of do mestic teaching themselves, and when this duty has not been impresse upon them, and the best manner of doing it explained, no wonder the should find a difficulty in making the attempt. Nothing, however, i more easy; and, I may add, nothing yields greater pleasure to a parer anxious for the welfare of his family. Children expect and look for pa rental teaching; how communicative they are; how inquisitive abo every thing which occurs; and how pleased to be noticed and converse with by their parents! In the first place, then, be always familiar wit your children; be often in their company; and secure as much of your lei sure time for this purpose as you can. Take the little ones on your knee talk to them in a familiar way, and ask them all kinds of interesting que tions. You will soon get at the extent of their knowledge, and ascertai upon what points they need the most instruction. You will also, if thi be done with kindness, excite in their minds a great desire for informa tion, so that, when you are seated at the fire side, they will smilingl flock around you with hundreds of little questions. The elder childre must also be attended to; and for this purpose, I would recommend t parents to secure, at least, about twenty minutes every day, for the pur pose of conversation and instruction. The time must vary, according t people's employment and opportunities; but when it is convenient, should recommend it to precede the breakfast, and always to conclud with thanksgiving and prayer. I avoid the terms, "family worship," be cause that is usually confined to reading a chapter and offering up prayer: although both may be included in the service I recommend, ye this instruction should be conveyed principally by *conversation*. Seat al your children in order, and place yourself before them; be prepared, by careful attention to their general conduct, and to their behaviour the da preceding, to introduce such topics as are most likely to be useful. An occurrences of an impressive character should often be commented upon inasmuch as children are always interested in passing events. None bu those who have adopted the practice can have any idea of the pleasure o profit attending this rational method of instructing children, Sunda

affords plenty of time for parental instruction, and the father that does not embrace an hour in calling his children together at home on this day, is neglecting the finest opportunity of improving both them and himself. Let him make his own house (his parlour, if he have one) into his Sunday school, and agreeably to the best dictates of nature, let him spend his time among them. Under the care of a good father, the children will receive a benefit, and enjoy a pleasure, to which nothing connected with our present Sunday schools is fit to be compared. How inconsistent, that hundreds of little children should be collected, and placed under the care of inexperienced persons, while their *own parents* are either idle at home, or merely engaged in some service for themselves. Let the universal obligation of the duty of parents to teach and instruct their own children be loudly proclaimed, and let every minister, instead of fostering his Sunday school as a prop to "the cause" with which he is connected, go from house to house, *teaching the parents*, that they, in their turn, may teach their own children themselves.

Besides the above, we should never forget the usefulness of *incidental* teaching. This consists in useful and pertinent remarks, on every suitable occasion, calculated to make a good impression upon the minds of youth. This should be attended to in connection with business, at the table, and especially when taking your walks abroad. A thousand objects present themselves as you walk in the fields, from which useful remarks may be made; and they who have the prosperity of their children at heart will not be inattentive to these. To some it may appear an arduous task thus to take care of their offspring; and to those who have long thrown their work upon others, it will really be so; but to the Christian parent, whose mind is capable of perceiving his duty, and appreciating its pleasures, it yields a present satisfaction, it affords a presumptive hope, that having trained up his children in the way they should go, when they are old they will not depart from it. Nothing can scarcely add so much to the peace and happiness of old age as the knowledge that one's children are virtuous and good, respectable in life, and living for another world. What are all the honours and riches in the world compared to this?

THE SPORTING WORLD.

At this season of the year the brutal practices of cock-fighting, racing, &c., are much in vogue. Although a great number are opposed to these cruel sports, yet retained and practised in this country, they are blameable for not using *more decided efforts to suppress them*, and not trying to con-

vince the people of their degrading and wicked tendency. Within a f miles of Preston, we have recently had several pitched battles, but yet magistrate interfered. At Goosnargh, among other barbarous practic a man was engaged to worry a hedgehog with his hands tied on his bac which he accomplished in four minutes. This was countenanced by so who would be called respectable; but although they may be above th neighbours in wealth, they are certainly the lowest in the grade of ci lized society, inasmuch as they countenance practices so demoralizing a base.

Mr. Pease has succeeded in introducing a clause into the metropolit police bill against dog-fighting and cock-fighting. I hope the same ge tleman will attempt an equally salutary regulation for the whole countr But it signifies little how good soever the laws be, unless we have a bett order of magistrates to enforce them. Whilst four in the commission c enter the field at once, to kill or to aid in killing each other, is it to be e pected, that they can, with any consistency, suppress fighting of any so Several newspapers are devoted to the recital of all the brutal deeds th can be raked up in the country, and their extensive sale is a melancho proof of the depravity of the people. Drinking, gaming, and fighting gen rally go together, and hence, "The Despatch" and "Life in London" a papers generally taken in by the publicans. It is to be lamented that t working people should be so destitute of either religion or good sense to give their time and attention to cruel sports; and it is not less to be r gretted, that the aristocracy and gentry of the country should know of n better means of disposing of their time and influence, and of that mon which is collected from the labour and the sweat of thousands under the I admit that we have made some little advance in the march of improvemen but I am anxious that every man, influenced by real love to his neighbo and his country, should openly wage war with these practices, and be d termined to do his utmost to accomplish their entire discontinuance.

POSTHUMOUS LIBERALITY.

"We brought *nothing* into this world, and it is certain we can car *nothing* out;" so that however we tug our idol wealth, however regular o devotions at this altar, we are doomed to leave it at last. What the fee ings of the miser are, when assured that he cannot live, and that he mu leave his all, is not easily described. He makes his will, and the ma who was always too poor to give when asked, and too selfish to seek o cases of distress when he might, is now dictating to his attorney to p

own the several sums composing his property to some individuals who eed it not, and to others who are likely to spend it in profligacy and ex-ess. He leaves the world, after toiling and scraping for threescore years, nd never tastes that greatest of all pleasures, the pleasure of doing good: e parts with his money *at last*, because he is *forced* to do so. That, hich, if it had been distributed by the owner with discretion, would have one immense good, either passes into other hands like his own, or proba-ly to those, who, having never laboured for it, will squander it away upon eir lusts. A great deal is said about "faith;" but while men are intent nly upon laying up treasures upon earth, do they seem to have any faith the promises of Him who said, "I will never leave thee nor forsake ee?" That God who feeds the fowls, and clothes the fields with grass, is said, "will much more clothe you, oh ye of *little faith*." If my ob-rvations be correct, religious people generally are the most covetous. hey are delivered from the sensual and expensive vices which others in-lge in, and being often favoured with advantageous opportunities in bu-ness, they begin to save money, and are consequently overcome by the ve of it. It grows upon them; others imitate their habit, so much so, at I have known parts of the country, occupied by strict professors of re-gion, particularly marked out for parsimonious habits and a want of social ndness. It does certainly sometimes happen that a goodly subscription given towards a chapel, but when the claims of the widow and the fa-erless are presented, the case meets with a different reception. Content ith "food and raiment," as the apostle exhorts us to be, we shall never ed to fear want, and, therefore, those who have property, as stewards of od, act wisely in disposing of it with their *own hands*. Life and an ac-aintance with the world give a man an opportunity of seeking out pro-r objects of charity, and bestowing his wealth where it will do real od: the approach of death affords no such advantages; the money has be bequeathed suddenly, and often falls upon objects which are unde-rving. If the promises of Scripture be true, those who sow plentifully all reap plentifully—those who give to the poor, ahall have treasure in aven; but what shall we say of those whose language to the poor is, e ye warmed, and be ye clothed," but who give them nothing? I pity e sordid wretch whose world is himself, and whose generosity consists leaving his riches *because* he cannot take them with him. The apostle's monition was meant for the *living*, not for the *dying*: "Charge them at are rich in this world that they be not high minded, nor trust in un-rtain riches, but in the living God, who giveth us richly all things to joy; that they do good, that they be *rich in good works, ready to distri-*

bute, willing to communicate, laying up in store for themselves a good foun dation against the time to come." Regulations abound for distributin our riches while *living,* but upon the subject of *death-bed charity* th Scriptures are profoundly silent. Posthumous liberality, I fear, will find n place in that record which God keeps of the good works of all his saint

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SILVER AGAIN!

"*Sixpence* will be demanded from those who enter the gallery or the body of the chapel.

This Catholic charge, which now appears on the walls, is an improve ment upon the Methodists' terms, inasmuch as six *penny pieces* will her be admitted as full pay, while in the other case any applicant could not b admitted without "silver." And inasmuch as it *defines* the sum, to th rich it must be an advantage. When it is said, "silver" must be given without naming the sum, of course those who are very rich, observin a mechanic give a silver *sixpence,* will think that half a crown, at leas will be expected from such as they. It ought, however, to be mentioned in mitigation, that these charges are for what the apostle James calls " good place," and that those who will be content to be told to "STAN *there,*" will be admitted free. (James ii. 3.) The "entrance money" i not all; it gives them the privilege of joining in "the collection" whic is afterwards to be made!

Upon the face of the matter what do all reflecting people say? *Re ligion has nothing to do with all this: it is a piece of worldly policy, altogether, to get money.*

But we are met with this answer: "If we were not to adopt thi regulation, the seats would all be occupied by poor persons, who are no likely to give, to the exclusion of those who are." This is correct; bu instead of justifying a partiality against the poor, and bringing disgrac upon religion as a mercenary concern, it *condemns* at once the *means* mad use of to bring so many people together. I wish this point particularl to be understood, for I have met with many who don't like this "silver a the door," and yet they cannot see how it can be avoided. The fault is i providing an *attraction* to the place, calculated to work upon those ove whom the claims of the school itself would have no control. "We have Sunday school," say the committee, "whose necessary expences amount t so much a year. We have many rich people among us, it is true, a few o whom might give us the amount, without ever feeling it; but they wi not do this. And if we were to announce, that, on a certain Sunday, a co

ection would be made to defray these expences after the sermon of our usual reachers, so little do professors appear to give from *principle*, that the ttendance would be slender and the collection insufficient. What are we hen to do? Our school must not sink for want of funds. We know the pirit of the world; get an *attractive* popular preacher; let there be a reli- ious *performance;* something to please the *eye* and gratify the *ear;* and e shall get a numerous attendance, and a good collection. And the only ay to counteract these attractions upon the *poor*, who have nothing o spare, and who cannot help us on this occasion, is, to demand 'silver at ne door.'" In most cases, the attraction is a very *popular minister*, whose ame is so great, that many grudge not to *pay* to hear him; in Bolton and ne neighbourhood, the usual accompaniment, is "sacred music," per- ormed by persons from different chapels in the neighbourhood. Our riends, the Protestant Methodists, have been wiser in their generation nan their Wesleyan brethren this year. They secured the services of Miss Brady, a lady of acknowledged talent. In Dublin, I recollect, in a placard on the wall, it was announced, that "the collection would be con- ucted by the ladies." This would certainly have its weight, and would oubtless make many a gentleman who intended to give but half a crown, ive half a sovereign. In like manner, many were drawn to hear the lady ast mentioned, and give their money, who cared nothing for the school, nd would never have gone, under other circumstances. On the present ccasion, high mass, sermons from a distant preacher, and the perform- ices of the Choral Society, are the attractions; and I do not doubt of heir success. I believe the collections are always good where the horal Society lends its services.

The truth of my assertion, "that it is the *performance*, and not the *erits of the school*, that constitutes the general attraction," I think few ill deny; and hence, the simple question is, will the *end* justify the *means*? think not. If all this were not mixed up with *the solemnities of religion*, and e were told that it was simply an *expedient* for *getting money*, I don't know hat I should make any objection. If, for instance, the Choral Society would dvertise a performance, or any preacher the delivery of an oration, either fixed or unfixed prices, the proceeds of which were to be given to a cer- in school, there would be no mystery about it, and no profanation of sa- ed things to the object of money getting. This is frequently done at ncy balls and musical festivals, and the proceeds handed over to certain stitutions. But when I consider the *day* on which the meetings under nsideration are held, and the *place* in which they are held; that they as- me the character of meetings for *religious worship;* that the *hearing of*

the sermons appears to be the *principal* object of calling the people to gether; and that the collection is merely noticed in small type at the bot tom of the bill, as if it was a matter of the *least* importance; I cannot hel thinking that there is a great deal of worldly policy and *deception* con nected with these occasions; and the circumstance of keeping out poo people, who cannot pay sixpence, is a decided proof of the bad working o such a system.

If *improper* charges were not included in the accounts, the expence of a Sunday school are not considerable. Only let persons of property ac as our pious ancestors, who built chapels or schools, and endowed ther themselves, and *charity sermons might be given up altogether*. Moder liberality is of too *equalizing* a character: instead of a person coming for ward to support the school he may think useful, he is very anxious tha *every other* individual should bear his share, and descends to the use c means which are dishonourable to religion in order to get the money fro those who care nothing for the object. I like fair, open, honest dealing and religion is often disgraced for want of it.

REMARKS ON ARCHDEACON HEADLAM'S CHARGE.

On Tuesday, June 4th, Archdeacon Headlam held his visitation in thi town. The attendance of the clergy, it is said, was very numerous. A the conclusion of the church service, he proceeded to the chancel, and de livered his charge. Upon that charge, as reported in the Preston Pilot, beg leave to make a few remarks. It speaks in plain terms to the prese state of church affairs; and as the Archdeacon has not disguised his sent ments, but delivered them openly and candidly, there is no difficulty in a riving at his meaning. The *character* and *utility* of the *national establis ment*, he frequently refers to, always taking care to place it on the highe pinnacle of excellency.

So spiritual was the religion taught by Christ himself, unsanctioned b kings or priests, and so contrary to all the ostentation of worldly system that for precedents in favour of building gaudy and expensive churche this gentleman is obliged, first to go to Solomon's temple, and then t those erected by the emperors, after Christianity was incorporated wit the state. Not a word upon this subject, is to be found in the New Te tament, and not a murmur in all the Epistles that the want of building was any part of their manifold sufferings. "Solomon built the first tem ple, and the people rejoiced and gave willingly"—"When it pleased Go to raise up kings and emperors to *support the faith*, the church was able t do more. Temples were erected on the most magnificent scale, voluntar

offerings aided to enrich and endow them, and the whole world seemed glad to have an opportunity of pouring out their gifts in this way." He says, "*it pleased God* to raise up kings and emperors to support the faith." Pray how have they supported it? By propagating its external forms and outward belief with human authority, and punishing those who refused to submit. The priests they flattered and supported, who, in return, by their influence with the people, enslaved them to authority. The natural tendency of religion, being committed into the hands of kings and emperors, is just the *opposite* of that, which, in the primitive days, had the manifest sanction of the pleasure of heaven.

"The efficiency of the church," he observes, "could not be upheld without a clergy, and that the clergy could not be maintained but by a *preference* in the state towards one particular sect." This may be true, but why should this preference be given to this or any other sect? Though "the present church was established by a *majority* of the people, at the time of the reformation," it has no claim to preference *now*. The *majority* is now against it, and nearly the whole nation is in favour of the equitable principle of *every religion supporting its own*. If avarice and oppression, opposition to the people, and to the peace of the country, afford a claim for a preference in the state, the bishops and clergy of the Church of England (that is, "the church") have, I confess, the highest claim of any other order of men.

The Archdeacon, however, I can perceive, is not without his doubts, and like many other of late, who, rather than defend the constitution of the establishment, plead that as the church is at present established by law, we ought not to oppose it. "*So long as we have a national establishment*, places must be set apart as are beseeming."

"Several objections were made to the improvement of church buildings—from the temper of the times, this feeling had much spread of late." And does the Archdeacon wonder at this? If he had to support his own minister, to contribute to the building of his own place of worship, and the expences of its services, and was, in addition to this, taxed for another system of religion, which he disliked, in so many ways as Dissenters and Catholics are at present, would he not complain? He seems to forget that besides the tithes, we have *church rates, easter dues, surplice fees*, &c. to pay; or else, what is his meaning when he says, "the liability to pay assessments was not *personal*, but arose from the tenure of *property*: from time immemorial the occupiers of *land* had been held liable to assessment?" When the poor widow in the cellar is charged 5d. at easter, and the lady

occupying her mansion no more, is not this a *personal* assessment? ar
are not all the others the same? As to this liability of the land to p
tithes, this was always coupled with a *condition* of certain duties to be pe
formed; and if the *appropriation* was changed at the reformation, *becau*
the condition was not satisfactorily performed, I am sure there is t
strongest reason in the world why it should be *changed again*.

In opposition to the statement that church property belongs to t
nation, "he begged to say, that the property of the church never did b
long to the nation. It was granted by the piety of individuals at a *remo*
period, for the use of the clergy and *other* purposes. They did not de
the right of parliament to regulate that property with a view to the *intere*
of the establishment." This is clever indeed. He admits, throughou
although he does not use the plainest terms, that the property was left
Papists to *the clergy*, and for *other purposes*; and although it was violen
wrested from them by parliament, yet if any regulations be made by pa
liament now, it must be "with a view to the *interest of the establishment*
It seems he would not give back a single sheaf to old mother church.

Anticipating a meditated change in the application of church proper
he says, "the payments would then proceed from the people; it wou
become a direct tax; it would grow burthensome; salaries would be d
minished, perhaps withdrawn; and *the church would cease to be*." Here,
the first place, we have a clear intimation how the church and clergy sta
in the *affections of the people*; and, in the second place, notwithstandi
the frequent declaration that God will support his church, and that t
gates of hell cannot prevail against it, we are plainly told (and nothing
the world is more true) that if *the salaries be withdrawn, the church wo*
cease to be!

This gentleman praises the cathedral services; and being so clos
connected with one at Chester, very naturally hopes that the church w
not lose that "honourable part of its services." He assumes, what most
the advocates of the church have done, that opposition to the church '
infidelity," and that to "support the church" was to maintain the Chr
tian religion. He believes that no *human* institution is better calculated
promote the worship of God than the established church, and prays t
nothing may arise to weaken the attachments of the people to a chu
which had so long received and *deserved* their respect. All this is w
we might expect from a paid advocate; but the concluding sentence
strongly at variance with the whole tenor of his charge, with the wh
tenor of the system, and contains an exhortation, which, I fear, wo

e coldly received by many of his clerical auditory. "The church NEVER TOOD IN SO FINE A POSITION AS IN THE DAYS OF HER ADVERSITY, and whether the clergy are destined still to enjoy the remuneration at present set part for their use, or be reduced *to poverty's hard fare*, let them show that HEIR ATTACHMENT TO THE ESTABLISHMENT DOES NOT DEPEND UPON OUT-VARD AID." This is a fine passage; it contains so important a truth, and o consistent an exhortation, that if it had stood alone, as the whole of the harge, it would deserve to be printed in letters of gold. But standing as ne sequel of a charge with which it is *utterly at variance*, it can only be ccounted for upon the principle that truth is so powerful, that, consistent r inconsistent, it will sometimes come out. Archdeacon Headlam may cture while he is hoarse in favour of the present church establishment nd the claims of the clergy: the tide of public opinion is set in against iem, and the sooner they recede from the contest the better. Let the nurch folks maintain their religion and their clergy (and they are well ble to do this) and let all parties do the same, and then there will be a obability of peace, both in England and Ireland—but not till then.

POPULAR MORALS.*

Every thoughtful person finds that inquiries arise in his mind of this nature, What am I? hence am I? For what purpose do I exist? What is this which is called life? What the power of thinking? Will the consciousness of being cease when this life ends? If not, ill that consciousness relate to the acts done in this life? If so, in what manner, and with hat consequences? If I doubt what answers must I give to these questions, why do I oubt? Is it beyond my power to remove my doubts? If I believe nothing of a future ate of being as a consequence of the present being, have I done what I ought to do to form myself whether this be so or not? If I have a sentiment of being liable to account a future life for my conduct in this, is it a mere sentiment, or is it founded in reason, d binding on me as a conviction, which I cannot free myself from?

Inquiries also arise in many minds of this nature: If there be a Supreme Being, who eated and who governs the universe, and who is supremely good and wise, why are the od and wise on earth sometimes subjected to suffering and to sorrow? Why is there, such persons, so much of pain in body and in mind? Why do disappointments and lictions fall on those who strive to perform their duty in all things? Why do not the nishments of divine justice fall on those who violate the laws of the Supreme Being? hy is it, that worldly prosperity, respect, and honour, are often bestowed on those who olate all the laws which the righteous judge of all the earth must have prescribed?

Why is it that man is so commonly the bitter and relentless enemy of man? Why is that he hazards the destruction of his own property, his own liberty, and even his own e, to destroy property, liberty, and life in others? Why is it that we take pleasure in de-

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* From an American work inserted in Chambers' Journal.

preciating the good qualities of others, and in presenting their faults, follies, and errors t
the notice of those who where before ignorant of them? Why do we feel emotions of dis
satisfaction when others prosper, and regard the welfare of others as though it were
wrong done to ourselves? Why do we mourn over that which is past and which cannot b
recalled, and tremble at that which has not come, and which may never come? Why is it tha
kind acts done to others are frequently forgotton by them, and sometimes regarded by ther
as a grievous burthen, and sometimes repaid by acts of unkindness, and reproach, and eve
of injury? Why is it that so much of human life is spent in vain and profitless pursuits
Why is it, that, when disabled and suffering, in body or mind, we can so rarely con
sole ourselves with the fact, that we did not cause our own distress? Why is it that famil
connection (seemingly ordained as a necessary condition of human life) is so often a cause
irritation and vexation? Why are children sometimes inclined to regard parents rather a
tyrannical and heartless rulers, than has affectionate and worthy governors; and why ar
parents sometimes led to regret that they have given birth to offspring, who are fastene
on them by ties which cannot be broken? Why is it that unceasing parental care, and th
wisest precaution in rearing children, are repaid by that bitter disappointment which mu
be hidden within the heart, and wept over unseen by any human eye? Why is it, tha
when parental care has been successfully applied, and when we see the coming forth
fruits, intellectual and moral, in one little moment the blast of destruction passes over, an
the remaining act is, to close the sepulchre on the remnant of lost hopes and joys?

What is that principle of our nature that compels us to some sort of action; and whic
will drive us into such as is hurtful to ourselves and to others, if we are not directed to thos
of an opposite character? Whence comes that sense of disappointment when success ha
crowned our pursuits? Why is it that one, in the enjoyment of bodily ease and of world
wealth, and apparently in command of abundance of those things which the world calls goo
and for which mortals submit to unceasing toil, is, sometimes, the most disgusted of all me
with life, finding no pleasure in the smiling earth, in the busy haunts, nor any good unde
the sun? Why is it that men need forcible and irresistible powers of government amon
themselves? Why do those who know that power is difficult to hold, and more difficult t
use aright, earnestly desire it? Why is it that those who have power, either do not,
cannot, use it honourably to themselves and beneficially for others? Why are so many
the human race subjected to the most miserable poverty; so many wretched from the misus
and abuse of bodily and mental power; so many deprived of personal liberty; and so man
hung up between the heavens and the earth, by order of their fellow men, in the presenc
of curious thousands, who laugh at the exhibition of death, admire the firmness or despis
the weakness of one who, in full possession of all his faculties, knows, that within a few mo
ments he will be dead by violence? How does it happen that good and virtuous mer
in reflecting on the change which is soon to come, and when the places that have know
them will know them no more for ever, do feel a sense of doubt, and even of despondency
as to their future destiny, and would gladly be assured that all they have habitually thoug
to be true is unquestionably so?

Inquiries of this nature may be indefinitely multiplied. It is of little use to mak
them, if there be no answers to them. They have been answered, in general, among th
learned, and in a learned manner. Can they be answered to the comprehension of the many
and especially of the young? Let us suppose that no small part of all that we see of folly

ror, and crime, and consequent suffering and misery, arises, not from the laws of the Creator, at from ignorance of these laws, or wilful disobedience of them; then it would follow that e remedy lies in making these laws known. When and how is this to be done? Not by aving to each individual to find out the meaning and force of these laws, through painful perience, and when the consequences of ignorance and disobedience are already fastened him; but to make them known before the responsible action of adult life begins. If ere be rules for human life, which come from a Lawgiver who cannot err; if these rules e laid down for subjects who are entrusted with the liberty of obeying or disobeying, it is admissible to suppose that these rules cannot be found out, and made known to all who e to be affected by them.

To disclose these rules and make them operative is a duty to ourselves and to each her. The mode of doing it may be differently thought of by different persons. That hich seems most likely to be effective is to address human reason, in a simple and intelligible anner, and in such manner that the opening mind may comprehend the truths which are ught. Such is our present purpose. No mysteries will be resorted to; no display of arning attempted. As these pages are intended for the use of young people, we shall dress only their good sense. They will be called on to judge by the light of reason herewith their Creator has blessed them. If the intention with which this work is un- rtaken be proper and practicable, those who will bestow the time and attention necessary that end, may, it is humbly hoped, be enabled to answer many of the inquiries before ggested, so far as the enlightened minds which have left a record of their thoughts can sist and guide us in the search after truth.

The design of these papers is to prove that there is a Supreme Being; that he is the eator and Governor of the universe; that he created man as we see him to exist, in his rthly frame, in his intellectual powers, and with an immortal spirit; that there is placed thin his reach the knowledge of the laws intended for government here; and that life re is connected with an existence, which is to be attained through the house appointed for that have lived, that do live, and that are to live.

The propositions which must be established as the foundations of religious duty and moral conduct in this life, and of hope in another and better life, are in substance these:

Sect. 1. There is a Supreme Being who is the Creator, Preserver, and Governor of all ngs and of all beings; he intended human life to be a benefit to those to whom it is ren; and it may be a benefit, or not, according to the use which is made of it; the ans of making it a benefit are placed within the comprehension of all to whom life and son are given. Mankind are permitted to choose whether they will obey or disobey, d subjected in this life, and in a future one, to the consequences of their acts and omis- ns.

2. In the first proposition, that there is a Supreme Being, we place revelation at pre- t out of the inquiry, and ask how can it be known that there is such a Being? and that he prescribed rules for the conduct of the human race? How can we certainly know that n does not perish, and return to the earth, as we believe that the vegetable kingdom d the whole race of animals inferior to man certainly do?

3. We propose to address the proofs which we have to offer to those minds which admit t man, whencesoever he came, and whithersoever he is to go, and whether he returns to earth, or ascends to heaven, is capable in his own nature of comprehending facts and

truths, and that he may, and commonly does, govern himself in his most serious and inte
esting acts of life, by ascertaining what is true when he can, and by inferences from knov
or supposed truths, when he can approach no nearer to certainty. It is believed that in t
common exercise of the human faculties, there can be no other rule of government. If the
be any persons who claim to be governed or guided by any other rules, we do not attem
to deal with them. It may be said that all knowledge is founded on experience, and th
nothing is to be admitted to be true of which we have no experience. This saying is tru
as to the common operation of the laws of nature in the material world. It cannot be tr
in relation to those things of which we have not had any experience. Thus knowledge
founded in experience as to the properties and action of the elements. We know some
the properties and action of the elements. We know some of the properties of these fro
repeated experiments, which give always the same results. We do not know, in like ma
ner, that there is a future state of being; but we know certain truths, from which the infe
ence that there is such state is to be drawn.

4. We do not know, as we do know experimentally certain truths concerning the m
terial world, that there is a Supreme Being, since he is not known to us by the means whi
we have of knowing such truths. No one has seen the Deity; nor is his personal existen
known to us through the senses as we know of other existence; but his existence, powe
and government, may be known to us, by necessary and certain inference, from fact a
truths, which are as undeniable as our own existence.

5. Does any one doubt that there is an existing material universe? Does any one dou
that he is a part of that universe? Did any human being form himself? Could any o
of those from whom he sprung, form himself? If intellectual, spiritual man could not
originally the creator of himself, could the material world, which is without intellect
spirit, create itself, and subject itself to the laws which we know, from experience,
govern it? Certainly, all things and all beings were created. To this assertion it m
possibly be replied, No. The supposition of creation is not proved.

6. It may be asserted that all things may have existed from eternity, just as we see the
What intelligible thought does this assertion communicate to a reasonable mind? What
eternity? Can the human mind form any conception of eternity? Add thousands to tho
sands, and millions to millions, till the power of computation is exhausted, and it comes to
more than a succession of years. We are incapable of judging of duration but by a successi
of some measure of time. Let us ascend to the highest possible duration of which we c
conceive, we shall find a material universe existing there: the question would be the sa
then as it is now. How came it into being? Did it create itself? The answer to su
inquiries has always been, in every age of the world, by the most exalted minds, that t
universe could not be its own author; it must have had some author; when, and in wh
manner it was created, may not be intended for us to know. It is enough for us to kn
that it had a Creator. What, then, can we learn of HIM, of his majesty and power,
beneficence and laws, from the contemplation of his works? Every step which we take
exploring the works of the Most High forces upon us, more and more strongly, the co
viction that all which we are made capable of understanding proceeds from infinite wisdo
and from awful authority. We have only to trust in this examination to our own sens
and to the inferences which we draw from what they disclose to us, to be assured of t
existence, of the presence, and of the government of such a Being.

7. There are few who have had the benefit of instruction, probably few who are sensible f existence, who have not raised their eyes, in a cloudless light, to the starry firmament, nd who have not felt some emotion, however undefined, that all which they see there was he work of some incomprehensible Being, and that it continues to exist in pursuance of his aws. Familiar as this continually recurring spectacle may be, it is very magnificent, and ver new, and ever fills the mind with astonishment and awe. Examined by the light of cience, and contemplated in its systematic regularity, the feeling of reverence and awe inks deeper and deeper;—and well has it been said,

"An undevout astronomer is mad!"

8. How wonderful is it that such a comparitively insignificant being as he who moves n the surface of this little globe, and whose mortal frame is tied down to it by the irresisti- le power of attraction, should be able to foretel, with unerring certainty, the very moment hen the light of the sun will be shut out from the earth by the intervening of its satellite! ay, the precise moment when a comet was visible from our little globe at a time long past, hen he was not in being himself; and when it will be again visible, when he must be gone, nd perhaps unremembered on the earth.

9. Omitting always the light derived from revelation, in the present view of the subject, e know in these days the Author of the universe only by approaching towards him in the ntemplation of his works. In doing this, it will be demonstrated to all rational minds, iat every where the proofs of an infinitely wise and powerful Deity are clearly disclosed.

10. The usual course of instruction in our schools makes known only that part of the rmament which is called the solar system, and of which our own planet is a part. This ystem, it will be remembered, comprises the sun, the eleven planets, the two rings and seven hoons of one of them (Saturn); the four moons of another (Jupiter); and the moon of our wn planet. All these planets have the sun for the centre of their system, and seem to us be dependent on him for light and heat, and are well known to move around him with ie most exact regularity, while the moons of such of these planets as have them move ith the like regularity around them. Each of these planets, and each of their satellites, evolve in measured time as they move. What must that power be, which appointed to he unconsumed and undiminished sun his place, and to the planets which move round him heir unchangeable orbits? The sun is 520 times larger than all the planetary globes hich revolve around him, and 1,300,000 times larger than our globe. Such is the power f this luminary, that the planet Herschel is held in his orbit, lighted, and warmed by his rilliancy at the distance of 1,800 millions of miles from his surface. Who upholds these bs in their paths, and prevents them from rushing into one common ruin? If it be an- wered, it is the law of their being; who, then, ordained that law?

11. Besides the sun and the planets which revolve around him, there belong to the me system comets, the design and purpose of which is, to us, utterly inconceivable. heir magnitude and rapidity of motion are equally so. They, too, are nevertheless nown to insignificant mortals to move with the same exact precision which is every where f divine authority. One of them is, by such agency, known to be 11,200 millions of miles om the sun at its greatest distance, and to move at the rate of 880,000 miles in one hour, hen nearest to him. The tail of the comet which appeared in 1680 was computed by ir Isaac Newton, to be 80 millions of miles in length!

12. Magnificent and glorious as the solar system may be, what is it in magnitude and

distance when compared with all the numberless worlds and systems beyond it? In eve clear night, the naked eye may discover nearly a thousand fixed stars, which are supposed be such luminaries as the sun. If all these luminaries are suns, and have their attenda planets, as we know our sun to have, it would comprise a mass of matter equal to 1320 m lions of globes of the size of our earth. The assistance which the human eye has obtain in extending its view into the works of the Almighty by artificial means, discloses to us t certainty that orbs exist at such a distance from us, that a cannon ball moving at the rate 480 miles an hour would require nine millions of years to pass from some of them to t earth. The sun is computed to be 95 millions of miles from the earth; yet in eig minutes and a quarter, the light reaches the earth from that luminary. What must be t magnitude of luminous bodies, which are seen with the help of glassess at such a distan that it would require some years for light to come from them to the earth?

13. It is said by some modern astronomers, that stars are seen at such a distance, th light must have left them four hundred years before it strikes on our earth. Beyond that is now known to us to exist, there may be still other systems, and all of them in m tion, according to the laws assigned to them; all of them preserved and governed by o awful incomprehensible Power. All of them may be, and probably are, the abodes of i telligent beings, capable of comprehending and adoring the Universal God. Where sh the imagination fix the boundaries of creation? From whatever point on the surface of o sphere the eye is directed towards the firmament, worlds on worlds, systems on systems a disclosed. Are we in the centre of the universe? Are we in some remote extremity of t universe? What is the centre, what is an extremity of the universe? If there be a ce tre, if there be limits to the works of the Almighty, what is there beyond them; and w and what exists where the Almighty Creator does not exist and reign?

14. If we are astonished at the magnitude and distance of these luminaries, how mu more so must we be, when we try to think of them collectively and in motion? We kno that like the substances on the earth they are held by the law of gravitation; and we kno what strength it requires to move a weight of a few hundred pounds. If we could suppo our comparatively small earth to be a perfectly smooth ball on a plain, it is believed that would require a mechanical force which no human mind can compute to give it any motio Yet we know that it moves at the rate of 68,000 miles in every hour, revolving as it flie yet so easily and surely, that we have no perception of its motion. The planet Mercu moves at the rate of 1,750 miles in a single minute; a motion which may be measured b supposing a ball to pass from America to Europe in one minute and three quarters, or roun our earth in seventeen minutes. If the magnitude, the distance, the brightness, the m tion, and all of these together, speak not a language to the reason of man, in the name of t Almighty, then may he number himself with the reptiles of the earth, and lie down wi them in the dust of their common mother.

15. Who that claims to have the use of his senses and the exercise of his reason, w presume to say that these things are not so? Will he be hardy enough to say that the are the works of chance and of accident? If so, how came they to be subjects of accide and chance? What are accident and chance, when spoken of in relation to organized sy tems, which move by unerring laws, through endless ages?

16. If we limit our attention to the globe on which we live, and consider its connèctio with, and dependence on the sun, its own atmosphere, its waters; and consider its objec

nd animals, whether beneath or on its surface; wherever and however minutely we push ur inquiries, we shall find, and no less in the least of the animal or vegetable kingdoms han in the glorious orbs above us, irresistible proofs of the existence and government of ie Deity.

17. On the nature and properties of the common air which surrounds this globe olumes might be written, and every truth contained in them would serve to prove the ower and wisdom of its Creator. The progress of science, by actual experiment, in modern mes, has enlarged surprisingly our knowledge of the agency of this subtle fluid on animal nd vegetable existence. We can touch but sparingly on this abundant topic, and can only lect some of the more prominent truths in proof of our proposition.

18. From the earth's surface, the atmosphere (which is from two Greek words, meaning "vapour" and "sphere") is supposed to extend upwards, about 45 miles. It comprises e common air, the electric fluid, fluids that ascend by evaporation, and all substances less eavy than itself. This whole mass is subject to the power of attraction. It goes with the rth in its annual flight and daily revolution. It is sometimes so still that the lightest subance is unmoved by it; sometimes chilling, and binding in fetters all that it can act upon; metimes suffocating with its heat; sometimes fanning with its healthy breeze; sometimes attering pestilence in its transit; sometimes prostrating human abodes, and uprooting e fast holding of the "gnarled oak." Subtle and active as it is, its pressure is 15 pounds every square inch, so that a common sized man sustains a pressure of 32,000 pounds, hich would instantly crush him if it were not for the counter pressure from the air with- him. The pressure of the whole atmosphere on the earth is computed at five thousand illion of millions of tons; a number of which we have no power to conceive. The conituents of the common air are ascertained, by very modern experiments, to be two gases he word gas cannot be otherwise defined, for common use, than by the words elastic airy uid) of which 21 parts in an 100 are oxygen, 79 are nitrogen. Oxygen is composed of o Greek words signifying "acid," and "to generate," so named from its power of generatg acids, and is supposed to constitute the principle of vital air. Nitrogen is composed of o words from the same language, signifying "nitre," and "to produce," or that principle of e air which produces nitre, which is a salt commonly called saltpetre. Science has been le to do no more, in this instance, than in many others; that is, to arrive at some knowdge of properties or qualities, without approaching to any knowledge of essence. That nstituent of the air called oxygen is known to be the principle of combustion, the conuctor of heat, the support of animal life, and to be indispensable to vegetable life. Nitron has none of these properties, and seems to be mingled with the former to lessen its acon. Oxygen seems to be to nitrogen as 21 drops of one kind of liquid mingled with 79 ops of one of an opposite character. If there were only oxygen in the air, it is said it ould inflame and consume every thing, even metallic substances; if only nitrogen, there ould be no flame, nor animal nor vegetable life. Here, then, the doubting are met by a w and embarrassing enquiry: by whom was the air prepared and tempered to its uses, id by what power is it kept in its dutiful action? By what power was the air made fit for an, for animals, however comparatively large or small, and for every member of the thounnd varieties of the vegetable kingdom, and for the action of fire, without which man would ave no use of the minerals of the earth?—*The remaining part of this article next month.*

SCHOOL HOLIDAYS.

No custom connected with education gives more dissatisfaction than that of long ho days at Christmas and Midsummer. At the bottom of a bill which one of my boys broug from school, which closed on the 20th of June, it is stated that the school will re-open Monday, August 4th, being a recess of six weeks and three days! The suspension of stu for so long a period must be greatly to the disadvantage of the pupils, who will have to wo hard for some time to regain what they have forgotten. Although by this practice nearly whole quarter is lost in the year, no reduction is made in the charge. A fortnight at ea of the above periods, and perhaps a week at the end of each quarter, would be much bett than the present custom; but unless the parents press for such a change, we may rest a sured the teachers will not propose it.

WILFUL MURDER.

If the following facts are worthy of a page in the Moral Reformer, they are at t Editor's service.

Some six or seven years ago, a friend and I were *kindly* invited by a noted "dabster to enjoy with him what he called a piece of *prime innocent sport*, in fishing for pike. T evening was very fine, and away we went to a celebrated water in Cheshire, situate in t midst of charming scenery. As the *amusement* was new to me, and I always loved t country, of course I expected nothing short of real enjoyment of the first order. How f I was gratified, may be gathered from what follows. Our never-water-bitten sure-one h carefully provided himself with worms of a proper polish, that is, they had lived a consid rable time upon nothing, and rubbed themselves well in moss. In the first place, by thrus ing a piece of crooked steel, barbed at the end, through the whole length of the body, dexterously empales alive one of these defenceless works of God's creation, and in a writ ing, agonized state, plunges it into an element contrary to its own nature. This he ca "baiting the small hook." Shortly, it may be, there comes a gudgeon, or some other lit guileless fish to end the misery of the worm, but, alas! to begin his own! Well, he b swallowed the bait, and the concealed instrument is rankling and tearing his little mouth, throat, or stomach, by which he is suspended and drawn out of the water—springing to a fro, in all the *delightful* contortions of excruciating pain! The hook is quickly to through the bleeding mouth of this beautiful inoffensive little creature, by the ruthle hand of thoughtless cruelty: and what then? Why, then a knife is hastily used to ma an incision nearly the whole length of the back, close under the skin, for the purpose of mo easily inserting a large pike hook, which must be performed quickly, lest the fish should d too soon! This done, the helpless animal is again committed to his own natural eleme (fastened by a string) there to struggle and *live* till the pike unsuspectingly swallow hi hook, and all! and if *Jack* do not suffer dreadfully till the following morning, most like poor gudgeon will. In this way several "lines" were laid that evening.

Now, without much comment, I make no manner of doubt that fish and other anima are intended for man's food; but I cannot believe that an all-wise and merciful Creator w hold him guiltless who wantonly tortures away their lives, especially for mere diversion.

Manchester, 6 mo. 13, 1833. H.

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

Nothing has occurred during the past month connected with the Temperance Cause, the North, which requires a special record. Most of the Societies continue in constant peration, and though many of them are not making any ostensible advance, it is believed e principles are becoming more and more generally acted upon. Different agencies cceed in different places. In small villages, such as Walton, and especially in the north rt of this county, in Westmorland and Cumberland, the clergy of the Church of England, ho come out consistently to advocate Temperance, have a commanding influence with e people. In the large manufacturing towns, such as Bolton, Blackburn, and Preston, here Methodists and Dissenters take the lead, the Societies seem to prosper the most. But *all cases, agitation* by persons of honourable and consistent character affords the greatest pe of success. The principles of Temperance are so obviously based upon truth, are so e from any fair objection, and are so strikingly beneficial in their operation, that they have ly to be *extensively diffused*, to be understood and adopted. And unless the Societies act on this, and make *combined* and *powerful* efforts, they will never make head against the ong current of intemperance which runs through the land. Every temperance advocate ould not reason as to what is permissible, and what is not, in the abstract, but what is ad- able to be done in *the present circumstances of society:* this is the rule by which every ilanthropist is guided in his exertions. I am astonished, that while all the machinery of oxication is in full operation *seven days* in a week, and almost *night and day*, that it ould be thought sufficient to rally the forces of the opposition once a fortnight, or once a nth! Every Society should have a meeting *at least once a week*, should distribute tracts every direction, and (which is of vast importance) should not only visit the delinquents, every drunken person in the neighbourhood. Temperance work is no parlour work; l those who think of accomplishing this reformatiom by merely passing resolutions at a mmittee meeting, and delivering a speech once a month, have but low ideas of the mag- ude of the undertaking.

The *Preston Society* goes on in its usual course. The meetings are kept up, drunkards converted, and the principles are being diffused in all the surrounding villages. Among villages which are now distinguished for their zeal, Longton seems to take the lead. e young men there seem all to be combined together to promote and extend this glorious se. The temperance missionaries are engaged in one place or another every week. ring the race week, commencing July 8th, about a dozen of them purpose to visit about lve towns, including Blackburn, Burnley, Haslingden, Bury, Rochdale, Oldham, Ashton- er-Lyne, Stockport, Manchester, Bolton, and Wigan, with the intervening villages. y will hold meetings in all the places as they pass along. If I am spared, and am in ith, I purpose to go with them. But a programme of the route will be printed, and sent to Societies previously, in order that timely arrangements may be made. Without a struggle, out much labour, we can never expect to get the ascendancy over this monster, intem- ance—the enemy of God and man. May all the Societies cordially co-operate to secure desirable result!

AN ADDRESS TO TRADESMEN.

Among the many and excellent publications which have lately issued from the pres having for their object the suppression of the vice of intemperance, few seem to have bee directed to any but the labouring classes. This certainly cannot have arisen from the a sence of that degrading vice in the middle and higher ranks, but from a paucity of exan ple where absolute ruin has been the result of a course of intemperance, and from t greater circumspection observed by persons in elevated situations, whose conduct is in son degree kept in check by the restraints imposed upon them by polite society. It is not m intention in the present address to notice the practices of the wealthy and great, but to poi out some of the errors and delusions to which many of those moving in the same sphere life as myself are exposed, and by which, in numerous instances, they become enslave degraded, and ruined. Tradesmen pretty generally frequent the taverns in the evenin to discuss the business of the day, and to unfit themselves for the business of the morrow to inquire into the the credit of their neighbours, and to ruin their own; and to enjoy a li tle relaxation from the cares of their avocations by clouding their reason. At first, a your tradesman goes in an evening to take a single glass, which he is quite certain will not in jure him: he is soon persuaded to take a second, in order that his society may be long enjoyed by the company: he then begins to smoke, that he may not be choked by the fume of others: and he requires a third glass to prevent nausea, and to remove the increase thirst occasioned by the tobacco. A dispute arises, and some one is fined glasses round, an he, of course, cannot refuse a free glass, even though it should oblige him to exceed his fixe number. He perhaps becomes contentious, and is himself fined; and drinks a fifth to cor ceal his vexation: boisterous appeals are now made to the chairman or to the compan whose decisions not unfrequently are opposed by blasphemous appeals to the Deity. Th morning finds him distracted in body and mind: at a loss to recollect how he has conducte himself the previous night, he hastens to the scene of his carousal, to inquire of the landlor or the waiter how he got home; with whom he had quarrelled; how much he had left un paid, having previously emptied his pockets; whose hat he had taken instead of his own and who had put a lighted pipe into his pocket, by which a tolerably good coat had bee spoiled. During his inquiry, 'tis probable, that some other individual, under similar cir cumstances, comes in for similar information. A glass must be had to renew the old lee and another whilst the lark of the previous evening is recounted, and the differences, as f as those present are concerned, are made up; too frequently, the parties meet again on or twice during the day, just for a glass to keep life up, when the approach of evening again hailed, and a repetition of the same scene takes place. Thus matters go on, till h affairs begin to go wrong, and he becomes harrassed with care and with unpleasant trem bling of the hands in the morning. Brandy he finds a cure for both, aud to this he flie till the poor deluded victim, having run through both health and fortune, if he have no the good luck to be put into jail, is put into his coffin. His companions lament over him saying, "he was a good natured fellow, but we always thought his morning drams woul fetch him." Alas! they go on in the same course, attain the same unhappy goal, and re ceive the same lamentation. This the experience of almost every one of us must admit t be a picture not too highly coloured. If we take a retrospective glance at the condition many of our acquaintance—at the station which they formerly occupied in life—at thei present position in society (if alive)—and at the state of their families and connections—*It i the first glass that is fatal; and no tradesman is secure who does not know this.*

The snug back parlour of the unmarried tradesman is frequently more expensive than ne nursery of the married one. How often, after the second cork has been drawn, has he uffered a customer to depart unattended to, without even making his appearance to him, shamed to show his flushed face behind his counter! how often has he, in spite of this re- ource, appeared in his shop, when he clipped the king's English! and how often have his ustomers remarked, on leaving his shop, "he smells like a spirit cask!" How many times as he invited friends to take a glass as an excuse for his own indulgence, and having taken ne, insisted upon another being swallowed, that both eyes might be wet! How many tters has he omitted writing, and how many has he neglected to reply to! How many ad- ntageous offers have escaped him, and how many bad bargains has he made whilst taking is social glass! The laws of hospitality may be observed, without presenting to your uests a substance which is capable of injuring their health and depriving them of reason; nd without entering into minute detail, other methods than indulgence in sensual gratifica- on, and the use of intoxicating fluids, might be devised to commemorate the events of fes- vity or of sorrow, of which every family in its turn participates. Much, very much, depends pon association. The married tradesman ought never to be seen in the tavern, except on rgent business, and his evenings ought to be more profitably and pleasantly employed in his vn house, in the company of his wife, and surrounded by his family. Nothing on earth, ould be capable of affording him half the pleasure, after the bustle and the toils of the day, the interesting conversation of his help-mate, the prattling of his infants, or the rehearsal the scholastic, literary, and religious attainments of his children more advanced in years. ne bachelor tradesman ought never to court the society of individuals whose pursuits are ametrically opposed to his own: many have I known, whose fall might be attributed to sociation with officers in the army and navy, who, without casting the slightest reflec- n upon the profession, are but ill suited to form the manners and character of a trades- an. Retired officers of excise, and garrulous old sea captains, are frequently decoy ducks; t these remarks apply more particularly to small communities, than to the tradesmen in r larger towns. From being only partially employed, except on market days and sea- ns of general assembly, they have necessarily much spare time, which oft hangs heavily their hands; and from the circumstances of easy rentals, and cheap living, active exer- n being less called for, the misapplication of this spare time tends to their ensnarement, eir delusion, and their destruction. Gymnastic exercises, rural walks with suitable com- nions, the cultivation of a garden, Mechanics' Institutes, the library or the news room, ord ample sources of rational amusement. It is a complete delusion to suppose that bu- ess cannot be conducted without pouring down the throat glass after glass of intoxicating uors. I have given it a fair trial, and pronounce it to be perfectly useless, even in the nsaction of a most diversified business at home and abroad. The custom of treating pur- asers at your shop with a dram cannot be too much deprecated: and it were devoutly to be shed, that those individuals whose transactions lie principally with friends from the untry, would adopt some other medium of evincing their hospitality, than by placing be- e them any exciting or stimulating drink. Do you wish to have honest and faithful ser- nts? Engage none but the temperate. Do you wish them to remain so? Show them e example in your own person. Do you wish for the respect of your domestics? De- ve it by the regularity of your conduct. Do you wish for the esteem of your friends and quaintance? Earn it by the propriety and integrity of your character. Do you wish to

possess the love of your family, and of all good men? Claim it by the uniform purity your life and conversation. The habitual use of a single glass of spirit daily has produc effects which were never anticipated. I have heard of both wives and children being taug a fondness for liquor, by simply being accustomed to taste, with the head of the house, his nightly glass of warm gin and water.

I can confidently assert, from personal experience, that health, temper, peace of mir success in business, and domestic comfort are all improved by a course of temperanc while, on the other hand, disease, misery, poverty, and crime, loss of friends, distraction mind, and everlasting ruin are the fruits of drunkenness. Beware, then, of the first gla beware of moderate drinking; beware of the single bottle, in the snug back parlour. F nish from beneath your roof the decanters, and all the paraphernalia of drinking; allow r a single drop of ardent spirits to remain in your house, except labelled as a medicin touch not, taste not, handle not the accursed thing. The serpent that will sting to quick basks on a bank of flowers. The influence of a tradesman is perhaps greater than may himself imagine: his conduct will be imitated and quoted as an authority by many his own rank, and by nearly all those who are at all dependant upon him in the way of b siness. Country dealers, carriers, and those from whom he makes his purchases, would n cessarily be influenced by his example. Of what importance is it, then, individually a collectively, that tradesmen should lead the van in the army of the champions of Tem rance! Upon them, as upon the beam on which hang the scales, embracing highest and the lowest in society, much, very much depends. Increased home trade, dif sion of useful knowledge, elevation of the human understanding, an incalculable devel ment of the mental and physical powers of man, and a universal spread of real philanthro and true religion would be the result. Let me, then, entreat my fellow tradesmen at o to abjure the use of all intoxicating fluids, as they value their own health and credit, as th value the welfare of the present and the rising generation, and as they value the happin of their immortal souls. Let me entreat them to come boldly forward, and enrol themsel under the banner of Temperance, that by one combined effort of the temperate and the formed, a decisive blow may be given to the deadliest foe to England's greatness. Desp the taunts of the interested, and heed not the remarks of the wicked and the waveri Join the ranks of the advocates of Temperance, and with an eye fixed on heaven, in discharge of every duty, religious, social, civil, and domestic, endeavour to obtain maintain the character of a good citizen and a good Christian, remembering that no life be pleasing to God that is not useful to man.

A TRADESMAN.

TRUTH WILL PREVAIL.

The annual meeting of the Third Ward Temperance Society was held on Wednes evening. This Society has become a little famous for the wholesome rigidity of its con tution, which enjoins abstinence from all intoxicating liquors. We like rigidity when putt Satan under the ban of excommunication. When this Society was started, some of the g temperance folks thought the world was running mad. Many believed it would do m hurt than good, and it was gravely predicted that it would never number fifty memb But its members pleaded for consistency, adopted the constitution, and started their enterp with only *seventeen* names. This was one year since. In less than two weeks the Rubi

vas passed: more than fifty signatures were obtained. And at the annual meeting, last veek, *two hundred and thirty* names were reported. Fifty of these were obtained upon the ccasion of Mr. Turner's address, a few weeks since. There was one thought and argument n that address which was of itself a host. We will attempt to describe it, though at the risk f injuring it. "There stands," said Mr. Turner, "in a bar room, a poor ragged tippler, vith three cents in his hand, for which he wants to purchase a dram of whiskey, but he is a ttle ashamed to ask for it. By and by, in comes a *gentleman*, and calls for that very harmess drink, a glass of wine: he drinks it off, throws down his shilling, and retires. The poor ippler's eyes begin to sparkle: 'Who is that?' says he. 'That is Mr. ———, a member f the Temperance Society,' is the answer. 'Oh, oh!' he replies: 'well, if I was able to buy ine, I would join the Temperance Society, too; but I have but three cents, and I must rink as well as he: it seems that he cannot do without it. So here, landlord, take my hree cents and give me such as I can afford.' Of course, he obtains the whiskey, gets runk, and, by the example of the temperate Mr. ———, is confirmed in intemperance, erhaps for ever."—*Utica Elucidator.*

COMMERCIAL TRAVELLERS.

Montrose, January 13, 1833.

Sir,—The following facts, as to the practice of treating customers, and recompensing nnkeepers by drinking, are very important to a numerous and influential class of persons. hey are communicated to me by a mercantile traveller, who, being a partner in the busiess, and a religious man besides, is under the strongest inducements to be as moderate as s consistent with a handsome manner of acting agreeably to the present system. "My xpenditure," says he, "in travelling from the North, during the first ten days of this year, onsisted of the following items, which I have separated, to show the proportion which inidental expences, and especially drinking, bears to the staple sum:—Coach fares, 37s. eds, 10s. Eating, 55s. Servants' wages, in the shape of guards, coachmen, chamberaids, waiters, and boots, 26s. 3d. Drinking, 43s."

The evils of drinking have often forced themselves upon his mind; and had he inulged the wishes of customers, and conformed to the full extent with the majority of his rethren, he is convinced that he could not have made many journeys in business health. low, then, are innkeepers to be recompensed, customers pleased, the traveller rescued from isease and intemperance, and the house saved this unnecessary expence? If any member f the Temperance Society, placed in similar circumstances, could state the manner in hich he contrives to avoid the expensive, unwholesome, time-destroying, and immoral ractices of the road, it may be the means of adding others, as well as my friend, to the list f temperance travellers.

James Jarvie.

AN IMPORTANT QUESTION.

What is *Temperance?* Upon the decision of this question is suspended one of the matters at issue between the advocates and the opponents of the Temperance reform. Let his be decided, and one difficulty, at least, will be removed. But in order to decide it to mutual satisfaction, it is necessary to fix upon some rule, admitted by both parties to be good and undeniable. That rule has been long furnished by moral philosophy, and has

received the sanction of the whole race of intelligent beings from the creation to the present time. All men, whether in a savage or a civilized state, admit it; and indeed it is a dictate of common sense, and the principle upon which every prudent man acts in all the affairs of life. The rule is this: In all cases where one course of conduct is *doubtful*, and another safe, we are to prefer the latter, if equally in our power with the former.

Now, one course is to drink ardent spirits; the other is not to drink it; and the question to be decided is in regard to the probable results of the two courses. To drink, we will suppose one chance out of fifty of becoming a drunkard, or we will say one chance out of a hundred: that is, out of one hundred moderate drinkers one will become a drunkard, while ninety and nine will die sober men. Not to drink, to abstain entirely, leaves no chance for being a drunkard; the whole hundred would escape: to drink, then, is *doubtful*, not to drink is *safe*. How many have chosen the doubtful course, and been ruined? *Three hundred thousand*, in this land of freedom, of intelligence, where the boast of men is, that they are at liberty to do as they please. Reader, which course will you take, the doubtful or the safe? Make your decision. It is time. Vacillate no longer.—*Temperance Recorder.*

THE SPIDER AND THE FLY.

A spider had prepared his web in one corner of my room with great care and skill, and having completed it in the most perfect manner, he retired into its darkest recesses to wait for his prey. Soon a little thoughtless fly became entangled in the net, and the spider, warned by the struggles of the victim to obtain his freedom, leaving his hiding place, turned one web upon him, and retired upon some slight cause of alarm. By and by he again approached the fly, turned another web around him, and retired. This was repeated several times, till the fly was fast bound, and incapable of resistance, when the spider fell upon him, and deprived him of life by sucking his life's blood.

The thought occured to me, while I was watching this process, that there was a striking analogy between this spider, his web, and fly, and the vender of ardent spirit, his shop, and his customers. The spirit-vender builds or hires his shop, fills it with barrels, decanters, and glasses, all arranged in the order best calculated to allure attention and inflame the appetite, and then a sign, varnished, and gilded, waves in the wind, or glitters on the front. He then takes his stand, and waits for the receipt of custom. Soon some unsuspicious one approaches and enters: a gill of "cordial" is poured out, drank, and payment is made: thus the web is turned once round. By and by he comes again, and another web is turned, and then another, and still another. Now the victim may make an effort to escape, but in vain: the web is fixed—the fetters are strong—the appetite is confirmed. There is no hope. His life is given for a prey, and a great ransom cannot deliver him.

But to return to the spider. All his designs and plans, from the first moment that he spins his thread, and attaches it securly, regard only his own personal benefit. Solitary and alone, he lives and spends his life in depriving others of what he cannot restore. No matter what others may suffer, he is the gainer. The struggles, and the pains, and the tortures they undergo are of no concern to him. His object is gained. And is there no resemblance here? Do not the widow and the fatherless cry, and the land mourn, because of the traffic in ardent spirit? and do not the venders shut their ears? But once more; the spider preys

ot upon his own species; he sucks the blood of a different race. But to whom does the pirit-dealer sell his baneful draught? To men, to husbands, to parents. The consequence f a spider's daily depredations upon the insect tribe affect only the individual victim. The ffects of the spirit-dealer extend to a whole circle of relatives, affect a whole neighbour- ood, a town, a nation, the world, time, eternity!—*Glasgow Record.*

TABULAR VIEW,

Exhibiting the Per Centage of Alcohol contained in various kinds of Wines and other fermented Liquors.†*

	Proportion of Spirit per cent. by measure, with the fractional parts.
Lissa	26.47
Ditto	24.35
Average	25.41
Raisin Wine	26.40
Ditto	25.77
Ditto	23.30
Average	25.12
Marcella	26.03
Ditto	25.05
Average	25.09
Madeira	24.42
Ditto	23.93
Ditto (Sercial)	21.40
Ditto	19.24
Average	22.27
Port	25.83
Ditto	24.29
Ditto	23.71
Ditto	23.39
Ditto	22.30
Ditto	21.40
Ditto	19.96
Average	22.96
Sherry	19.81
Ditto	19.83
Ditto	18.79
Ditto	18.25
Average	19.17
Teneriffe	19.79
Colares	19.75
Lachryma Christi	19.70
Clarét	17.11
Ditto	16.32
Ditto	14.08
Ditto	12.91
Average	15.10
Malmsey Madeira	16.40
Lunel	15.52
Sheraaz	15.52
Syracuse	15.28
Sauterne	14.22
Burgundy	16.60
Ditto	15.22
Ditto	14.53
Ditto	11.95
Average	14.57
Hock	14.37
Ditto	13.00
Ditto (old in cask)	8.68
Average	12.08
Nice	14.62
Barsac	13.86
Tent	13.30
Champagne (Still)	13.80
Ditto (Sparkling)	12.80
Ditto (Red)	12.56
Ditto (ditto)	11.30
Average	12.61
Red Hermitage	12.32
Vin de Grave	13.94
Ditto	12.80
Average	13.37

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* Of a Specific Gravity, 825.

† Philosophical Trans. 1811, p. 345; 1813, p. 87; Journal of Science and the Arts, No. viii. p. 290.

Constantia (White)	19.75	Frontignac	12.7
Ditto (Red)	18.92	Cote Rotie	12.3
Lisbon	18.94	Gooseberry Wine	11.8
Malaga (1666)	18.94	Currant Wine	20.5
Bucellas	18.49	Orange Wine, average	11,2
Red Madeira	22.30	Tokay	9.8
Ditto	18.40	Elder Wine	9.8
Average	20.35	Cider, highest average	9.8
Cape Muschat	18.25	Ditto, lowest ditto	5.2
Cape Madeira	22.94	Perry, average	7.2
Ditto	20.50	Mead	7.32
Ditto	18.11	Ale (Burton)	8.88
Average	20.51	Ditto (Edinburgh)	6.20
Grape Wine	18.11	Ditto (Dorchester)	5.50
Calcavella	19.20	Average	6.87
Ditto	18.10	Brown Stout	6.80
Average	18.65	London Porter, average	4.20
Vidonia	19.25	Ditto Small Beer, ditto	1.28
Alba Flora	17.26	Brandy	53.39
Malaga	17.26	Rum	53.68
Hermitage (White)	17.43	Gin	51.60
Roussillon	19.00	Scotch Whiskey	54.33
Ditto	17.20	Irish ditto	53.90
Average	18.13		

TEMPERANCE JUBILEE AT ALBANY.

The New York State Society held its anniversary on the celebrated 26th of February; Chancellor Walworth in the chair. During the meeting, the following Ode, prepared for the occasion, was sung in admirable style by a choir of young ladies of the Albany Female Academy. The introduction of this Ode being concluded on only during the afternoon, and consequently not inserted in the printed order, the audience were most agreeably surprised. And ranged, as the young ladies were, on opposite sides of the gallery, the most happy effect was produced.

1st voice Temperance! tell the listening world
What thine advocates have done;
2d voice Hearken! now the tyrant's hurl'd
From his high despotic throne.
1st voice Temperance! shall it bear the sway,
Shine o'er earth in splendour bright?
2d voice Listen! for a brilliant day
Drives away the gloomy night.
1st voice Temperance! will thy beams alone
Gild the spot that gave thee birth?
2d voice Other climes its sway shall own;
See! it bursts all o'er the earth.

1st voice Temperance! are thy sons to fight,
Like hosts of earth, to fix thy laws?
2d voice Oh no! thy truth and love unite
To achieve our holy cause.
1st voice Temperance! then I'll be thy child,
For I love thy sacred name;
2d voice Yes! thy voice and influence mild,
Can the wildest passion tame.
Together Temperance! we shall shout thy praise;
We no more will leave thy hand;
Joyful now our anthems raise
In every clime in every land.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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ENERAL OBSERVATIONS AS TO THE CONDITION OF THE PEOPLE IN THE MANUFACTURING DISTRICTS.

DURING the last month, I took, along with my temperance friends, a ur through most of the towns of Lancashire. The particulars of our la- ours in connection with *temperance* appear in the proper department, d I purpose occupying this article with observations and reflections more rticularly in reference to the general condition of the people.

Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Ashton, ockport, Manchester, and Bolton, with the intervening villages, were in- uded in the route. These are all important manufacturing stations, and they progress during the next half century as they have done the st, they are likely so to approximate to each other as to form one anufacturing mass over the whole face of this part of the country.

The difference betwixt a rural life and a factory life has often been scanted upon; but as there appears to be no hope of the bulk of the ople returning to the cultivation of the land, I conceive, instead of velling upon the comparative merits of the two modes of life, it is uch better to try so to modify the arrangements of the factory, and to ply the meliorating influences of humanity and religion, as, if possible, raise the moral character of the people. The flexibility of the character d constitution of man is such, that he is capable of filling a variety of uations, even with comfort to himself and benefit to society. And ough I deeply lament the removal of so many families from the country the thickly populated manufacturing districts, and especially the seclu- n of the children in the factory, without the guardianship of their pa- nts, yet if these cannot be avoided, it were cruel and unchristian not to , even under these circumstances, to better their condition. Happily r man, the comforts of religion and the blessings of Christianity can be joyed, if the *heart* be right, either in town or country, in the workshop

or in the field. Instead, then, of relaxing our efforts, because we believ the people are not in the best position for learning, while any materi change in reference to the nature of their employments appears to b hopeless, let these efforts rather be increased: in proportion to the diff culties, should be our increased zeal to overcome them. If my reading b correct, Jesus Christ took society as he found it, and in the confidenc that the principles of his gospel were able to benefit men in *every situatio* he and his apostles laboured incessantly to diffuse those principles among men in every condition of life. If by possibility there be any chance bringing the children from the contaminating company and debilitating at mosphere of the factory, to the healthy breeze and safe retreat of the coun try cottage, let us do so; if not, let us remove as many evils associatin with their present employment as we can, and above all let us surroun and penetrate every factory neighbourhood with the heart-cheering an the soul-satisfying lessons of the religion of Jesus.

Although we complain, and that justly, of the condition of the factor inmates, it is but fair to admit, that, owing partly to restrictive laws an partly to the influence of public opinion, in many respects the people ar in a better condition than they were some years ago. I recollect noticin the condition of Watson's apprentices, as they used to proceed to Walto Church on a Sunday, about thirty years ago; a number of poor, squalid deformed beings, the most pitiful objects, I think, I ever beheld. The were brought down from the hospitals in London, at a very early age, an apprenticed to a system to which nothing but West India Slavery could bea any analogy. I went through, during my stay at Ashton, one of the larges mills in the neighbourhood; I also visited Edgely, near Stockport, wher I particularly noticed the appearance of the work people, and though I ca never think well of a factory life, I must admit, that there does appear t have been a gradual improvement in this system of employment. Th girls appear to sustain the heat and employment of the factory much bette than the boys. They are well clothed, and indeed whilst the wages o most of them, especially power loom weavers are equal to those of man labouring men, we might naturally expect that this would be the case For some time I have noticed in my own town that the "bed gown" i superseded by a full dress; and amongst 300 females employed on on floor, in a certain factory, as weavers, I did not observe a single bed gown "Why is it," said I to a manager, "that the girls look so much better tha the boys?" "Because they take more care of themselves," he replied "they also keep themselves clean; wash once or more every day; while

ne lads will scarcely wash themselves once a week." Indeed, I am now ecidedly of an opinion, that if the hours of labour were limited to ten each ay; if the friends of humanity would enter sincerely and energetically upon ne task of teaching them temperance, economy, and domestic management; nd if suitable religious teachers would go among them, constantly to iffuse instruction and comfort, although some of the evils of a factory fe would remain irremediable, a great change might be effected, a mass f ignorance and vice removed, and comparative happiness and content- ent restored to this portion of the working class. Perhaps I should be aking too great a liberty to publish a statement of the wages paid, but in ne places to which I have referred, and where I had access to the books yself, I must say, that, generally, with sobriety and good management, ey are sufficient to procure a fair portion of both the necessaries and omforts of life.

In reference to the "ten hours' bill," or to any bill for short time, I ound it to be the opinion of one and all, that unless the restriction be laid pon the *moving power*, any enactment will be futile and of no effect. In ne face of the present law, which restricts the time of labour to *twelve* ours, in answer to my inquiries, I was openly told by one of the partners f a mill, that they were working *thirteen* hours per day, although the same entleman is a decided advocate of "short time." "And why do you do o?" said I to this person. "Because we are compelled by the example f our neighbours: some of the mills are working fourteen, if not fifteen ours per day." "On the very day that the last act came into operation," e added, "we, with several others, reduced our time to twelve hours, and ormed an association to protect any who might give information of those ho would not conform to the law. But the difficulty in procuring evi- ence, of inducing persons to come forward to lay informations, and of eeting the base practices of bribing individuals not to declare the truth, ere such, that the object was abandoned as hopeless; and *no law will ver do any good unless it be laid on the moving power*, which will place it in lmost any man's reach to lay an information."

Decidedly as I am an advocate for a ten hours' bill, I am quite sure hat unless there be a change in the general character of society, the edu- ation and morality of the children will not be so much premoted by it as ome persons are apt to imagine. Look at those trades in which the per- ons may be said to have *their own time*, such as curriers, shoemakers, ailors, &c., and ask if more leisure has promoted more education and more irtue. We have machine shops, and others, where the men and the ap-

prentices usually close their work at six o'clock in the evening, and I appea to the character and deportment of these as a proof of the necessity of "shor time" being accompanied with innocent and useful attractions, and with system of instruction such as does not exist among us at the present time Without something like these, the Saturday night and Sunday practices o many will be adopted every evening; and the tedium of the factory change for the corrupting excitement of the jerry shop.

What, then, must be done? Those in the middle and upper circles o life, those of every class who have ability and leisure, must remember tha the factory people are part of the British nation, and part of the family o man; that their numbers are increasing every day; that the system, in itself is of a demoralizing tendency; that our own comfort, and happiness, an safety, especially in times of commotion, depend upon the principles an character of this immense host of people; and if no other motive will incit us, that it is our bounden duty to "love them as ourselves," and conse quently to adopt every practicable measure of raising them in the scale o human beings, and diffusing among them all the blessings of civil, social, and religious life. What labour so useful as this, and what satisfaction t a reflecting man equal to that of a consciousness of having done other good! While I blame the workpeople for the envy with which they loo at the prosperity of their employers, and while I pity their mistakes as t the happiness of the rich, I still think men of property are doubly blameable for not mixing more with their poorer brethren, and evincing a sincere and an earnest disposition to correct their errors and to assist them in every possible way to promote their happiness. Whence is it that men, without any merit or character, gain so much influence over the people of certain districts? Because they *pretend* to be their *friends*, and to be possessed of plans which will remove all their grievances. Let others come out who are *real friends*, and give substantial proofs that they are so; let them come out *in numbers*, and learn to *persevere* in "well doing" towards the people, and they will soon deprive the wily demagogues of their influence, secure the affections of the people, and be the means of diffusing and pro moting such principles and habits, as will be calculated to guide them steadily and virtuously through life.

Most of our rich men are almost as far removed from the poor as if they lived on separate sides of the Atlantic. Their houses are built at the opposite side of the town; they carefully avoid the contact of a ragged coat; they visit where the poor are never seen; and in all their exercises of charity, they adopt such mediums as will preserve them from *personal*

ntercommunication with the poor. How often are we hearing and reading f dinners, and suppers, and balls, given by our mayors, aldermen, gentry, nd tradesmen! but they are all calculated to keep the rich and the poor part, and to perpetuate the jealousy that has so long existed. Oh! the ride, the vanity of the man, who can append a few additional letters his name; whose coat is made of Saxony, instead of British wool; id who, at this moment (uncertain of the morrow) can clasp a bun- le of parchments, and say, these give me claim to that clod of land, and nable me to call that immense pile of building *mine*; although in *intel- ct*, in *moral character*, in *piety*, in every thing estimable in the sight of od, the man with a ragged coat, doomed to sleep in a cellar and to work a factory, is his superior! Would that the rich saw the tendency of eir conduct, and that the present divided state of society is principally be remedied by an abandonment of their proud and exclusive proceed- gs.

I call, however, upon all who have any time or influence, *whatever be eir station*, to try to lead the working classes into the way of improve- ent. They are the sinews of the nation, and whilst, by their productive forts, the country is able to rear its proud head in the face of nations, y should *they* be a degraded, a miserable people?

The *first* lesson we should teach them is that of *temperance*. Unless e can persuade them to avoid the public house, the dram shop, and the ry shop, they will never be capable of being taught to improve them- ves in any other respect. The *second* lesson is *domestic economy*. At esent, many of them know not the value of money, and, with good earn- gs, are in the midst of difficulties. Unfortunately, the girls are igno- nt of almost every thing belonging to the *domestic duties* of life, and til they are better taught, it is not possible that the poor man's house ould be a place of peace and comfort. *Education*, in the ordinary sense of e term, is what should be extended as much as possible, and if, through change in the law, more time should be allowed in the evenings, local hools should be provided to meet this necessity. There are some now rking in the factories who cannot read, and many that can neither write r count. Besides these, and other subjects which might be named, there ght to be in every hamlet a supply of *moral* and *religious instruction*; d thus principles would be diffused to counteract the swearing, lewd dis- urse, dishonesty, contempt of parents, and the conjugal infelicity which extensively abound. The factory people are flesh and spirit like our- ves, and however demeaned they may appear to some by their employ-

ment, I doubt not they are capable, by the adoption of suitable means, o being raised in the scale of domestic, moral, and intellectual excellency equal, if not superior, to any other body of people. I call upon every on who is at all qualified, and who can find time, to come forward, and to as sist in this work; and if not commenced before, let the passing of a shor time bill be the signal for a beginning. For myself, as connected with thi object, I purpose, in addition to our temperance meetings, which are hel every Tuesday evening, to establish the delivery of short gratuitous lecture every Thursday evening, upon subjects generally interesting to the workin classes, by persons qualified for the task.

It is difficult even to get persons to *go among the people*, that the may see their true condition, and be convinced of the necessity of some thing being done. One Sunday forenoon, I got a person to go round wit me, to visit our delinquents in the Temperance Society, and other notc rious drunkards, who, although I dare say he never missed his place worship twice on a Sunday, seemed quite a stranger to this work. The scene which he witnessed in the cellars, and in the destitute abodes of drunkard quite astounded him: they were such, he declared, that he could not hav believed, had he not seen them with his own eyes. As I returned on m route, already referred to, I halted at Bolton: during the Sunday, in com pany with a friend, I visited one or two of the supposed worst streets i that town. The pleasure which the gentleman who accompanied me seeme to take in this work, I hope, will lead him to make it his constant pra tice. We inquired if the clergy or any religious teachers came to see them We were invariably answered, that they never came near them. It may b worth while to mention, that in one cellar, to which we were attracted b an unusual noise, we found a corpse laid out, belonging to an Irish famil Upon inquiry, we learned that it was the fashion of their country to wa with their dead, and never to leave them by night or day; that many, with out any invitation, came to assist in this service; and that consequentl if means would afford, a supply of ale or whiskey, was provided for th purpose of refreshment!

The establishment of *beer shops* was a subject of unceasing com plaint in every town we visited. Much has been said by some of o legislators of the benefits of cheap ale—persons who know nothing of th habits of the people for whom they presume to make laws. If they w take the trouble, next time they are passing through Manchester, to c at a beer shop, in a short street adjoining Oldham Street, they will ha a choice specimen of the effects of selling ale cheap. It would be almo

s wise to give our children knives and forks for play things, as to take he duty off malt and make ale cheap, unless the people were better in- ormed, and under the influence of moral principles. This beer shop has ree entrances, almost like a theatre: it is divided by a counter, which runs ne whole length of the place. The customers are not allowed seats, and ne ale being sold at threepence per quart, being one penny cheaper than ne price at other houses, this place is crowded with customers, whose ap- earance is miserable and wretched in the extreme. So great an influx f customers, we were told, attend this place, that unless the police remove iem, the parapet, and even the street for many yards, will be covered ith these deluded victims of cheap ale, seated on the ground drinking. uch a collection of dirty, ragged, wretched-looking beings could be ollected by no means excepting cheap ale. The dram shops still re- ain great nuisances in Manchester, as well as other large towns, and e much frequented, especially by females. Referring to these places, observed to some young ladies, one day at dinner, "these are the places *u ought to visit;* think of the degradation of so many of your own sex, me of whom, no doubt, would be glad to be saved by the kind inter- rance of a friend." "Oh dear," was the reply, "so far from going into ch places, if it be possible, I always avoid the very street in which ey are to be found." "This is not the way," I answered; "if we were l to do so, what would become of these miserable beings, who are w led captive by their sins? Jesus visited such, and so accustomed as he to associate with the vicious, that he was taunted with being 'a iend of publicans and harlots.' Professors are ready enough to go to urch and chapel, but how few are disposed to engage in the self-denying bour of visiting the receptacles of iniquity, and trying to seek out and ve those who are *lost!*"

Political agitation, although not extinct, seems to have subsided con- derably in the various towns through which we passed. The confidence hich is apt to be placed in persons whose greatest recommendations are eir pompous professions is considerably abated, and the people are be- nning to see more clearly that real reform must begin with *themselves*, d that so soon as the nation is virtuous, it will not be content with repre- ntatives or a government of a contrary character. How absurd for men talk about governing a country, who are not able to govern even their n appetite!

Much, very much remains to be done. We are a great nation, althy, populous, generally intelligent, and possessing many national ad-

vantages; but we want sobriety and moral character, which constitute t strongest bond of national union. Without this, we are a rope of san with it, we stand a phalanx as impenetrable as the eternal hills.—I f much gratified with my visit, and my greatest source of regret is, that have not more time to devote to this useful, this pleasing work.

NEWSPAPER VERACITY.

So anxious are some editors of newspapers to deal in the marvello so ready are others to catch at reports unfavourable to an adverse par and, I may add, so careless are many about ascertaining the truth of wh they hear, that exaggerated statements and false paragraphs are constant going the round of the papers. The reports of the market prices of ar cles are scarcely ever to be relied upon. Nothing is more common th to find 3s. or 4s. per cwt. difference in the price of cheese betwixt the sta ments of the two papers published in this town. I recollect for a num of weeks, at Bolton, being much astonished at the application for cheese, 40s. per cwt., but upon ascertaining the cause, although this was 10s. bel the market, they were reported in the Bolton paper at this price for a co siderable time. A paragraph has appeared in several papers, stating t "a person was excluded a temperance society for eating pudding wh contained rum." This notice was manufactured by the *Preston Pilot*, s is as true as many other of his articles: but by the dexterity of some oth reviser of false paragraphs, *Garstang*, the place where this was said have happened, was changed to *Preston*, and in this shape it appea in the *True Sun*, and perhaps in other papers. The whole is a fabricati originating, no doubt, in sheer enmity to Temperance Societies, and is worth noticing, excepting as a caution, as to what we believe merely u newspaper authority. If an article appear in *print*, it is sure to gain cre however absurd; and if the matter be disputed, as a decision it will be sa "I saw it in the paper." Various new publications are constantly start into existence, and if society were prepared for it, I know of none m needed at the present day than one whose characteristic title should "The *corrector* of the press."

THE LOVE OF MONEY.

Some minds are so constituted, and some men's habits so form that no enjoyment in the world is equal to that of *getting money*. comparatively valueless in their estimation is every other article, t they will not part with any money although they were sure to receive

eturn things which would yield them much comfort. Even if it were to uy a bed or a sofa, if five sovereigns be taken from the heap, the miser eally thinks he is so much poorer. Men of this character have minds so ontracted, that they have no estimate of the value of any kind of property ut that which can be put into the desk, or that which will yield an annual eturn of interest. Hence charges for clothing, furniture, medical advice, chool bills, &c., they cannot endure. It is true that money spent in ex-essive eating and drinking, or in feasting the eye at a theatre, is lost and one for ever, but that which is laid out, for instance, in good furniture, is erely changing the sovereigns into another shape: they still belong to he same individual, and afford an enjoyment which was impossible while ept laid up in a napkin.

Some persons need often to be informed of what one would suppose very body knew, that money is but a *means* to an end. We cannot eat it; will not keep us warm; it will remove no sickness; it will neither answer r seats or beds to rest on; but it will *procure* all these; and hence, it is ot until it is *laid out* that it is at all useful, either to the owner or to so-iety at large.

In families possessing sufficient means, I have known children brought p with scarcely a charity education—scarcely any furniture in the house eserving the name—no candle to go to bed with—persons being sick or isabled for months without any medical aid, and even to die without a sin-le visit from a doctor! What a mistaken estimate must persons belonging such families have taken of the real design of money! It is well ordered hat though such may stick to their gold for a short time, *they can take othing away*.

There is a class of tradesman, too, though they supply themselves and milies with every thing that is necessary and respectable, whose whole uls seemed absorbed in getting money. Early and late, and every day the week, they are planning or intensely pursuing their plans to increase eir wealth. No class with which I am acquainted is more distinguished r this than that connected with the cotton business. How few of those ho are possessed of a competency, and therefore on that score without ex-ise, will come out and start any plans or make any sacrifice for meliorating e condition of the people! And if they are waited upon by others, and licited for support, how seldom will they spare either time or money! nd yet we all pass for good Christians, while morning, evening, and at oon day, we pay our sincere devotions before the altar of MAMMON.

THE TRUCK SYSTEM.

Although we have in this town, as in other places, many vicious cu toms, I am happy to say that upon one point, *the payment of wages in proper manner and at a proper time*, we stand acquitted. Every man a child connected with the mills in Preston is paid at the end of every wee paid, not in beef and bread, but in the currency of the realm; and usua without the temptation of having to go to a public house to divide t money. In most other towns, this is not the case. The arrangements society require that every man should at least have his wages once a wee but in many places the payments are *monthly*, and on some occasions t "pay days" are at even more distant periods than this. A man is th kept out of his earnings, and deprived of the honourable feeling of taki his money to his own market. He is tied to a shop; the shopkeeper probably in the same predicament to the provision factor; and while master thus carries on his business by the capital of others, the workm are made to pay the interest. Weekly payments, by all means, ought to restored, and that, if possible, on a Friday night or Saturday morni To tie a number together by a large gross payment, and thus in effect send the workpeople, in some cases young women, to the public house a practice highly culpable. By a little additional exertion, change mig be obtained, and the clerks could divide the money with much grea facility than the workmen.

But the greatest evil is the *truck system:* and it is much to be regr ted, that after securing an act for its suppression, the practice should s be carried on with impunity. But this is one instance out of hundre which shows that unless you can control men by *moral principles*, acts parliament and penal proceedings seldom effect much good. How m apparently valuable bills, passed within these few sessions, are never he of in practice, but stand as a dead letter! The truck system is gener injurious to all classes except the master, who receives all the profit, a as a common evil, ought to be opposed by all. It is evidently *illegal*, a has a decidedly bad effect upon the harmony and peace of society. trace its evils, I shall here adopt the remarks sent me by a friend at B ton, whose attention and efforts have long been directed to this subject

"Taking a view of the present state of the commercial part of the co munity, it would appear, from the conduct of the majority of them, t the only way to advance themselves in society, is by a subversion of moral principle, and in nothing is it more apparent than in the prac of TRUCKING the labourer.

"In the first place, they wantonly trample upon the laws of their country, when they stand in the way of their ambitious projects, however beneficial those laws may be for the community at large. Avarice, and not the voice of the law, is the authority they respect.

"Secondly. They first agree to pay the labourer a certain *sum of money* for his work, but their next step is to break that agreement, by paying him in goods, generally of an inferior quality, and at an exorbitant price.

"Thirdly. As a thief transfers the property he has stolen, and then will swear he has not got it, to screen himself in his nefarious practices, so they nominally transfer their shops into other hands, and yet would appear amongst society as respectable as other men, and thereby attempt to evade the laws, and add deception to disloyalty.

"Fourthly. If a poor labourer should shew one spark of independent feeling, and with the spirit of a freeman, after finishing his work, should apply to be paid according to agreement, the master compels him, by one means or another, to receive what is strictly forbidden by law, and contrary to contract, and thus establishes *oppression* as a system.

"Fifthly. The poor man, for his temerity in requesting his own rights, is called an insolent and disaffected person. He is considered not worthy of further employment, is discharged, and, by some under-working means, becomes proscribed, and known at every shop in the country, where he happens to seek employment: he wanders, in hopeless disappointment, till he and his family are brought to apply to the parish for relief. There, also, he is often met by—'We cannot relieve such persons as you; if you had behaved yourself, you might have kept your shop.' But if he should be relieved, it is at the expence of those, who have not been benefited by his earnings, while his late employers are exulting in his ruin. 'He that robs me of my good name, robs me of that which enriches him not, but makes me poor indeed.' Was ever any species of villany so consummate as this?

"And what is gained by all this breach of moral principle? Is it to foster ambition and pride, to make your dependents more dependent, or is it an attempt to satisfy the insatiable cravings of an avaricious appetite, which, in the course of events, is doomed to meet with disappointment? By fostering a system fraught with ruin to all classes, you are bringing the dependent portion of the community into a state of abject slavery, apparently from a principle of reckless ambition. The hardhearted and unprincipled will grind and fleece the labourer without mercy to enable him to undersell the fair trader, whose honourable feeling will not permit him to stoop

to such unmanly and unchristian conduct. To compete with such is impos sible. I have known it unblushingly asserted by some, that they got nothin by their business: it was the profit of the truck shop which supporte them, and realized their property, thereby tearing society to pieces, in bot directions, undermining the upright and honourable tradesman in his bu siness, luxuriating upon the gains of unrighteousness, by robbing th hireling of his wages, which he had faithfully earned. Is this loving you neighbour?—as no doubt you will call yourself a Christian: but blush t shew your countenance amongst God's people, or to worship in his temple It is downright hypocrisy, and mocking God in his presence, while yo continue such practices as these."

COERCION.

The erection of the new lock-up; the present and the numerous lat additions to the prison; the increase of the number of constables; the lat visit of a detachment of the Bolton Cavalry—all ostensibly for one purpose, the apprehension and punishment of the disorderly and unruly—serve t revive in my mind a review of the sad mistake that we labour under as t the best mode of governing man. Let him be dealt with as a rational being let the new commandment of *brotherly love* be put into practice; let th kindness, the gentleness, and the benevolence of Jesus be exercised toward him; and let all who profess to be teachers follow *his* example of daily going about doing good; and the necessity for constanly enlarging th instruments of coercion would necessarily cease. Instead of abandoning our fellow beings, suffering them to grow up a prey to every bad passion, and to live without any moral or religious restraint, a depraved ex ample to others, till from profligacy or necessity, they violate th laws, and become the victims of vice, and the subjects of legal punish ment; instead of thus permitting society to get worse and worse, to be corrected by an armed police, larger prisons, higher walls, an stronger bars, it would be infinitely better to try to govern them b moral means. How much better to lead a man by persuasion and goo counsel, than leave him alone to fall into evil, and then pounce upo him with a vindictive spirit, and punish him for his offence! Oh! tha we were half as anxious to save as we are to punish and to destroy!—th one sows the seeds of present peace and good will among men; the othe produces discord and discontent, which only wait an opportunity of inflict ing a full measure of retaliation. What a vast number of men are em ployed, military and police, to keep the others in order; and what a vas

ium is spent annually in inflicting punishment for that which ought to ave been prevented! And although military men, deputy constables, ailors, and all others who profit by vice, are not likely to change *their* plan, et every Christian man begin to feel for his fellows, and instead of suffering nem to be a prey to sanguinary laws, come forward, and by every avail- ble means adopt the plan of *moral prevention*. Let us thus teach the pre- ended teachers of the people, that although *they* have abandoned them to he correction of the prison house, we are determined to endeavour to con- ince the world, that by the heaven-born principle of Christian love, society ay be governed and kept in order, without either cavalry or prisons.

CHURCH REFORM.

So numerous are the interests in favour of the present established re- gion, that every step taken in church reform meets with strong opposi- on. The House of Lords submits to the Irish church temporalities bill, ecause it cannot help itself. The law, however, on this subject is much arrear with the spirit of the country; and upon this subject we shall be gislating every session. Never, till all religions are put upon an equal oting, and every party obliged to support itself, shall we be at peace on this subject. It is money, money, filthy lucre, that stands in the way. the promotion of *religion* simply was the question, the whole dispute ould soon be set at rest.

The Dissenters are unquestionably the leaders in almost every mea- re which aims at the real improvement of the people; and now, that ost of the legal disqualifications for office are taken away, their impor- nce will begin to be admitted in every department of the state. Their inisters are beginning to show themselves more fearlessly the opponents a corrupt national ecclesiastical establishment. While exposures are ily making of the evils of its temporal character, a pamphlet has just ap- ared, which is not less demonstrative of its anti-scriptural character as it spects its *religious rites and ceremonies*. It is entitled "The Clerical Du- es of the Church of England opposed to Allegiance to Christ, in Letters an Evangelical Clergyman." The liturgical services are an exceedingly lnerable point, and it is rather surprising that so little has been written on services, the very words of which carry with them a glaring incon- stency with the acknowledged importance of personal and inward religion. r. Giles, the Baptist minister, of Preston, is the author; the pamphlet is ritten in a right spirit, and with a clearness of argument and language, hich are likely to render it acceptable to all who feel interested in the ntroversy. The prayers and services connected with baptism, confirma-

tion, visitation of the sick, burial of the dead, &c., are examined, and th inconsistency with Scriptural piety clearly pointed out. If the sale of t pamphlet should meet the expectation of the author, I hope he will give t next edition in a *cheap* form, in order that its usefulness may be extend

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POPULAR MORALS.

(Continued from page 219.)

SECT. 19. In further support of the proposition, that the material world must h been the work of design, and that all its parts are necessarily connected, and fitted to e other, we have briefly to notice the element of water. We have seen that the air is c nected with animal and vegetable life; so also is water, and both are indispensable. one is ignorant that if no rain should fall on the earth in our climate, from the commen ment of spring to the end of autumn, all vegetable being would perish, and probably m of animated beings.

20. By whose order and will is it that the clouds are filled with water, and poured upon the earth? By whose designing is it that the ocean, to which all rivers flow, is e of the same fulness; and that the rivers flow on from year to year from unexhausted fou tains? Who has ordained the ocean to be the fountain of the rains that descend upon and of the rivers that render their unceasing tribute to it? What power was that wh planned, and for ever keeps in action, the silent, unseen process of evaporation, throu which the waters are gathered in the clouds, borne by the winds, and commanded to fall the refreshed and fertilized ground, and to replenish the streams intended to adorn a beautify the earth, and to minister to the comfort of man, and give scope to his enterpri and his inventive genius? What intelligence was that which so apportioned the water the earth, and the earth to the water, that by the action of natural laws, the earth is neith too wet nor too dry to permit vegetation, or to furnish the medium essential to animal a vegetable being? This circulation of the waters, from the ocean to the atmosphere, fr the atmosphere to the mountains, from the mountains to the ocean, is like the beams of t sun, and the common air, too familiar to excite one thought of Him who ordained it, or i spire one emotion of gratitude and praise.

21. It is not, it is believed, by evaporation only that these fountains are supplie When we consider the analogies of the natural world, it is probable that the water retur to the fountains, not only through the air, but through the earth. If the depths of the s bear a proportionable relation to the elevation of mountains, it may not be deeper any whe than 5-9000ths of the earth's diameter. It may be that the waters find their way throu the earth by attraction, and become purified from their salt in the transit. It may be th they are sent on their way, to bring from deep buried mines solutions necessary or convenie for human use, or to come forth again to the light of the sun, pure, limpid, and healthf for vegetable and animal existence.

22. The saltness of the ocean is another theme on which much may be said on the d sign of Providence. It is sufficient to refer to it, and to awaken reflection on this qualit not only as to the universal diffusion of it throughout the immeasurable expanse of wate but in its uses.

23. The tides and currents of the ocean ought not to be passed by unnoticed. On t contrary, they are among the most striking proofs of that order which can have no origin b

rough intelligence. It is very doubtful whether all the natural causes of the flowing of ean waters are yet understood. There may be, however fanciful it may seem, some alogy between these and the pulses and the currents of the human system.

24. In connection with this subject, we can only suggest for reflection, that world that s below the now smooth and glassy face of the deep, and the now wild and tremendous tion of its waters; the varied forms, qualities, and habits of its animated tenants; their bjection to man, and their subserviency to his use. No thoughtful mind can behold the ean without feeling that it has come into the very presence of its Creator. It seems to like the ever-enduring forest, such as it was when it first began to be. The art and sci-ce of man can make no change in this monument of eternal power. Yet the ocean, emingly the same from age to age, is ever submitting to the law of revolution and change. he same law re'gns among all that its sublime expanse conceals from all human power but at of imagination. It presents to us a new relation connected with human art, ingenuity, d science, by which its pathless surface is made to be the means through which nations ow each other in opposite hemispheres, and through which knowledge, refinement, and e light of eternal truth are conveyed from those who can read and understand, to those who sit in darkness, and who see no light."

25. The presence and the agency of the same infinite mind is disclosed to us on and neath the surface of the globe. The interior of the globe is known but imperfectly, even thin the comparatively small extent to which it has been penetrated, The utmost extent nd this in some very few places) in which the earth has been penetrated, is less than one ne thousandth part of its diameter. The knowledge which we have has been obtained by excavation of mines, from natural caverns, in searching for water, or from examination, quiring a research less deep than is required for those purposes. Some very learned dis-ssions of facts have been presented to the world of late years, and different theories have en founded on these, as to the changes to which our planet has been subjected.

26. These learned writers agree that at some time, and while the earth was the abode many animals in different orders of being, it must have undergone some general convul-n, the proof of which is clear, from the examination of its exterior, and of its interior so as it is known to us. One of these writers says, "the structure of the globe, in all its ts, presents the appearance of a vast ruin. The confusion and overthrow of most of its ata, the irregular succession of those which remain in their original situations; the won-ful variety which the direction of the veins and the forms of the caverns display; the im-nse heaps of confused and broken substances, the transposition of enormous blocks to a at distance from the mountains of which they appear to have formed a part, make us feel t the history of our globe reaches back to periods far anterior to the existence of the hu-n race."

27. These expressions, undoubtedly founded in fact, are not (as will be elsewhere wn) inconsistent with the Scriptural account of the beginning of things. There are not erials from the researches hitherto made which are sufficient to form any satisfactory ion of what the earth was before this universal convulsion occurred.*

* The proofs that it did occur are seen in many forms, some of which are the following. In land listant from the sea, in every quarter of the earth, shells of animals, whose proper element is the sea,

28. It is well ascertained, that among all the researches made, no bones of the human frame have been discovered. The suggestion that human bones might be more easily decomposed than those of other animals, has been considered; and it is denied that there is any such difference, in this respect, as will account for their absence. It is hence inferred, that man was created since that convulsion to which these fossil remains are to be referred. In whatever mode the absence of all fossil remains of man may be accounted for, this fact is not inconsistent with the Mosaic account. Moses is supposed to have written 2500 years after the time at which he fixes the creation of the world. His work may have been composed in part from other works then existing; and it is remarkable, that the geological computations refer the appearances on which they rest, to a date which is consistent with that which Moses assigns to the creation. It is not improbable that the globe had then undergone some tremendous convulsion, and that a new creation had then been made, and that in some prior state of the globe animals had existed on it, though man did not; and that man was then created; and that a new order of animals was created.

29. It is also probable that the deluge was not that convulsion from which these remains are to be dated; nor is it by any means proved that the deluge would have occasioned such convulsion. The objection to this may be, that Moses speaks of six days as the time within which the creation was made. But it is far from being certain that Moses intended six diurnal revolutions of the earth, as we now measure days. This expression may have been used by him figuratively; and it is said that the Hebrew prophets are often to be so understood; and the prophet Daniel is referred to in proof, that the word day must mean some other lapse of time than the natural day. Geological theories rather confirm the Mosaic account in assigning to man his origin, at the same period which that account assigns to him.

30. It is to be remarked, that there are two classes of philosophers who entertain opposite opinions as to the changes which have occurred in the earth. The one is called Neptunists (from Neptune, the god of the sea), who refer these changes to the action of water; the other is called Vulcanists (from Vulcan, one of the fabled gods, as well of the Greeks as Romans, who is supposed to have taught the use of fire as applied to metals) who refer these

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are found in immense quantities; and also at elevations above the level of the sea, varying from 6,000 to 13,000 feet. What is surprising is, that many of them are of an order that no longer exists. The most common proofs, next after that of shells, are remains of fishes, and some of these of descriptions now unknown. These remains are found in similar elevations, embedded in clay, in slate, and even in solid rock. Specimens of this sort have been noticed in many places, and among others in the province of Burgundy, in France, in grey calcareous hard stone; and at Narterre, near Paris, the remains of a fish exceeding ten inches in length have been found in a solid bed of stone, at the depth of seventeen feet. These, and a multitude of other marine substances and fossil remains (fossil is from a Latin word which signifies to dig, and is applied, in science, to substances found in a state of preservation) seem to prove the action of overwhelming waters, or that the ocean has retired from the face of the earth. The action of tumultuous waters conforms to the received opinion as to the deluge. There are fossil remains of various land animals. They are found in all elevations and in different sorts of earth, and in stone and marble. Remains of animals are found which show that there were animals unlike any which now exist on the earth; and remains are found in one quarter of the earth where no such living animal is now found. This is said to be the case as to a species of opossum, found near Paris, which is known to exist only in South America.

anges to the action of fire. The latter suppose that the earth was in a state of igneous sion; or a liquid mass intensely heated; that it gradually cooled, and was covered with ater at a subsequent period.

31. The Neptunists hold that the earth was first in a state of watery solution, and that e present formation arose from the drying, and from the gravitation of floating parts, and om crystallization, &c., in which form so many substances are known to us. Snow, sugar, lt, frost on the windows in winter, are crystallizations. Both theories may be in some ay true, since there are so many proofs of the action of both these elements in geological ience.

32. Geology is understood to be that science which treats of the origin of non-organic bstances, that form the solid crust of the globe. It includes the structure of the earth, d the nature, qualities, and changes through which the materials of which this crust is mposed, may have passed. Mineralogy is the science of defining and classing these sub-ances; mineral, therefore, is a very comprehensive term. The substances which it includes ay be properly considered in reference to the power and design of the Creator, in adapting em to the use of man, and man to use them. Perhaps it is not an unreasonable supposi-on, that the convulsions which interest the curiosity of geologists were intended to make e earth a convenient and proper place for human abode. Whatever may be thought of is, it is certain that the inexhaustible treasury which is beneath the surface, but within uman reach, can be and is used by man. None of it was placed there in vain, though all e benefit hitherto derived from it may be far short of that which further experiments may isclose.

33. It is foreign to the present object to enumerate the parts of the mineral kingdom. his has been done by different authors, as is well known, and especially by those who ave favoured the reading world with chemical discussions, as well as by geologists. The nits of the present object will only permit a brief allusion, for the purpose of showing the nsistency of these provisions of the Creator, with the condition which he has assigned to an, and with the faculties which have been given to him. And for these purposes, we ay refer to the quantity, variety, and position of coal, which is so indispensable to daily mfort, and to the generation and application of heat, seen in so many and so important es. The quality imparted to this mineral constitutes it an agent, by which all other mine-ls are wholly or in part disengaged from the substances with which they are connected, d then fitted to the purposes for which they appear to have been intended. The well-own qualities of iron, silver, gold, copper, tin, zinc, lead, platina, and the compounds ade of them, are, in some way, brought into a state for use by heat. Heat, also, is applied a great variety of substances, of which lime is a constitutent part, and which are called lcareous.* Chalk is said to be "a very ancient chemical decomposition of the altered and literated remains of shell-fish." Every description of marble may be reduced to lime by e action of heat.

We are next to notice the works of the Creator in the vegetable kingdom. We include this all that vegetates, that is, all that grows on, and has a connection with the earth, by ots.

* From being combined with lime, from the Latin word calx which signifies lime, and also chalk.

It is within the notice of most persons, that the variation of the seasons is occasione by the earth's motion round the sun, and the gradual elevation of one pole, and the conse quent depression of the other. As there is one region around the centre in which there i perpetual summer, so there is at the poles, alternately, endless winter; and the year i divided into one long day in which the sun never sets, and one long night in which he i never seen. Between this unchanging summer and endless winter, every variety of climat and of heat, and of cold, and of vegetable productions, is to be found. We must leave t the researches of young aspiring minds, to trace out the connection which necessarily exist between this variety, and the enterprise, employment, comfort, improvement, and happines of the human race. It would be an easy and a pleasing labour to show, that from thes sources may be drawn innumerable proofs of the wisdom and goodness of the Creator, i adapting man to use the products of his bounty, and in adapting these products to his use Still more pleasing would it be to demonstrate, that, principally from this variety of vegeta ble product, the intercourse and consequent refinement of mankind is directly or remotel derived. In short, that from the vegetable kingdom, more than from any other, and al other sources together, in some form, varied as it may be by art and science, come all th commercial dealings of nations. But this is only incidental to the illustration intende to be made.

It is not our purpose to intrude into the department of natural history. This is source, no doubt, of pure religious emotion, and of pious reverence, in all its varieties an divisions. We only allude to illustrate the object in view; we do not treat of it, though w know not of any study which is better adapted to enlarge and elevate the mind, and improv the heart of man, than that of the natural world, when engaged in, and pursued with th conviction, that we are perusing the volume which God has opened for our instruction, in tending thereby to disclose himself through means adapted to our earthly condition.

The vegetable world has this in a manner so peculiar to itself, that it is every where, i every grade, from first formation to decay, pleasing and beautiful to the human mind. Eve those vegetable substances which contain, by some unknown law, qualities which are poison ous, pain-imparting, or life-destroying to man, are nevertheless beautful in their growth an development. There are general laws prescribed to the vegetable as there are to the anima kingdom. To these laws all that is nourished by the earth, refreshed and fed by moistur from the clouds, or warmed and expanded by the beams of the sun, must submit and conform Yet so varied is vegetable being, that if its varieties were not organized and fitted to rende submission and obedience, they could have no place in the scale of creation.

The most imposing object in the vegetable kingdom is the solemn forest. Single tree on a plain, or a sufficient number to form a grove, are objects of beauty, and consequently o pleasure. The dark close forest carries the mind back through an indefinite lapse of time and conveys to it a sentiment of the actual presence of the work of the Creator, as it came from his hand, unchanged by any act of man. With this seeming of originality on it, yet th long-enduring forest, which appears ever the same, is silently and hourly submitting to th laws of nature, ever varying and changing; and though life, among its members, like lif among the members of the human family, has its limits; and within some definite term, no one of all that are seen will remain; yet it is still the forest, to the human eye. From th most deep-rooted and long-enduring of this vast assembly, down to the many perfect vege

ibles which are invisible to the naked eye, there are general laws of beginning, continuing, nd ending the term of life. Yet between these extremes, there are many genera or kinds, apable of definite and well-understood classification. Among these classes, each has its wn order of being; and these are again subdivided, and known by distinctions of form, inrnal structure, and in foliage, in flowers, in fruits, in juices, and fragrance. Each of them ems to have been given for some purpose, pleasing, convenient, or necessary to the animal ngdom. This is the inexhaustible treasury for the supply of life, for the restoration of ealth, for the rejoicing of the senses, for daily necessities, and luxurious gratification.

The continuance of vegetable life, unaided by human ingenuity, is provided for by naral causes. They bear about the germinating influence; yet, however close the neighurhood of various orders may be, there is no confusion from age to age, nor is the order of ature ever deranged or impaired. It is this regularity of the laws of the Creator that we e called on to reverence. It is the adaptation of vegetable to animal life that commands ur gratitude, while it adds another, to the many proofs of One infinite and adorable Mind.

On a sphere so variegated as we know our own to be, and forming as we see it does om its amosphere, its waters, its minerals, its vegetables, a place fitted for use, and intended be used, the purpose of Creation would seem to have failed, if it were not inhabited. ll those animals which are inferior to man have been most diligently examined, and dided into classes by learned naturlists. The several genera and the species belonging to ch have been accurately defined. It is foreign to our purpose to go into detail in this derrtment of natural history. The present purpose will be accomplished if attention can awakened to some general truths, which prove in this, and in all other parts of created ing, the original and continuing presence of the Author of the Universe.

The first fact that strikes us is the exact order which prevails throughout animated being. ach family of the animal kingdom has its peculiar place assigned to it; to that place it is rfectly adapted, and to none other. In that appropriate sphere it comes into being, finds own share in the created world; in that it continues, and in that it expires. All its inncts, propensities, faculties, pleasures, aversions, enmities, and wars, have their own peliar objects. For each of these innumerable classes, from the elephant to the smallest te that the microscope discloses to us on the dried fruit, or the purest lily's leaf, and in e transparent drop of spring water, there are laws of being, far more definite and far ore faithfully obeyed, than any which proud intellectual man can make and enforce.

It has been objected, that it is inconsistent with divine benevolence, that some animated ings are necessary to others as food. A moment's reflections will show that this objection nnot be maintained consistently with obvious laws. If some sorts of animals did not prey others, the common food must be vegetable. Suppose all animals and insects were left to crease in numbers, as we know they would do, and all were to find food from vegetable oducts, how long would it probably be before all of them would perish for want of food? pposing existence a benefit, and considering the numbers that escape destruction, it will found that this provision, so complained of, is consistent with general laws, and, consequently, with the benevolence of the Deity. In the ocean, if the same law as to food did t prevail, its inhabitants would soon come to an end. It is known that one fish may proce millions of fish. If the increase were permitted according to this scale, and some fish re not consumed by others, it seems that the whole would perish for want of food.

Let us examine two or three instances of the organization of animals. Seeing is cessary to all animals, because all of them are, in some way, connected with objects which external to them. The law of vision depends on general laws, connected with light, and the action to which rays of light are subjected, in passing through substances which per this passage. It might, therefore, seem to us that there must be one sort of construction the eye adapted to act with reference to one uniform and invariable law of nature. T principle on which vision depends must be the same in all eyes, that is, on having image of the object seen transferred through some medium to the sensitive nerve adapted receive it. The general law, therefore, is this: the existence of the object seen must be such a relation to the animal seeing it, that its image can be impressed, by the help of lig on the proper space in the interior of the eye. But that which excites our wonder is, endless variety, among the different orders of beings, by which the eye is adapted to its du and the means given to preserve it in a fit state for use. The exceeding sensitiveness of eye would expose it to irreparable injury, and it might soon be destroyed, if such me were not given. In the human form, in which the hand appears, the injuries to the e may be remedied by the use of that member.

Among animals which have not that member, nature has provided other means to t end. Birds, generally, and many animals, and the horse among others, have a third e lid, the constant action of which may be easily observed, and so curiously adapted to u that it can be passed over the outer surface of the eye in almost every instant, and by action, all offending substances are wiped away. On examination, it is found that t eyelid moves on mechanical principles well understood, but in this instance marvellou applied.

The keenness of vision in birds of prey, which see at very great distances, and a at very short ones, requires another conformity to the general law. The eye of these a mals is, therefore, so constructed, that it can, by means of pliable scales on the outside of the ball of the eye, and by muscles drawn over them, so diminish or enlarge the size of eye, that it will perform its duty as to an object, however near or distant it may be. T power of vision enables birds to see from their airy elevation, far beyond the reach of t human eye, over a wide extent, and to discern their food, and with surprising sagacity th submit themselves to the gravitating power, and arrive at the earth's surface with a rapidi which would seem to be necessarily followed by destruction from the contact. This kee ness of vision seems to enable then to know whether the object seen is living or dead, thou the position of the body may be the same in either case.

Another variation is seen in the *fixed* eye of the insect race, and in the position of One or two instances will sufficiently illustrate this. In the common fly are seen two sm round projections at the side of the head. These projections contain many thousands lenses disposed in rows, each one of which is capable of transmitting an impression of ou ward objects. A German naturalist counted 6236 in the two eyes of a silk worm. Anoth naturalist counted 14,000 in the eyes of a drone fly, 27,000 in the eyes of a dragon fly. has been proved by actual experiment, with the help of glasses, that each one of these len was capable of receiving an independent and distinct impression. The inference seems n cessarily to be, that the retina of these insects may receive, at the same time, some thousan of impressions without any confusion, which is far more wonderful than the single impress

ade on the retina of our own species, and on these of other animals, who have two eyes, ith a retina for each.

As we have no other purpose than to awaken curiosity and thought in relation to the tural world, we must leave this inexhaustible subject to the inquiring and well disposed. hey may feel assured, that the thoughtless hours which they pass in early life may be made structive and happy, if they will examine the natural world, not as a mere show, but as oofs of that Power and Benevolence by which themselves and the minutest insect were ike gifted with existence.

SANDY WOOD'S PLAN OF SUPPORTING A WIFE.

The eccentric and well-remembered *Sandy Wood*, an eminent surgeon in Edinburgh, at e out-set of his professional career married Miss Veronica Chalmers, second daughter of eorge Chalmers, W. S., a highly respectable man, and to whose honesty and integrity his llow-citizens bore the most ample testimony, by giving him the popular title of "Honest eorge Chalmers." This marriage turned out very fortunate for both parties, though before took place, there was a danger of it being impeded by the poverty of the intended hus- nd. It is related that Mr. Wood, on obtaining consent of the lady, proposed himself to r. Chalmers as his son-in law, when that gentleman addressed him thus:—"Sandy, I ve not the smallest objection to you: but I myself am not rich, and should therefore like know how you are to support a wife and family." Mr. Wood, putting his hand in his cket, and taking out his lancet-case, with a scarlet garter rolled round it, presenting it to im, said, "I have nothing but this, Sir, and a determination to use my best endeavours to cceed in my profession." Mr. Chalmers was so struck with this straight forward and onest reply, that he honestly exclaimed, "Veronica is yours."—*Chambers' Journal.*

LORD STANHOPE'S CALCULATION ABOUT SNUFF-TAKING.

Every professed, inveterate, and incurable snuff-taker, at a moderate computation, kes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing nd wiping the nose, and other incidental circumstances, consumes a minute and a half. ne minute and a half out of every ten, allowing sixteen hours to a snuff-taking day, mounts to two hours and twenty-four minutes out of every natural day, or one day out of n. One day out of every ten amounts to thirty-six days and a half in the year. Hence, we suppose the practice to be persisted in for forty years, two entire years of the snuff- ker's life will be dedicated to tickling his nose, and two more to blowing it. The expence f snuff-boxes and handkerchiefs will be the subject of a second essay, in which it will ap- ear that this luxury encroaches as much on the income of the snuff-taker as it does on his me, and that by proper application of the time and money thus lost to the public, a fund ight be constituted for the discharge of the national debt.—*Ibid.*

ICELANDIC ADMONITIONS.

A venerable Icelandic writer, who lived at the end of the twelfth century, gives the llowing excellent advices for self-government, which, it may surprise many a one, should ome from such a country, and from so remote a period. "Accustom thyself to a busy and akeful life, but not so as to injure health by over exertion. Keep aloof from sadness, for adness is sickness of soul. Be kind and gay, equable and changeable [that is, of easy man- ers, and not stiff.] Avoid evil speaking, and give your counsel to him who will accept it.

Seek the company of the best men. Keep thy tongue carefully: it may honour—it also condemn thee. If thou wax angry, speak little, and that little not vehemently, I would give gold sometimes to buy back a passionate word, and I know of nothing tha destroys unity as the exchange of evil language, especially in the moment of strife; and th is no nobler, no higher power than that by which a man can keep his own tongue from cu ing, slandering, and other foolish prate. There are other things to be avoided like the fi himself,—as sensual excesses, gaming, wagers, and other improprieties and vices. Th are the roots of many worse evils, and unless great care be taken, will hand thee over to gr shame and sin."—*Chambers' Journal.*

DEAFNESS OF THE AGED.

Nothing is more common than to hear old people utter querulous complaints with gard to their increasing deafness; but those who do so are not perhaps aware that this in mity is the result of an express and wise arrangement of Providence in constructing human body. The gradual loss of hearing is effected for the best of purposes; it being give ease and quietude to the decline of life, when any noises or sounds from without wo but discompose the enfeebled mind, and prevent peaceful meditation. Indeed, the grad withdrawal of all the senses, and the perceptible decay of the frame, in old age, have be wisely ordained in order to wean the human mind from the concerns and pleasures of world, and to induce a longing for a more perfect state of existence.—*Ibid.*

GAMBLING.

The gambler is a person given up to delusive hopes of acquiring wealth without wor ing for it. In general, we find moral writers and dramatists, in their endeavours to che this vice, go no farther than to show the horrible results which are apt to spring from indulgence. It might be advantageous, also, to explain the rational principles upon wh gambling is a worse means of endeavouring to obtain money than an industrious course life. To assume a language which will be intelligible to those who are addicted to it, it attended with a *worse chance* of ending in the desired result. If twenty persons are e gaged in one street, each in his own honest business, it is certain that some profit will made amongst them, so that most of them, at least, will be able to exist without comi upon their capital. But if twenty persons be engaged as industriously in gambling, it certain that no profit will be made amongst them: on the contrary, money will be lost paying for the rooms, and for the materials of the sport. Supposing the twenty perso were kept by themselves, and that they began with a considerable stock of money amon them they would by and by find themselves reduced to pennilessness, by reason of th constant drain upon their resources. Now, if money cannot be made by any commun of gamblers among themselves, what hope is there, except in that vanity and self-love whi speaks delusively to every bosom, that an individual will enrich himself? Evidently no whatever. Thus gambling, in every case where it does not suppose a simpleton to be p laged, is proved a mere fallacy; while in cases where that *is* supposed, it is the meanest, b cause the safest of robberies. In no point of view can there be any advantage in this cour of life; for if wealth be lost, it produces all the usual evils of that contingency; if it be gaine it never thrives, and is apt to be again quickly lost, either by play, or by irregular and e pensive living. Upon the whole, while some must be greater losers than others, there is *general chance* in favour of the gambler, as there is in favour of the honest and industrio

an: he is almost certain of being, in the long-run, worse than when he began. He may compared, indeed, to a merchant who exposes his capital to an almost absolute certainty being impaired by assuming a line of speculations in which the chance of loss is invariably d palpably greater than the chance of gain. The only individual who can thrive by this happy vice is the person who keeps the gaming-house: the players, as a whole, *must* be sers.—*Chambers' Journal.*

SUNDAY SCHOOLS.

Dear Sir,—In connection with ministerial labour, or rather the want of it, if we notice at it is that enables ministers to secure congregations capable of giving them their salaries, twithstanding their daily, nay, we may say, avowed neglect, we shall find *Sunday schools* be their grand resource, out of which they hope to draft congregations, without having e trouble of going from house to house; thus evading the Scriptural example of a gospel inistry. That Sunday schools are unnatural, and subversive of a Scriptural ministry, I ink it will be no difficult matter to prove.

In partitioning out the land of Canaan, we find the Levites stationed in different places, the express purpose of instructing the people, and, by a natural inference, this must be going about amongst them, as they had at that time no place of worship but one. And shua, in his instructions to them, does not say, let us build schools, and take the children m the parents on the Sabbath to instruct them, but, "as for me and my house, *we* will rve the Lord." When Moses commanded the people about the rising generation, he gives directions about Sunday schools, but to the parent he says, "and thou shalt talk, or in-uct thy children when thou sittest in thine house, or as thou walkest by the way;" con-lering, no doubt, that he had amply provided for the general instruction of the people by tting apart one tribe for that purpose, if they did their duty.

In all our Saviour's ministry we find no intimation about taking the children from the rents, for religious instruction, either on one day or another. In the apostles' writings e find no instructions respecting children, but for parents "to bring them up in the nur-re and admonition of the Lord."

Sunday schools are thus not only without any warrant in Scripture, but are directly lculated, in their operation, to free parents from the important duty of training their off-ring themselves, and are made use of as a substitute for that incessant labour which Christ's inisters ought to adopt, to induce all the *families* of the earth to fear the Lord. If the rson of the parish, or the minister of the district, had done his duty, and there had been Sunday schools, in all probability parents would have been attenders at some place of rship, and leading their own children by the hand, instead of committing them to inex-rienced hands, as the imperative duty of the minister, in that case, would be to show the rent the sin and cruelty of neglecting the fruit of his own body.

In proving that Sunday schools are contrary to *nature*, I would just state, that on a te occasion of a general holiday, one thousand children paraded the streets; and however me might call it a fine sight, I could not help contemplating it with anguish of mind, and flections like these: What a sight! here are a thousand children, with not one *mother*, d, most likely, not one *father* amongst them! surely, the state of society is not right. oes not all nature and every precept and example in the Bible teach that these children ght to be along side of their parents? Can all the care of young, inexperienced men and

women, and all the coffee and buns given on such occasions, compensate the want of paren
care? Is it possible that parents can think, if they think at all (I mean those parents w
do go to some place of worship, and yet never take their children) that God will acc
as a sufficient excuse, at the last day, for their neglect, their having sent them to
Sunday school? The very brutes that perish will not entrust the care of their offspri
to another. It is ever to be regretted, that so many parents spend the whole of the Sabb
in the school, to the entire neglect of their own, as to any *personal* care of them. The ho
and ass, the man servant and maid servant rest from their labours, but the little Sund
school scholar must be up and away, or the gate will be shut, or she must sit at the bott
of her class all day, which produces angry feelings and unholy thoughts on that day whi
should be spent in cultivating love to God and peace with all mankind.

How few children love and reverence their parents! and the principal cause is th
constant separation, especially in manufacturing districts, Sunday and work day the sam
all bustle, bustle, in a morning, to "get clear of them to school:" thus taking away the o
time that a labouring man has to cultivate even a common intimacy with his own childr

If the reader of this article will inquire amongst the serious part of the communi
he will find that these are not mere theories written for the sake of finding fault, but r
facts known and lamented by many. And however harsh these observations may sound
the ears of the zealous Sunday school teacher, it is a fact, that the ultimate utility of su
schools in forming a steady religious community has been a problem with many we
informed Christians these thirty years; that though tens of thousands of children go
school while young, the number that are at all established in a Christian life are very f
indeed; that they have now been in full operation twenty years, and yet the state of socie
is not a bit better. Their inefficiency is therefore most apparent, and it is evident they c
never make up for the idleness of ministers, and the immense distance there is betwe
them and the people.

All the world, at least all the religious world, is gone out after Sunday schools, a
well they may, while they pin their faith on the sleeve of the clergy, who find it to th
interest and ease to cry them up, notwithstanding their inadaptation to obtain the end f
which a Scriptural ministry was established. If an annual sermon and about two hou
attendance on a Sabbath are to stand in place of "five or six afternoons" of hard labo
amongst the people, at their own houses, they may well worship this great Diana of t
parsons.

It is a bold assertion to make, in the face of all the popularity of this Sunday syste
of education, that I hope to see the day when there will be no Sunday schools, as religio
seminaries, and that the ministers of religion will see the necessity of beginning at the rig
end of their work, by endeavouring with all their might to make the *tree* good, that the *fr*
may be good also. We should certainly think that gardener insane who should waste h
time and money in stuffing his plums with sugar, because his trees were so old and ne
lected that they would bear nothing but sour fruit, instead of pruning them and diggi
about them to mend their flavour. So, if godly ministers will dig about, dress, and pru
the poor ignorant people in their own neighbourhoods, we shall soon see a plentiful harve
and no use whatever for Sunday schools, as every parent so taught will see the responsibili
he is under to God for the temporal and eternal welfare of his children. That this may
the state of things, and soon, is the constant prayer of, Sir, yours respectfully, J. R.

THE TEMPERANCE ADVOCATE.

GENERAL OBSERVATIONS.

It would be gratifying to most of us, to receive, monthly, correct intelligence as to the rogress and success of the temperance cause throughout the world. But as nobody is un- er an obligation, few will give themselves the trouble to draw up the necessary statements om time to time. And unless *correct* accounts could be given of the societies, of their umbers, and steadfastness, I think it is much better not to run the risk of misleading the ublic by unauthenticated statements. The *principles* of temperance are undoubtedly ex- nding themselves; and many are beginning to question the virtues of those liquors which, t one time, were drunk amidst the praises of all. The lectures and speeches which are elivered, the tracts which are circulated, and the personal visitation to the houses of intem- erate persons, are calculated, of themselves, to effect much good. But by the organization f societies, this work is likely to be still more effectually carried on. Many have been rmed, some of which worked well for a time, but I am sorry to say, that I know not a few, hat, if they are not extinct, are almost inoperative. Considering the importance of the ob- ct to be accomplished, it is much to be regretted, that every engine for the suppression of ntemperance should not be in full operation. To what, then, is the decline of Temperance ocieties attributable?

First, to an *inconsistency* in the principles, which is productive of numbers of inconsist- nt members. Instead of opposing the use of *all intoxicating* liquors, and insisting upon he evils of each being in proportion to the intoxicating principle contained, *ardent spirits* lone are attacked, and *wine* and *malt liquor* are not at all interdicted, but even in some ases recommended. Why call upon the people of many districts to deny themselves of hat which they never take, and for which their habits lead them to have no inclination? t is ale and wine which ruins, at least, this part of the country; and while the labouring lass are encouraged to drink ale, and remain deceived as to its properties, and while the entleman and tradesman can take their *wine* after dinner, no wonder, with such inconsist- ncies, that we should have to complain of the want of success.

Secondly, the *patronage* of great names, and the appointment of the rich as leaders, ay appear to give a society importance, but they often retard its operations. To work gainst all the causes and practices of intemperance, is not congenial to the habits of the rich; hey will not engage in it themselves in a manner likely to produce effect, and their appear- ng in the character of leaders tends to prevent plain working men from coming out to ender assistance. If they would work, there is no objection to men of rank or wealth, but *hey will not*, and hence, *such* should never be placed as leaders in a society. All our expe- ience comes to this, that where the meetings are free from the overawing control of the ich, and are perfectly open to the working people, and where *they* occupy most of the time t the meetings by their simple, but heart-reaching statements, the societies get on and rosper.

A *third* evil is the *want of agitation*. The engines of intemperance are at work seven lays in the week, and almost night and day, and yet in some places it is thought sufficient

to have a single meeting in favour of temperance, once a month. Surely, an hour and half *once a week*, cannot be too often; and if the friends will only meet to *talk to one another* instead of trying to make speeches, they will find plenty of matter for edification. Beside meetings, tracts should be freely circulated; and above all, the houses of delinquents an drunkards should be regularly visited. This may be done any time, but Sunday morning are generally found the best. It is a good plan to visit the jerry shops, and to stand at th fronts of the dram shops, and deliver to the deluded victims who frequent these places sho admonitory tracts or hand bills. In fact, if a man wish to promote the cause of temperanc he must notice the strong holds of the enemy; and if a society wish to prosper, it mus never cease to *agitate*.

Fourthly, societies have suffered much through the inconsistencies of the members their numbers having become so large as to be unmanageable. This is owing partly to th want of a system of oversight in the societies, but principally to the loose method of admit ting members. In no other societies are persons admitted as they are in Temperance Socie ties. I have often said, give me 200 known consistent members, rather than 2000 upo the present loose method of admitting them. Many societies, I have no doubt, will fall be neath the weight of their own heterogeneous materials. Many societies will have to begi again, and having had the benefit of experience, no doubt will be able to shape their cours more free from the difficulties with which they find themselves beset at present.

It would be well, too, for every society to get established in the neighbourhood, "A Temperance Coffee House." According to the present customs of society, these establish ments are a necessary adjunct, and will be found well calculated to serve this worthy cause

I am sorry to learn, that during the race week, the treat of the children of some of th Sunday schools, in this town, consisted, among other things, of a beverage mixed with *wine* What is this but a link in the chain of intemperance, and when forged by the teachers an superintendents of Sunday schools, calculated to do much harm. I remember one of ou reformed drunkards referring the commencement of his career to the influence of the liquo he was induced to take at a banquet belonging to the school he attended. Wine, howeve weak, sweetened and made palatable, is likely to lead the children to think well of it and t like it; and it will be well if neither children nor teachers experience so much of the delu sive excitement as to lead them to take it more freely on future occasions.

The *Preston Society* proceeds with a steady pace. Several new societies within th last month have also been formed, or are about to be formed, in the neighbouring villages particularly Hoghton, Mellor, and Kirkham. The effects of the country societies is already visible in the diminished number of drunkards in our town on a market day. We have lately had two temperance funerals, at which not a drop of any kind of intoxicating liquo was used. The attendants were supplied with good coffee and buns. I hope this rationa change will be universally adopted. We have also started a Sick and Benefit Society on tem perance principles, the most important rules of which will be found in this number. And if any wish a specimen of the zeal of some of our members, I beg their attention to the following "Missionary Tour," which, with great pleasure, I lay before the public.

TEMPERANCE MISSIONARY TOUR.

Anxious to spread the principles of temperance, and if possible to stimulate some of the societies in this county to increased exertion, *seven* of the members of the Preston Society,

rincipally reformed drunkards, undertook a missionary tour during the race week. They tarted on Monday, July 8th, and visited Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Ashton, Stockport, Manchester, Bolton, at one or other of which places they held neetings every day in the week. They were conveyed by a car, though, owing to their dividng themselves in the evenings, some of them had occasionally to walk. They took with them ,500 tracts, a part of which they sold, but about 6,000 of which they distributed gratuiously. Several societies which they visited contributed to their expences, and what was decient, besides their labour and loss of time, they made up themselves. By this mission the pirit of the Preston Temperance Society has been pretty well diffused.

Blackburn. The party, after drawing up at Walton, and halting and distributing tracts t some other places, arrived here. It was the regular meeting night; being the second Monay evening in the month. The meeting was convened in the Music Hall, which was uite filled with attentive hearers. It was addressed by three of the Preston friends, besides ree others belonging to their own Society. It was a good meeting, and it is hoped will be ne means of stimulating the Blackburn friends to additional exertion. The party was well ntertained at Mr. Hallam's Coffee House, of which they speak in terms of the highest praise.

At *Haslingden*, also, two meetings were held on the Monday evening, the first in the open r, in the centre of the town, at seven o'clock, the other in the Primitive Methodist Chapel, t 8 o'clock, at which Mr. Ramsay, the Independent minister, presided. The chapel was fil:d with an attentive, and apparently a deeply affected audience: a considerable number oined the Society at the close of the meeting. Before leaving Haslingden, on the Tuesday renoon, they held another short meeting in the street, which was addressed by three or our of the speakers, to a smallish congregation consisting chiefly of women.

Bury. Four of the speakers halted here to hold a meeting on the evening of Tuesday, hich was advertised for the school room, in Clerke-street. Fearing that the attention of ne people of Bury was not sufficiently alive to temperance meetings, a cart was procured nd sent through the town, in which were seated the bell-man, who announced the meeting, person carrying a large placard describing the time and place, and other persons distribung tracts. An overflowing meeting was the consequence, at which Mr. Howarth, the Unitrian minister, presided. A most excellent feeling prevailed, and at the end of the meeting bout thirty-seven joined the Society, a considerable number of whom were mechanics, who ad been visited in the course of the day, and especially invited by Mr. Swindlehurst, one f the party, with whose previous life they were well acquainted.

Heywood. Four of the party arrived in Heywood on the same evening, about the ommencement of their usual meeting, upon which the bell was sent round, which secured pretty full attendance. Another meeting was collected by the same means, the following orning, adjoining the main street, at which perhaps about 200 persons attended. One of ne mills was stopped to allow the workpeople an opportunity of hearing.

Rochdale. At Rochdale, the friends had not been able to procure a suitable place, and eing indisposed to encourage out-door meetings, no arrangements had been made. The arty which arrived there on the Tuesday evening was therefore disappointed, and no meetg was held. But not being satisfied to pass Rochdale without a meeting, the whole of the peakers united together on Wednesday morning, and determined to try what could be done. hey entered the town about eleven o'clock, fixed upon a convenient out-door situation alled "The Butts," and proceeded to engage the services of the bell-man. As he was not

to be found, they left his usual fee, and took the bell themselves. The meeting was fixe for twelve o'clock, so that an hour was the extent of time remaining in which to give notic One person drove the car, one gave out tracts, another exhibited a small flag, on which w gilt " Temperance Meeting," and another announced, at every halting place, all the part culars. By thus parading every public street, a congregation was collected at the tim and place appointed. Several powerful addresses were delivered, and although sneared by a lawyer, and openly opposed by a liquor merchant, it was evident that many of th people were deeply affected.

Oldham. Though the Society here has been inoperative for some time, the report the Preston advocates seems to have aroused the people. A very large school room belon ing to the Methodists was provided, and the meeting was advertised by placards on th walls for Wednesday night. That frightful thing, called "a collection at the close of th meeting," unluckily was named in the bill. To counteract the probable influence of thi notice, and to make the meeting better known, the bellman was sent round, and announce distinctly that there would be *no collection.* The meeting, though slender at the commenc ment, kept increasing till the place was filled, and it was carried on with a spirit and a energy which many both felt and expressed. Mr. Walker, minister, presided. Such a impulse has been given, it is believed, to the temperance cause in that place, as will lea the friends to take active measures to ensure its extension and success. The speakers wer very kindly entertained, especially by some belonging to the Society of Friends.

Ashton. In this place, also, every arrangement was made, bills had been circulate and the bellman was sent through the town. A most excellent meeting was held at whic Mr. ———, the superintendent Methodist minister, presided. At the conclusion, 33 perso signed the pledge of the Society, which now consists of about 1500 members. On no pre vious occasion, for the same object, it was said, had this large school room been so well fille In Ashton there appears to be several clever, active men as the leaders of the Society, whos efforts, it is to be hoped, will be blessed to the good of this town. Early on Thursda morning, a message came from —— Hindle, Esq., the unsuccessful candidate for Ashton at the last election, requesting the deputation from Preston to come and breakfast with him with which they complied. They were much pleased with the homeliness both of himse and Mrs. H., and at the interest which they evinced in the important object of their missio In Delamere-street there is a Temperance Coffee House and Reading Room, which appear t be exceedingly well managed: it is very desirable that all friends to temperance should en courage such places as much as possible.

Stockport was like Rochdale. The deputation entered the town about three o'cloc on Thursday. By some misunderstanding, no place was properly fixed upon, and therefor no notice was given; about half-past six the Primitive Methodist Chapel was obtained and as the meeting was to commence at eight, but an hour and a half remained in which t give the notice. The car, the flag, the distribution of tracts, and the bellman were engaged as at Rochdale, with this difference, that a drum, instead of the bell, was made use of. The chapel was about two-thirds full, and a good meeting was held, at which Mr. Harrison, school master, was chairman. Some of the leading friends of the temperance cause here, who a first received the visitors very coolly, were so satisfied with the meeting, that they urge for one or two to stay, if it were possible, another night.

Manchester is a vast field for exertion, in which, whatever may have been done,

eat deal remains to be accomplished. The theatre of the Mechanics' Institution was en-ged as the place for meeting. About half-past seven, I. Marsden, Esq. was called to the air. The meeting was addressed by six of the Preston advocates, besides a short open-g and closing speech from the chairman, and was kept up with spirit and interest till out half-past ten. The theatre was filled, and the attendance consisted apparently of a ir proportion of the upper and the working classes. The speakers were constantly in-rrupted by the plaudits of the assembly. The scenes which are witnessed daily in Man-ester, at the dram shops, the jerry shops, in the public houses, and in the streets, are truly palling. Public meetings may do much towards exciting the energies of the advocates of mperance, and for diffusing correct information among the reflecting part of the people; t *personal* visitation to the houses and neighbourhoods of drunkards, and affectionate d frequent conversation with them, will be found most effectual for rescuing them from is most disgusting and ruinous vice.—In Bolton-street, Salford, a Temperance Coffee ouse and Reading Room have been established for some time, and, it is said, are well ma-ged. Another, also, is starting in Oldham-street, by Mrs. Brown, which, it is hoped, will ceive the support of all friends to the temperance cause.

At *Bolton*, the Temperance Society has never recovered from the shock occasioned by the ection. It has almost been inoperative for some time. Except among the members of eir own congregations, in large towns like Bolton, clergymen, especially the richer sort, ve but little influence with the people. There is a gulf over which the parties cannot ss. The Vicar of Bolton has been the leading character in this Society, but there are mbers of friends to temperance who have not not felt themselves comfortable to act with m. By these, arrangements were made for a meeting in the Independent Methodists' hapel, on the Saturday evening. The meeting was addressed by five reformed drunkards, d briefly by myself and another friend; and the tears which were shed, and the other de-onstrations of approbation which were shown, proved the truth of their remark, "that it as such a meeting as there never was in Bolton before." Though my name appeared ominent in the bill, as one who would address the meeting, it was considered advisable for e to give way to the others, and to deliver a regular lecture upon the subject the following ay. The chapel was granted, and the lecture was announced for the Sunday afternoon, a quarter before five. On this occasion the chapel was filled; the lecture occupied about hour and a quarter, and was listened to with great attention. It comprised a pretty ex-nsive view of the prevalency, causes, and effects of intemperance, and of the appropriate haracter of Temperance Societies to remedy the evil.

In consequence of the inactivity and inefficiency of the Bolton Society, many persons, pecially those attached to the working classes, have for some time been anxious to start nother society. A number of them met, on the Wednesday evening following, to make a mmencement. Another public meeting was accordingly called by adjournment, in the own Hall, for Monday evening, July 22. I and two others from Preston attended, and a ciety was formed, called "The Bolton New Temperance Society." The hall was filled, nd it was one of the most lively and spirited meetings I ever attended. Although the eeting was concluded late, fifty-five names were received, and most of them to an *abstinence* edge. They have engaged a place for their meetings, which they intend to hold weekly. he temperance reformation, I do hope, has now commenced in a way which will be long membered for the benefits it will confer. The old Society held its second anniversary on

the previous Friday evening. The school room was crammed, and the meeting went o with general satisfaction. In Bolton there is an abundance of work for both Societies, and it hoped the only rivalship which will be felt, is as to which can accomplish the most good.

Our Missionaries were highly gratified with their visits to the various towns alread named; and it is to be hoped, that the seed which has been so abundantly sown will yield plentiful increase.

PRESTON TEMPERANCE SICK SOCIETY.

The following are a selection from the Rules of the Preston Temperance Sick Society They refer to those points which are peculiar to this Society: the remainder of the rule are much the same as others.

RULE 1.—*Members.*

This Society shall consist of male persons, of good moral character, free from lameness or disorder, (except such as persons voluntarily discover when they enter,) of any religious persuasion, who are not members of any other sick club, and who shall have previously signed one of the temperance pledges, but no person is considered a free member or eligible to vote at any meetings, or to fill any office, who has not made good every payment which is due.

RULE 2.—*Admission.*

Any person applying for admission, must be recommended by another member, one month previous to the admission. He must reside in Preston, or Fishwick; and must be betwixt 17 and 35 years of age. Any member changing his residence must give notice of it at the next quarterly meeting. All members to be elected by ballot.

RULE 3.—*Payments.*

The subscription for each member to be three shillings per quarter, and an equal proportion of £5. for each funeral. Also one penny per quarter for the use of the room. No entrance money to be paid. Any member not paying up his subscriptions and fines at the end of a quarter, shall be charged an extra threepence for each month; and if not paid up at the end of the next quarter, he shall receive a notice of his arrears; and if they are not paid in a month from the date of the notice, he shall be excluded. Every member, on his entrance, to pay his first quarter in advance.

RULE 4.—*Allowance.*

Every sick member, whose sickness has not been brought on by drinking, fighting, wrestling, or any other immoral or illegal conduct, and who is not able to follow his usual employment, shall receive 9s. per week. This allowance to be reduced two shillings at the end of six months' sickness, and two shillings more at the end of twelve months' sickness. A member must have declared off six months before he become liable to full pay again. If the fund should get below £100, every sick member's allowance to be reduced 1s. per week for every £10. below that sum. £5. to be allowed for the funeral of a member or his wife, to be paid at twice, on the following conditions: £2. 10s. first, for the funeral expences; but if any intoxicating liquor is used at the funeral, in any place to which the attendants are invited, the other half is to be forfeited. If the widow of any member continue to subscribe her equal share to the funerals, the same sum will be allowed at her funeral, subject to the above conditions, whether she get married again or not. Members arriving

75 years of age, will be allowed 2s. per week, and at 80, 3s. per week, for life. No sick oney to be allowed to any member after he is 75 years of age.

RULE 14.—*Meetings.*

The president, clerk, and stewards shall meet the first Monday night in each month, om 8 to 10 o'clock, to receive subscriptions. The months of May, August, November, and ebruary, shall be considered quarterly meetings. The committee must meet at the same ours, every quarterly night. The annual meeting of the members, to be held on Whit- onday, to receive a report of the society, to elect officers, and to transact other useful bu- ness. An extrordinary meeting of the members may be called by the clerk, at the request the committee, or at the request of a majority of the members in writing. No meeting of e society to be held at any place where intoxicating liquor is sold.

Any member proved by satisfactory evidence to the committee to have been drunk, rst time, 2s. 6d.; second, and every subsequent offence, 5s.

Any person preferring a false charge, intentionally, against any member for drunken- ss, 5s.

Any member having been proved to be drunk three times, within the space of one ar, shall be expelled.

ALE DRINKING.

So important do I consider the subject discussed in the tract entitled "The Great De- sion," addressed to ale drinkers, that I intend forwarding a copy, printed on purpose, to ery member of the House of Commons, and the House of Lords. The agricultural in- rest keep employing the press to sing the praises of ale drinking, as the source of health, tional prosperity, and good morals. All those who are interested in the temperance cause ould expose the delusion.

LONGEVITY.

eaths in the Rhode Island Monthly Meeting of the Society of Friends, or Quakers, residing at Newport, and consisting of more than four hundred persons.

In the year 1812,	8 deaths.	Eldest, 84 years.	Youngest, 60 years.
——— 1813,	8 ———	——— 85 ———	——— 49 ———
——— 1814,	1 ———	——— 87 ———	
——— 1815,	5 ———	——— 90 ———	——— 48 ———
——— 1816,	9 ———	——— 94 ———	——— 58 ———

tal amount of the ages of the above 31 persons being 2,298 years, giving an average of wards of 74 years to each. During the above five years, not a single child died, nor any her person under the age of 48 years. The above statement is perhaps without a paral- , and argues like an angel, "trumpet tongued," in favour of temperance and regularity of e.

Extract from an American Tract, on the Use of Ardent Spirits, Tobacco, &c., from a clergyman in Massachusets.

"About eight or nine years ago, I procured, for distribution among my people, a hun- ed of 'Rush's Treatise upon the Effects of Ardent Spirits.' Among those to whom they

were distributed was a female of colour, who was often observed to be under the influe
of intoxicating liquors. She was a person of uncommon shrewdness, and had a great
clination for reading. Some time after she received this tract, she came to my house in
absence, and left with my wife a tract, which she requested I would read, and give her
opinion as to its correctness. It was 'Adam Clark's Address to Christians on the Us
Tobacco.' She stated that she was in the habit of using tobacco, and if she could be m
to believe it was sinful, as Mr. Clark represented it to be, she would certainly lay it as
To satisfy her mind, she wished for the opinion of her minister, on which she pretended
repose her entire confidence. When the tract, with the message, was delivered to me,
was not difficult to understand the meaning. I myself had been in the habit of using
bacco for many years, both by chewing and smoking. I had already experienced ma
struggles in my own mind in relation to the practice, as productive of evils and not v
becoming for a Christian minister, but, like most others indulging in simliar habits, had
been able to come to an effectual resolution to desist. I read Dr. Clark's Address w
great attention and pleasure, and in full view of the manner in which it came into
hands."—I should say that the result was, the minister's total abstinence ever after.

AWFUL EFFECTS OF INTEMPERANCE!

SIR,—There lived a family in this town, consisting of a man, his wife, and eight ch
dren: the woman was so much addicted to drunkenness, that she would pawn or sell a
thing out of the house, in order to procure drink, and the family was reduced to pove
and rags. They had little or no linen but that which was upon their bodies, and which w
washed on the Saturday night or Sunday morning, and put on again *before it was d*
which is supposed to have been *the cause of the death of several of their children.* One
boy, was interred on Sunday last; on Monday she pawned his clothes, and got drunk w
the money at night, and in an affray which took place between her and her husband, w
killed herself the same evening, for which he is now committed to Lancaster, to take
trial at the ensuing assizes. Seven children (two of them cannot walk) have, in consequen
been thrown upon the parish for protection and support.

Another awful circumstance took place in this town last week: a man, with whom
am acquainted, while in a state of intoxication, abused his poor wife so much, that she n
lies in a dangerous state, and her life is despaired of.

One would imagine, that such awful occurrences as these, which are daily taking pla
around us, would induce thousands more to come forward, and assist the friends of te
perance, in their laudable efforts to stop the progress of a monster which threatens the d
truction of every thing that is sacred, valuable, and good. An evil which creates so mu
national, family, and individual misery, and stands in the way of moral, religious, politic
and all other improvement. Never shall we see better days until intemperance is banish
out of society.

Ashton-under-Lyne, July 11, 1833. EDWARD WINSTANLEY.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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RELIGION AND MONEY.—PAUL'S DISINTERESTEDNESS.

NOTHING are more irreconcilable than religion and the love of money; nd yet, if we were to judge from *appearances*, nothing seems so bad to se- arate. Although the incongruity of the connection has always been ad- nitted, yet from some cause or other it has never been dissolved. It is a ubject of constant remark and of incessant complaint, even by many who either seek out the cause, nor try to apply a remedy. Every body seems issatisfied, and yet no body has dared sufficiently to investigate the matter o as to lead to a removal of the evil. It is obvious that *fashionable reli- ion* depends as much upon the "supplies" as the carrying on of govern- ent, and is governed by "estimates" as much as a water-works or a ail-road. Flourishing funds will procure fine temples and popular preach- rs; and these are things in which many place the essence of religion. Money! Religion—modern religion—lives, and moves, and has its being n *money*. Christianity! if thou hadst not honour and wealth to bestow, nstead of being caressed by kings and courtiers, and followed by a nume- ous retinue in the land, thou wouldst be cast out, and none but the poor, he obscure, and the despised would take thee in. Assume thy *native* haracter, and the question would again recur, "Have any of the rulers elieved on him?"

The cause of this is to be found in the cupidity and avarice of the nterested, and in the mistaken opinions of others less guilty. While eligion is made to consist of a priestly order, with costly robes, a pompous itual service, performed in splendid temples made with hands, *money* may ell be regarded as the one thing needful, and we need not wonder at the nventions set on foot to obtain it. If Protestants were but faithful to heir principles, would stick by the New Testament, and adopt its princi- les upon this subject, they would soon discover their errors. They would

see that wealth corrupts religion, invites into its service only *pretende* friends, and seeks a compliance with the maxims and policy of the world and that the prosperity of religion is not to be measured by modern stan dards, but by the personal and practical good produced in the hearts an *lives* of its professors.

"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselve know, that these hands have ministered unto my necessities, and to them tha were with me. I have shewed you all things, how that so labouring, ye ough to support the weak, and to remember the words of the Lord Jesus, how h said, 'It is more blessed to give than to receive.'" Acts. xx. 33—35.

In these words of Paul are found the true spirit of Christianity, an they give a literal statement of the apostolic conduct. It is not unim portant to know to *whom* this address was made. It was delivered not to private members of the church, but to the *bishops*, to those ap pointed to watch over the flock, and to feed the church of God. And may remark, in passing, that primitive customs are so changed, that while in these days, we have one bishop to a number of churches, there were the a *number* of bishops to one church. These consisted of those Christians who, by their excellency of character, were considered fit to take the "over sight" of their brethren, and to teach and admonish them, and who wer chosen accordingly. They were not called to travel like missionaries, bu being stationed at one place, were able, like Paul when at Corinth, to wor with their own hands. And being a number of them in one society, the were able to join at the work, and thus the labour was rendered less one rous. "Bishops and deacons" are what, according to the order of the Ne Testament, belong to every church, and so soon as there was an opportu nity of deciding who were fit, these were appointed. The qualifications these are so utterly at variance with what is now expected, both in th church and among dissenters, that I beg my readers to turn over to th passages in which these are described. 1 Timothy iii. 1—7. Titus i. 5— And those who wish to obtain a Scriptural view of the duties Christian bishops, I refer to the following passages: 1 Peter v. 1— 1 Thessalonians v. 12 13; Hebrews xiii. 17; and Acts xx. 28—3 These passages will shew, that the primitive bishops were altogether un like either our diocesan lords or our youthful academicians. And as it this change in the character of the officers of the church, which has bee the greatest cause of its corruptions, the love of filthy lucre always predo minating, it is of the first importance that every Christian reformer shoul look to it. It is true, we retain the name "bishop," but there is scarcel

ny other correspondent feature between those of primitive and modern imes. The former were plain men, taken from among their brethren, and ualified by their personal excellences and their disinterested zeal to serve he cause of the church.

"I have coveted (desired) no man's silver, or gold, or apparel. Yea, e yourselves know that *these hands* have ministered to my necessities, and o those that are with me." Where are the bishops that can adopt this nguage? And if this could be done by *an apostle*, in the *infancy* of Chris-ianity, when the importance of the object seemed to forbid the possibility f secular labour, now that it has been so long established, and with cir-umstances so much in its favour, those who sustain inferior offices, may e expected to labour too. The *disinterestedness* of the first preachers is ften referred to as a proof of the *genuineness* of our religion: what a ity that we have not the same living evidence to refer to, in order to con-ince the unbelievers in our day! We pretend to reverence the memory f the apostles, and even to dedicate churches to their names; but if these nt-making, fish-catching preachers were to appear among us now, in eir primitive character, they would be generally disowned by those who e lavish in their praises of religion.

Many pastors, perhaps, might say, "We do not covet either silver or old; and though we cannot hold out our *hands* as having been the instru-ents of our own and others' support, yet we seek nothing beyond a bare bsistence." I believe there are many worthy men who are entitled to this ea, whose motives are as pure as the apostles, but whose connections, at e same time, prevent their sincerity from becoming manifest. But will is apply to those who choose the ministry as they would choose any other ade, whose education is conducted with the design of profit, and whose nstant changes evidently bespeak a predominant love of money?

But while *missionaries*, that is, persons who are constantly travelling om place to place, need to be supported, *bishops*, whose official duties con-st in watching over the flock in one place, need not to be supported, and e here commanded to imitate Paul, in not only *supporting themselves*, but sisting to *support others* also. This is a distinction in offices which should ways be attended to, and which Paul illustrated in his own example. When avelling, or going about labouring in word or doctrine, he disdained not take *casual* assistance from his friends, but when settled at certain places, at Ephesus and Corinth, he wrought with his own hands. If we had ishops of the primitive stamp, plain, sincere, exemplary Christians, who d not been educated at the college to live by preaching; if their work

was understood to consist, not in making and delivering sermons, as the exclusive teacher of a congregation, but in a constant oversight of the conduct and behaviour of their brethren, and giving useful advice and admonition, both private and public; if a number in each society was appointed to this good work from among themselves, instead of a *single* individual from a distance, who is perhaps a mere hireling,—we should soon feel ourselves in a situation for appreciating and adopting the apostle's advice; and until a considerable change takes place in conducting the meetings of Christians, this advice can never be made to apply.

Paul not only ministered to his own necessities, but to those who were with him. Upon which he exhorts the bishops *to labour to support the weak*, and to remember the words of Jesus, that it is more blessed to *give* than to *receive*. I particularly wish to remark the misapplication of this passage: it is constantly quoted as if it were a *general* exhortation, whereas it was given to *bishops only*; and although it is useful to all, it was at the time when delivered intended *exclusively* for *bishops*. What a change would take place, if these men became *givers* instead of *receivers!* And why should not they be "more blessed," as well as others? The apostle insists upon it, as the command of the Lord Jesus; but this can never take place till the Scriptural office of bishop is better understood, and till we have a different order of men appointed.

When the church was poor, it was most pure, and the members sincere and active. So soon as it became possessed of wealth, wicked men became tempted to put on a profession of religion and to creep into offices for the sake of gain. Religion, as a consequence, degenerated into forms, services, which depended upon wealth for their support, and upon priests for their performance. It ceased to bear a direct connection with heaven, and to maintain its progress by a spiritual influence only. It became an engine of state, and accordingly was so modefied as to serve the political purposes of its patrons. For fifteen centuries it has been in trammels, and has been the greatest source of revenue to idle and undeserving men. To endeavour to depict the wars and cruelties which popular religion has been the occasion of, would be to narrate the blackest events in the history of the world. And although we are often most violent in our denunciations of a law established religion, yet it is evident that many of the same features may be retained where the law of establishment is not that of the statute book but that of a *party*. And hence the incessant complaints which we now hear among dissenters, of the oppressive religious impost to which they are obliged to submit. When we read the newspapers, the

Record" particularly, the magazines, reports of societies, &c., there seems o be nothing so much pressed upon our attention as the want of money. But when we come to read the New Testament, how great the reverse! Money matters are rarely even hinted at; and "collections," when hey are mentioned, are *always for the poor*.

Many are the direful effects produced by a mercenary Christianity. Those who can give liberally are exalted above others in a society, although comparatively destitute of the virtues of a true Christian. The poor are also despised and neglected. Strife and divisions in societies re never wanting, and I have often remarked that they generally arise ut of money matters, and have a connection either with the chapel or the reacher. Ritual services are greatly multiplied, which suit themselves to priestly order, and which have an evident tendency to lead to the neglect f personal and practical religion. If religious meetings were conducted ith the same simplicity as they were in apostolic times, the talents, and eal, and love of many Christians would be brought into exercise, who are ow doomed to comparative inactivity. Instead of being obliged to listen o the tedious discourses of a hired preacher, we should have our meetings lified by the plain and sincere exhortations of those who are denominated laymen." We should then appreciate the apostle's words: "Ye may all ophecy one by one; that all may hear and all may be edified." Sectarian ride, which is so prevalent, is fed by this money; and hence, each party, stead of aiming at the conversion of the world, and the bringing in of the bandoned characters, is more anxious to maintain its popularity by get- ng rich and respectable members. Too often do they bite and devour ach other, instead of joining together to reclaim the world. What is that hich perpetually sounds in our ears from these parties but the want of mo- ey! Fashion is followed in religion as in every other worldly affair, and rough following this, it is lamentable to observe how embarrassed many or sects are in their financial affairs. But I maintain that the sys- m of religion, as promulgated by Christ and his apostles, ought to be aintained in its purity, that it ought not to be made the stalking-horse mercenary men, and that it is the only system which is calculated to ve the world. The *avarice* of men and *sectarian pride* are the occa- on of the change which has taken place, and which must be seriously mented by every good man.

What then would you advise to be done? some may be ready to ask. would advise, that, instead of giving so much importance to "a cause," making the *prosperity of a chapel* an object of the *first* importance, the

people be *every where* taught, in every part of the country; that the impor tance of personal, practical, and every-day piety be enforced, and that at tending any meetings should not be regarded as religion, but merely means of acquiring it. Every Christian should teach his neighbour, an endeavour to spread abroad, in every possible way, the principles o religion. We should not depend upon *official* characters so much, but a begin to labour according to our means. Christianity is a system of be nevolence; *teaching* it is the *exercise* of this virtue; and I conceive it t be as much our duty to do this, *without any pecuniary reward*, as to fee the hungry and clothe the naked. The man who acts, for instance, as th agent of the Samaritan Society, might as well expect his pay after visitin several sick families, as the teacher of religion, after delivering his dis course, or performing a service. What any of the first preachers of th gospel received, was not *remuneratory* for *teaching*, but *support* for *labour* The labour mentioned, and which is said to be worthy of its hire, is com pared to the labour of *soldiers*, *shepherds*, *ploughmen*, *thrashers*, and *hus bandmen*. It was not the labour of the study or the pulpit. It was tra velling about from place to place; and in this sense, well might an apostl ask, who *goeth a warfare* at his own charges? It comes to this: Al *teaching*, in *itself*, is a work of *benevolence*; and in places where there ar congregations of Christians established, it can generally be done, an ought to be done, by the members, without any pecuniary consideration (and, if existing talent were encouraged, *would be done*, with much greate advantage than at present, though not so satisfactorily to fashionable peo ple;) but if there were occasion for other places to be visited, whic require men to travel from home, and lose their time, they must—an will without difficulty, if they be worthy men—be supported. Whe Christ sent his apostles, two and two, through all the cities of Israel which was a real missionary tour, he said, "the workman is worthy of hi meat:" though he said nothing of "livings" or "salaries," nor of "bonds' to secure them, nor of *compulsory* measures for raising the means. Thi difference accounts for Paul sometimes taking assistance, and at othe times labouring for himself, and for those who were with him. The *dis interested* Christian will seldom make a mistake here, whether he be giver or receiver.

If we were to dispense with the services of hirelings, who learn thei trade at the academy, who from plain John become *Reverend*, whose use fulness moves with the prospects of increased salary, who are spoiled b the *exclusive* view they take of their office, from either returning to the

wn trade or even occasionally working at it,—we should need no fine hapels; the expence of meeting houses would, at least, be reduced from housands to hundreds; there would be fewer rich attending; less chapel stentation; but religion would be where it was in Christ's day, among ie *poor*, and that at their homes, and in their general deportment. lain, sincere Christians would then meet together in upper rooms, in any onvenient place, to teach and exhort one another in love, and would bandon all that chapel and pulpit finery, all that mockery of true edifica· on produced by learned sermons, after which the world seems mad at esent, and which passes for religion. Disputes about money would be ien unknown; no distinction of poor and rich by pew rents; no teasing llections; and that which is now so lavishly bestowed upon the trap- ings of Christianity would then be spared, as it was in Paul's day, for e relief of "the poor saints."

I doubt not by these remarks I shall provoke the ire of many, who ill still stick to their "order," who, instead of ingenuous argument, will vive the cry and charge of infidelity. Others, who cannot see the com- ehensive and systematic workings of this principle of mammon, and who e yet well disposed for Christian reform, I may not suit. But let me say both parties, if I know my own heart, my only motive in the course I ke, is, if possible, to assist in bringing back Christianity to its original rity and primitive loveliness, to make it the occassion of producing the *wer* instead of the *form* of godliness, and to assist in breaking the *golden* ain of Anti-Christ, by which the Church of God has been bound for fif- en centuries. Those who connect religion with the "loaves and fishes," d those who, anxious for the manna from heaven, will even go out on e Sabbath to seek it, I leave to answer for themselves. This is my im- ession—and I wish, as much as possible, to produce the same upon all *chers*—that "it is more blessed to *give* than to *receive*."

CLERICAL AUDACITY.

Of all the specimens of cant and impudence which I have met with, e following, from the "Record" of August 5th, stands preeminent. I ve marked some parts in italics, to ensure attention, but I am sure com- nt is quite unnecessary. Notwithstanding the quackery of the case, it stonishing to find, at the foot of the advertisement, a sum subscribed less than £244.

HEBREWS, CHAP. VI. VER. 10.

A Clergyman, the Rector of a Village in Buckinghamshire, who has served *his Master* for some years, and whose labours and ministry God has been pleased to own and make

very useful, is constrained to cast himself upon the Church for help, under the following ch
cumstances :—

In the days of *his ignorance* and *unbelief* his affairs became involved, partly by a lit
rary and political speculation, and partly by a very large outlay of money in erecting a farm
house and farm-buildings for the occupation of his glebe, *preparatory to his building a pa
sonage for himself.* His living consequently became deeply encumbered, and has ever sin
remained so. Three years ago, he saw it right to give up, by a deed of trusteeship, the r
sidue of the living, to the gradual discharge of his other claims; contenting himself wi
maintaining his family (a wife and five children, who shared in his feelings and conten
ment) upon a small Curacy which he held, and still holds, in the hope that time wou
gradually, however slowly, liquidate these claims, and set him free. This expectation h
now totally failed, through the great *fall of his rents* within that period, and extrication
now utterly hopeless. The whole proceeds of the living, when *the duty is provided for*, a
now very nearly absorbed by the encumbrances. In this extremity, having no other hop
all his plans of extrication having failed, he is cast upon the love of the Church for th
which of all earthly things is *nearest his heart—the redemption of his living*, that he may
enabled to live and labour among an attached and beloved people. He visits them, a
ministers among them, from time to time, and has done so for the last seven years. A
the blessing that rests on his ministry, the great love shown to him by his parishioners, e
pecially the poor among them, and *the strong desire they have for him to come and live amo
them,*— while it is in one point of view comforting to him, in another, is an aggravation
his distress.

Completely to effect this redemption, the trust-deed claimants have most kindly a
liberally offered to forego two-thirds, or, if necessary, three-fourths of their claims, provid
the remainder can be raised. The sum of from £2,000 to £2,600 would be necessary,
cluding the expense of building a parsonage house, without which residence is impossible. T
plan for raising this, or part of this sum (there being three distinct purposes, to either
which a part of the sum may be applied, if only part be raised) which is earnestly subm
ted to the Christian public, is, for each person before whom this statement comes, kind
and in love, to make it known among the circle of his Christian friends and connectio
and *collect offerings* from them, in addition to what he himself may be led to contribute,
being obvious that the efforts must be *vigorous*, and the offerings in accordance; such off
ings to be transmitted to the Rev. &c. &c.—"For the Use of the Rector of a Village
Buckinghamshire."

CRUELTY.—A DUCK HUNT.

How many are the inventions of the votaries of cruelty! We ha
bull-baiting, bear-baiting, cock-fighting, dog-fighting, man-fightin
racing, and hunting, all of which bespeak either a cruelty of di
position or a criminal conformity to barbarous and wicked custom
The other day, I went to witness what I have frequently heard of—a *du
hunt*. About twenty men, with seven dogs in their keeping, who had o
tained a poor duck, were assembled at a pit on Preston Moor. The po

bird was turned into the water, and the dogs set upon it with all their ferocity. I watched the scene about half an hour, till my feelings would not permit me to stay longer. The men surrounded the pit to prevent its escape, and the dogs continued to pursue it till they were almost fainting for breath. I presume this was continued till the poor animal was seized by the fangs of its pursuers. I scarcely know any sport more cruel. In cocks and dogs there is frequently a natural antipathy, which, when encouraged by brutal men, excites to attacks upon each other; and the race horse may be said to be actuated by an ambition in the contest; but nothing in nature but wanton cruelty, or sheer idleness, could lead a set of men to hunt down a poor, harmless, unresisting duck by savage dogs. The man that can take pleasure in this must be a stranger to the feelings which humanity alone would teach. The most awful oaths were uttered by some of the party; and I very much fear that the sport terminated in such excesses as all such pursuits do. I remonstrated with the most respectable of them, and though I was answered by an attempted defence of the practice, it was evident that the admonition was felt, and that the presence of myself and friend was a drawback upon their pleasure. I think it is the duty of every Christian, who wishes to see his country reformed, to visit all such scenes as this.

MALT LIQUOR.

Sir,—Having observed an extract from "Martin's Taxation of the British Empire," on the "good effects of malt liquor," full of groundless assertion, false reasoning, and moral poison, going the round of the public press, may I be permitted, through your Reformer, to offer a few remarks by way of antidote?

The extract commences with an assertion, that "good malt liquor, taken in moderation, is the most wholesome beverage that a nation can consume;" and this position the author attempts to prove by another assertion, that "the saccharine principle of barley, combined with the bitter quality of the hop, renders it nutritious and tonic in the highest degree." It is obvious, Sir, that Mr. Martin has not investigated the subject on which he so confidently speaks, and I cannot but think that the politician could be put to the blush by some of our humblest artisans. But this is the "great delusion" by which the people of England, and especially our statesmen, seem to be deceived; and what is still more to be lamented, even most of the advocates of Temperance Societies, in this country, with the exception of Preston, have acquiesced in the prevalent opinions. But let us see on what foundation Mr. Martin, the great admirer of malt liquor, stands. I could have wished he had condescended to have been more explicit on this head; but he seems to have thought that proof was not needful where none is ever sought. He appears, however, to have learned, by some means or other, that *barley* contains a saccharine principle, which is most true; and then he fancies that this saccharine principle is contained in "good malt liquor," which

is for the most part false. I presume, as Mr. Martin is so strong an advocate for hom brewing, he must have often witnessed the process. Perhaps he may have occasionally eate a grain of barley, and found that it possessed little sweetness; perhaps he has eaten a grai of malt, and found it very sweet; perhaps he has tasted a little wort, and found it still sweete and I cannot doubt that he has drunk of "good malt liquor," and found that the sweetne had disappeared: if it had not, he would have withheld the epithet "*good*," and ha pronounced it *new*, and unfit for the beverage of a "sturdy" Englishman. Although a this Mr. Martin has most probably done, there is one thing which he appears to have neg lected: he has never inquired into the *reason* of the changes he may have witnessed. Th fact is, that barley contains less saccharine matter than malt, the saccharine matter of ma is dissolved in wort, and "good malt liquor" contains much less than any of the thre The *reason* is, the barley contains a large proportion of starch, which is much more nutr tious than sugar. The relative nutriment of the two any one may prove by taking a tab spoonful of each, and dissolving them in water, and then drinking the solutions at diffe ent times. He will find that the starch will furnish him with a good supper, while th sugar will afford him a meager meal. When barley is subjected to the process of maltin much of the starch disappears, and an equal increase of sugar is discovered, so that we mu conclude that starch is converted into sugar by the partial germination the grain is made undergo. If starch is converted into sugar, and sugar is less nutritious than starch, a po tion of nutriment is destroyed, unless the quantity of sugar gained be much greater th the quantity of starch lost, which is not the case. If Mr. Martin, and those who entertai the same opinion, are not satisfied with this reasoning, let him and them procure equ weights of good barley and malt, and try which will make the most nutritious gruel. Pe haps Mr. Martin may have had the misfortune to eat bread made from grain that had beg to germinate, and if he have, he would doubtless think it less nutritious than bread ma from grain which had not begun to germinate. This change is owing to the same cause that in germinated barley, the conversion of starch into saccharine matter, and if in the o case the change be injurious to the grain, it is in the other. *Unsoundness* of the wheat a great loss to the country, by occasioning a deficiency of food, but not more so than the co version of barley into malt, and precisely for the same reason. In the first case, howeve man is not his own tormentor; in the other he is. Germinated wheat occasions mu sickness, but infinitely less than germinated barley.

The next process in forming "good malt liquor" is to dissolve the saccharine matt of the malt in water, to form wort, and the brewer is always careful to reject as much the starch, which the malt contains, as he can. That is, he is so desirous of making "wholesome beverage, nutritive in the highest degree," that he rejects the most valuab part of the nutriment in the very first process, and retains only the inferior portion of t nutriment. Wort, however, does contain a considerable quantity of nutriment, and we it drunk, would not be an unwholesome beverage. But it has to undergo another proce which is called *fermentation*.

During *fermentation*, the wort loses its sweetness; the saccharine matter disappea and a new compound is formed, which has received the strange appellation of *spirit*, *alcohol*. The latter of these terms is of Arabian extraction, and was given by the alch mists to denote the *perfection* to which art could bring the saccharine principle of vegetabl The term is well applied, if we consider it as indicating a substance *perfectly* useless as

everage, and that the destruction of valuable food can be carried no further. Alcohol is llowed by all to be scarcely, if at all, nutritious, so that the saccharine principle, which Mr. Martin esteems as highly nutritious, disappears during the fermentation, and an innutritious ew compound is formed when the wort is changed into "good malt liquor." Ale does ndoubtedly contain some nutriment, as may be ascertained by driving off the water and pirit by heat. The extractive matter, however, is small, and consists chiefly of gum and luten, which are greatly inferior in nutritious properties to starch and sugar. And if Mr. Martin would take a bushel of barley, and convert it into malt, and then into "good malt iquor," and ascertain the quantity of extractive matter the "good malt liquor" contains, he ould find at least two-thirds less than the barley contained, without making any allowance r the difference of quality of the ingredients.

I do not hesitate to admit that the bitter quality of the hop is highly tonic, and in me cases of disease, no doubt, malt liquor may be of the greatest service, from its combing the narcotic and bitter principles, and from its being grateful to the palate.

After making these groundless assertions, Mr. Martin goes on to state, that "the hale nstitutions, sturdy dispositions, and phlegmatic temperament, which, in a preeminent manr, distinguished the old English yeomen, may be ascribed to the prevailing beverage of the ople." I have always understood that a *hale* constitution was connected with a *sanguine* mperament; but Mr. Martin has adopted a different standard of health, and were he disposed to impersonify Hygeia, I suppose we should have a delineation of a flabby, pale-faced squimaux, or an unimpassioned Dutch dame: a ruddy, sanguine Saxon, on the contrary, he ould probably consider as the image of disease. As for the "*sturdy* dispositions" which r. Martin so much admires, I am free to admit that they may, in part, owe their origin to the upifying and stultifying effects of "good malt liquor;" but whether such dispositions are ally desirable I have great doubts, and I am sure he will not get many to admire his taste r *phlegm*. But leaving this confusion of terms, I would call upon Mr. Martin to give us the oof of his assertions, "that the hale constitutions, which, in a preeminent manner, distinished the old English yeomen, may be ascribed to the prevailing beverage of the people." ould it not have been more reasonable to ascribe the hale constitutions of old English omen to their living upon roast beef and plum pudding, and to their being engaged in vigorating occupations, or what is, I believe, the true cause, an hereditary robustness? nong inferior animals, we almost uniformly find the offspring partaking of the frame and nstitution of the parent, and this, when uncounteracted by art or accidental disease, I am clined to think, would as uniformly be found to be the case also in the human class of anids. Nothing, at all events, could be more unphilosophical than to ascribe the haleness constitution, so much admired in our English yeoman, to an article of diet, slightly nutrius, while he partook plentifully of the most nutritious solid food, that uniformly conduces, a healthy body, to a "hale constitution." Not satisfied with the great discovery, that the le constitution of the old English yeoman is owing to "good malt liquor," this wise polian has discovered that it gives a character to nations. "Contrast," says he, "the jolly, od natured British farmer, with a hard hand, a red face, and a soft heart, his flagon of orkshire stingo before him, and a dozen of chubby-cheeked urchins at his feet, contrast character, physically and mentally, with the thin, sallow, sharp-faced, and irritable farer of France and Italy, whose principal beverage is an acid, meager, weak-bodied wine," d then smile at the doctrine that "hale constitutions, sturdy dispositions, and phleg-

matic temperament are owing to good malt liquor." Passing over the elegant terms "stingo," as applied to his beverage, and "urchins," as the offspring of Yorkshire a drinkers, let us consider for a moment the author's happy hit, over which he seems chuckle, rejoicing in the assurance that he has entirely silenced all lovers of strict temp rance. No one will doubt that "good malt liquor" is the cause of "a red face," but that ever gave rise to "a hard hand and a soft heart" will admit of as much question as that t "flagon of Yorkshire stingo" produced "the dozen chubby-cheeked urchins at his feet and equally doubtful is it that the "farmers of France and Italy are made thin, sallo sharp-faced, and irritable, by drinking an acid, meager, weak-bodied wine." But M Martin has discovered the cause of the difference among nations to be the different kind beverage they use. Thus, he classes the English, Dutch, and German together, not becaus as has been generally supposed, they have the same origin, but because they are all exte sive consumers of malt liquor. And this is the reason why "they are proverbial for p tience in labour, perseverance in purpose, and unwearied generosity of character." T French and Italians take their character, as I have already observed, from their acid, meag wines; and the Irish and Highland Scotch owe their character to their fiery ardent spirit so that for the future, when we want to know the character of a people, it will only be n cessary for us to ascertain the kind of beverage they use, and we shall be able to determi with the utmost precision! "What has raised England, a small island in the Atlantic asks Martin, "to the lofty station she now holds? Has it not been the industry, skill, a moral integrity of her sons—of her people at large—people which it grieves me to avo are now sinking into an abyss of misery and vice, which hopeless, abject poverty inevitab engenders." We have before seen that this politician attributes the virtues of Englishme in former ages, to their "good malt liquor," so that in fact, the ultimate cause of Englan lofty station is the consumption of ale by her sons, and if such be true, we have alwa the means in our power, of raising a nation in power and wealth. It would be in vain prove that the Egyptians, the Chaldeans, the Persians, the Greeks, the Romans, the Ca thagenians of old, all attained a lofty station without "good malt liquor." It would be fo to point to the Tartars and Mahommedans, and the French in more recent times, as havi gained a lofty station, the two former people, without the use of any stimulating bevera and the latter certainly without the aid of "good malt liquor." All this would weigh lit against the fact that England has attained a lofty station, and England is a lover of "go malt liquor," although it is not every mind that is possessed of sufficient acumen to disco any connection between her prosperity and her favourite beverage.

But England, in Mr. Martin's eyes, has lost her ancient character and her social ha piness, and all this he attributes to the high price of malt, and fancies that happiness c only be restored "*by repealing entirely the taxes on malt and hops.*" By this means he e pects something like the feudal system to be restored, and to counteract all the demoralizati and physical injuries which are usually ascribed to the working of large masses of hum beings in confined manufactories. Vice, I suppose, would cease to be contagious, and clo impure atmospheres would no longer impair the bodily vigour, provided only the malt a hop taxes were removed, for that is the means, and the only means, by which "rural hap ness can be restored." "This is not a mere agricultural question," continues the politici "it is one which affects the vital condition of the whole of the labouring poor in the uni kingdom. The taxation on malt, beer, and hops has contributed more than any other m

ure to demoralize, and to beget a desire for gin and other ardent spirits." If the latter assertion be true, the former will be admitted. But *is* it true that the difficulties of obtaining le has occasioned the practice of spirit drinking? Most of our labouring population who have ecourse to spirits as a beverage, I believe, first contract a love for ardent spirits by taking it isguised in "good malt liquor." In Lancashire, with the exception of Manchester and Liverool perhaps, intemperance owes a great deal more to ale drinking than to spirit drinking; nd of the numerous drunkards with whom I have conversed on the subject, I do not emember a single instance in which the practice of intoxication did not originate in artaking of "good malt liquor." Do the beer shops, I would ask Mr. Martin, end ardent spirits or "good malt liquor?" I presume he will admit that the evils hich they have brought upon our labouring population are not occasioned by the ifficulties of procuring malt liquor, although he may not be disposed to go the length of ome, and say, that they are manifestly owing to the facility of obtaining the means of ntemperance. This would be too common place a deduction from the clearest premises for discerning a logician as Mr. Martin to draw. I do not know if Mr. Martin, and those who gree with him on the subject, believe that the human mind is naturally depraved, and that he greater the facilities there are to the practice of vice and the more vicious will men most invariably become; but whether they believe it or not, it is a generally received axim, and one which admits of the clearest demonstration. We cannot have a better exmple than the recent alteration in the laws relating to beer. The beer bill was broached s a panacea for all our national evils. "Give the poor man cheap ale, and he will be conent, and relinquish his love of ardent spirits." Cheap ale was given, and what has been the esult? Increased demoralization, poverty, and discontent. To prove this, Mr. Martin must not speculate in his closet, but must go amongst the labouring population of our towns, nd ask the wives and children of our artisans, nay, even the artisans themselves, if they nd an increase of morality and comfort since they can purchase ale for a penny a gill: and ney will, with one voice, thunder in his ear a terrific NO. Our legislatures even, who are enerally the last to discern a national evil, are at this very time inquiring how they may emedy the evil of the late "beer bill." But then Mr. Martin says, "it is idle to talk of educing the duty from 20s. 8d. to 10s. 4d. Nothing short of a complete abolition ought to atisfy the country." Mr. Martin is one of those who do not like to do things by halves, but ho like sweeping political experiments; and the fact that doubling the consumption of beer as increased intemperance two-fold, is but an evidence to him, that doubling it again ould prevent intemperance! That is, take away every barrier to indulgence, and every rotection to virtue, and vice will cease to be pursued, and virtue will flourish! The beer bill rought revelling and beastly intoxication into almost every street, but Mr. Martin, and those ho agree with him, will never be satisfied till they witness them invading the sanctuary f home, till every poor man's cottage becomes polluted with intemperance, and his chilven learn to sip of good home brewed vice, instead of purchasing it, as I have often witnesd them, at a beer shop for a penny.—"Some taxes," observes Mr. Martin, "press on the dustry, others on the comforts, and others on the luxuries of the bulk or mass of the people; nt the malt, beer, and hop taxes have struck a deadly blow at temperance and social order, hich are the main springs of society, and the only strength (under the guidance of Divine rovidence) of a nation." It is only necessary to state this assertion to shew its absurty. The difficulties thrown in the way of intemperance have increased intoxication,

and a check upon what increases the disorder of society has sapped social order! This is paradox which I leave to Mr. Martin to explain.

Now for the climax; and I must quote it in full: to omit a single word would mar it effect. "England may go on extending her cotton and woollen manufactures over the face o the habitable globe, but her crawling infants may be doomed to an infernal slavery, which n civilized or uncivilized country ever before witnessed; her lands may be covered with rail roads and machinery, and her warehouses overflowing with merchandize; towns, and tem ples, and palaces may adorn our cities, and a glittering splendour surround the throne; bu if, in the midst of all these indications of national wealth, her people are becoming ever day more and more unsettled, more dissolute, more impoverished (and the spirit rises whil the bodily frame sinks from inanition) then indeed the very symbols of prosperity are bu the gildings which adorn the sepulchre, and conceal the rottenness which is within."—Th mountains are in labour, and a little mouse is brought forth; for if the malt and ho taxes are not entirely abolished, every hope is cut off; our yeoman will become like those o France and Italy, "thin, sallow, sharp-faced and irritable," for want of "good malt liquor to drink! Nay, the whole mass of the population will pine away under the dreadful, an awful alternative of being compelled to drink a destructive and demoralizing beverage calle water, or an innutritious and poisonous one called milk! No industry, skill, commercia enterprise, and facilities of internal conveyance can bear up against such fearful beverages All our civilization, freedom, and wealth are but empty visions, that will soon fade away and "leave not a wreck behind!"

Mr. Martin, unfortunately, is not the only person who has made the splendid discovery that the malt and hop duties are the causes of all our national grievances, and so soon a the legislature can be induced to abolish them, our burdens will fall from the nation's bac like "snow from a dyke's side." So convinced are the members of the reformed House o Commons of this, that they actually suffered a motion for the abolition of the malt tax to b carried, and had it not been for the interference of his Majesty's Ministers, this measur would have been successfully accomplished; and the government only interfered from an ap prehension of an income tax becoming absolutely necessary, for they also appear to be believer in this wonderful panacea for the nation's diseases. But laying aside my admiration of th delusion that seems to envelop all classes in the grossest misconception on this subject, le us examine the matter with the coolness its great importance merits. This I purpose briefl to do under three heads: first, as connected with the revenue; secondly, as it affects th means of subsistence; and, thirdly, as it affects the happiness of the nation.

First, as connected with the revenue. The revenue for 1830 was £54,840,190, o which sum £16,213,383 was raised from the consumption of intoxicating liquids. The ma and hop duty produced, in 1832, more than 5 millions. Now, no one can for a moment sup pose, that under the present debt and necessities of the government, so large a sum as this coul be spared from the revenue; so that if this duty were taken off malt, some other means mu be adopted to raise an equal sum. So convinced were the House of Commons of this, tha they reversed the decision which, on the motion of Sir W. Ingilby, they had too hastily forme on the subject. It certainly appears to me by far the least oppressive kind of taxation to lay th duties upon such articles as are not essential to human existence; and if there be any substance which are of extensive consumption, and which rather tend to promote crime, immorality and poverty, a heavy tax upon such substances I should consider of the greatest benefit t

ociety at large, by furnishing a check upon the abuse of them. Now, it can be proved be-
ond all disputation, that a very large proportion of the crime, poverty, and disease of this
ountry owe their origin to the free use of intoxicating liquors. It is equally demonstrable,
iat these liquors are not necessary to human existence, or even comfort; and no one will
spute, that abstinence from such liquors, as beverages, can be attended with any evil re-
ilt. These assertions being granted (and who will question their truth?) it follows, as a
atter of course, that a tax upon intoxicating liquors is not merely a tax upon luxuries,
t a check to crime, poverty, and disease; and as such, it must be beneficial to a country.
rely, it must contribute to the safety and prosperity of a nation, to prevent intemperance
nd all its numerous and fearful evils; and what can be a stronger prevention than raising
e cost of the means of indulgence beyond the reach of the vicious? Besides being a check
evil, I consider the taxes upon intoxicating liquors as a bonus for sobriety. This may
pear to be paradoxical, but I will explain the seeming contradiction. A man may be re-
rded as well by refraining from making demands upon the product of his labour as by a
rect gift. And this is precisely the case with the malt tax. A certain amount of revenue
necessary for the exigencies of the state, and this amount must be exacted from the coun-
y in one form or another. If it be demanded in a direct tax from every individual,
ether as an income tax, a property tax, or an assessed tax, the burden falls upon every
rson possessed of a certain amount of income, of property, or of a house, irrespective of
s character; but when the tax is laid upon articles of consumption that are not essential to
istence, every man may, by abstinence, avoid sustaining any part of the public burden;
that the revenue may be regarded as a voluntary contribution: and when the tax is laid
on what is injurious to the moral, physical, and economic interests of the people, it is
tamount to a declaration, that all who will live temperately and rationally shall have the
vilege of living in the country, and enjoying the benefits of its government, free from
ute, while those who are resolved to indulge in vice shall pay a fine for every indulgence.
know it is said by some, that "they are the best patriots who contribute the most largely to
e revenue of a state, while they who contribute little have small share to any privileges
claims on the constitution." This, however, appears to me to be a great error, for it pro-
ds on the principle that a nation's power and prosperity depend on the amount of funds
as at its disposal, while public and private virtue are the only stable foundations of a
ion's greatness and a nation's strength. Wealth always excites envy and creates many
emies, while virtue commands the esteem of even the vicious. Besides, in strict justice
wicked should pay the greatest part of the expence of government. A good man needs
government but that of heaven; and could we find a nation of good men, laws would be
erfluous, magistrates unnecessary, and wars would be unknown. Now, remove from
s nation the expence of legislation, the cost of executing the laws, and the support of
s, and the burdens consequent upon them, and the remainder would be trifling indeed.
me it appears that the virtuous should only pay a share of what remains after these
uctions are made, while the vicious, for whose restraint, punishment, or gratification, all
rest is incurred, should sustain nearly the whole of our present revenue. I think there
few considerate persons who will dissent from the proposition, that a direct tax is always
ous, that an indirect tax is always the least burdensome, and just in proportion to the
ecessary nature of the articles upon which it is laid. If this be admitted, surely no one
ever dream of substituting an income or property tax for those on malt and hops. At all

events, before such a proposition is again thought of, it cannot certainly be thought to b unreasonable to request those who bring it forward, to be first fully convinced, from corre premises, that "good malt liquor" is nutritious in the highest degree, and contributes ma terially to public and private virtue. It would be but a poor proof of legislative wisdom, t sacrifice £5,000,000 of revenue a year, to an unfounded assumption. In 1830, £27,507,76 14s. 1d. of revenue was raised from the consumption of spirits, wines, malt, beer, hop sugar and molasses, tea, coffee, tobacco, and snuff, while the whole revenue of the year wa £54,840,190 0s. 4¾d., so that more than one half of the taxes that year was paid in th shape of a gratuity for indulgence.

Secondly. The malt tax. as it affects the means of subsistence. For the sake of argu ment I will suppose that it requires a bushel of barley to make a bushel of malt. Barle contains fifty per cent. of nutriment, and perhaps, on an average, two quarters of barle would support one individual for a whole year. By the process of germination, which th barley is made to undergo in malting, at least one-third of the nutriment is lost, so th instead of fifty per cent., we have now only 37.34 per cent. of nutriment left: and whi six quarters of barley would support three individuals for one year, six quarters of malt wou only support two individuals for the same period. The quantity of malt which paid duty 1832 was 40,334,987 bushels. If it take a bushel of barley to form a bushel of malt, at t rate of two quarters for an individual, the above mentioned quantity of grain would ha supported 2,520,936 individuals; but if used in the form of malt, it would only have su ported 1,680,624 individuals; so that by the process of malting alone, that year, food f 840,312 persons was destroyed. But the mischief does not stop here. Malt is not used as article of diet, but is converted into a beverage by fermentation. By this process we m reasonably conclude that another third of the nutriment is lost, after making allowance f that which is returned to us by the increase of the animals fed upon the refuse of the bre ery. If this be true, in order to form a "beverage nutritious in the highest degree," we de troy food that would subsist 1,680,624 individuals. But even this is not the only inju the country sustains in provisions by the use of ale. In 1830, according to parliamenta documents, 46,726 acres of ground were occupied by the growth of hops. Now, hops are n food, so that, as it regards sustenance, this land must be regarded as waste. On a low av age, each of these acres will produce three quarters of barley, so that, for the production an innutritious plant land is cultivated that might be made to yield 140,178 quarters barley, or food for 70,089 individuals. Thus, "good malt liquor," which is lauded wise and simple, as the greatest boon that nature and art have combined to furnish for t nourishment and happiness of Englishmen, actually deprives this nation of nutrim sufficient for the support of 1,750,713 persons.

When a few stacks of grain were destroyed by malignant wretches, the country w shocked at the desperate deed; but when more than one-twelfth of the grain grown in t country is destroyed in the production of intoxicating liquors, it is esteemed a blessing the nation; and could a double quantity be destroyed, legislators and politicians tell us should be on the high road to happiness, morality, and plenty. If we suppose, with M'C loch that one-seventh of the grain consumed in this country is imported, the effect of su a project would be tantamount to closing our ports in a year of scarcity, unless our impo were more than doubled.

Thirdly. That ale is not necessary to the happiness of the people, can be proved by very many instances of persons, in every station in life, possessing the most robust health, and enjoying every rational gratification, without tasting of it. We have even "yeomen," who would not have blushed to have stood by those of yore, who drink no malt liquor, and who will yet perform as much agricultural labour as any ale drinker of the same bodily power in England. That ale stimulates the physical powers, and produces a temporary, violent exertion of strength, I willingly admit; but that it contributes to the permanent strength of our labourers, will admit of the greatest doubt. When our coachmen find a horse flagging, they will administer a quart of ale to help him to the end of his journey, but I never heard of any one attempting permanently to increase the strength of a horse by habitually giving him malt liquor. Our bodies are subjected to the same laws that govern the economy of the horse, and what would be considered preposterous in the one case would be regarded as absurd in the other, did not custom hoodwink our reason, and prejudice blind our perception. Besides, intoxication from malt liquor initiates into a love of stronger stimulants, and begets a desire for ardent spirits, which even Mr. Martin deplores; and it would not be difficult to demonstrate, that much of the crime, poverty, and disease of the country owe their origin to the same source. If such be the case, "good malt liquor" is the cause of a large proportion of the misery in this country, and it will require a very acute logician to prove that what is the cause of misery is also the cause of happiness. This problem I leave to Mr. Martin and our legislators to solve.

A Lover of Temperance.

SUNDAY SCHOOLS.

Mr. Editor,—With your permission, I would lay before your readers some observations respecting J. R.'s letter on Sunday schools, inserted in your last number.

Your correspondent observes, that neither Moses nor Joshua, nor yet Jesus nor his apostles, gave any directions about Sunday schools, and therefore concludes that these institutions are without any warrant in Scripture. Notwithstanding this, however, I humbly opine, that Sunday schools, Bible, Tract, and Missionary Societies, and other similar institutions, though never mentioned, in so many words, in the Scriptures, are perfectly in accordance with the spirit of the gospel of Christ, inasmuch as the object of all of them is to spread abroad the knowledge of the truth as it is in Jesus, to convert sinners from the error of their ways, and to build them up in the faith of Christ.

We all agree that there is much evil in society as it exists at present. But are Sunday schools to blame for this? Yes, says J. R. and others, they are subversive of a Christian ministry, by which the evils of society should, and would have been prevented or remedied, had not these institutions interfered. It is argued, that the immoral state of society clearly shows, that our religious teachers have neglected their duty. But this is going rather too far: for if the prevalence of vice be a sufficient proof of what J. R. affirms, then may he presume to charge the Saviour himself and his apostles with dereliction of duty; for after all their exertions, and though we read of thousands being converted, and of vast numbers being added to the Lord, still the great mass of the people amongst whom they laboured remained slaves to sin, steeped in a state of spiritual darkness, and without hope and without God in the world.

J. R. says, "If we notice what it is that enables ministers to secure congregation capable of giving them their salaries, notwithstanding their daily, nay, we may say, thei avowed neglect, we shall find Sunday schools to be their grand resource, out of which they hope to draft congregations, without having the trouble of going from house to house; thu evading the Scriptural example of a gospel ministry." Now, before we can judge of th justness or unjustness of this harsh and sweeping condemnation of our religious teachers, i is necessary to ascertain what is the duty of a gospel minister. And to resolve this prob lem we must go to the Scriptures of truth.

After the ascension of their Lord, and whilst the disciples were yet waiting for th Comforter, by whom they were to be enlightened in all spiritual things, and fully prepare for the work of the ministry, we find them repeatedly assembling themselves together i one place, for the purpose of divine worship. And the first great accession to the church recorded Acts ii., was accomplished through the instrumentality of Peter, not by goin from house to house, but by preaching Christ, and him crucified, to the multitudes wh flocked to the meeting place of the disciples. Immediately afterwards, we read of abou five thousand being converted by another sermon of Peter's, when the people ran togethe to the porch of the temple, on hearing of the miracle of healing performed on the man wh had been lame from his mother's womb. In Acts v. it is repeatedly mentioned, that th apostles taught the people in the temple, and in the last verse of the chapter we are tol that "daily in the temple, and in every house, they ceased not to teach and preach Jesu Christ." Here the words, "in every house," may seem to support the plans of teachin advocated by J. R.; but I think there can be little doubt that this, and a similar expres sion, Acts xx. 20, refer to meetings in the houses of the converts, similar to the privat meetings for prayer and mutual edification amongst different religious parties at the preser day. At the beginning of the sixth chapter, there is an incident recorded, which is quit decisive as to what is the proper employment of a gospel ministry. At this time, the di ciples had multiplied greatly, and their zeal had induced those amongst them who had th means to contribute liberally of their substance to supply the wants of their necessitou brethren. Some irregularity appears to have arisen in the distribution of these funds, i consequence of which murmurings were excited amongst the disciples. To allay these di agreeable feelings, the apostles called the multitude together, and recommended them t elect a number of suitable persons to superintend the business, giving as their reason f this advice, "It is not reasonable that we should leave the word of God, and serve tables. "We will give ourselves continually to prayer and to the ministry of the word." Fro this it appears evident, that the proper employment of a minister of the gospel is not to a tend to the wants of men's bodies, or the mere secular concerns of Christian life, so muc as to supply the spiritual wants of his flock, to study the word of God with great diligenc and attention, and to bring therefrom those spiritual treasures which are intended for con verting sinners and edifying saints.

Not to extend this letter to an unreasonable length, I will briefly call the attention J. R. and the readers of the Moral Reformer, to the ministerial labours of the apostle Pau and then leave the subject to their meditations.

Acts xi. 26, we are told that Paul and Barnabas, "a whole year, assembled themselv with the church (at Antioch), and taught much people." And when travelling as missio aries among the heathen nations, it was the practice of Paul and his companions in labo

o enter the synagogues of the Jews, which were generally to be found in the various cities hey visited, and address the congregations there assembled. At Philippi, where probably here was no synagogue, they went out of the city by a river side, where prayer was wont o be made (on the Sabbath)." And at Athens, we read that Paul "disputed in the syna-ogue with the Jews, and with the devout persons, and in the market daily with them that met with him." At Corinth, Paul preached in the synagogue every Sabbath, as was his custom; but when violently opposed by the Jews, he entered into the house of a convert amed Justus, and being encouraged by the Lord, who said to him in a vision, "I have much people in this city," he continued there teaching the word of God a year and six months. A similar scene occurred at Ephesus. For three months Paul taught in the ynagogue, "but when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in he school of one Tyrannus. And this continued by the space of two years; so that all they hat dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Acts xix. 8, 10. When the apostle visited Troas, where he had formerly laboured and gathered a church, we re told, that the evening previous to his departure, the disciples came together in an upper hamber to break bread, and Paul preached unto them, and continued his speech until mid-ight. And I cannot help observing here, how disagreeable, had they been there, would his have been to certain modern professing Christians, who are apt to complain loudly of he great length of time spent, in our religious assemblies, in praying, singing, and ser-honizing!

From all this we may learn, that the apostle was in the habit of meeting with those who elt, or at least expressed, some anxiety to learn the way of salvation, and of disputing with em, and reasoning concerning the great truths he was commissioned to promulgate; and hen his labours were blessed to the conversion of souls, he was accustomed to form his con-erts into churches, meet with them in some fixed place, and preach to them and all who hose to attend the meetings. But it appears that he did not consider it obligatory to seek ter those who would turn a deaf ear to his instructions, and who were blinded by the god this world, perhaps remembering the Saviour's injunction, "Cast not your pearls before vine."

Now, the passages cited above directly militate against J. R.'s notion of the duty of eligious teachers; and I would earnestly entreat him, and others who are in the habit of sing the same line of argument, to consider the pernicious influence they are exerting on he minds of irreligious people, confirming them in their habitual neglect of God's worship, nd affording them an excuse for their profane lives: they are led, by such groundless harges against the ministers of Christ, to lay their sin at the door of the preacher, when, truth, it is they who will not come to the feast which is prepared for them, and where hey would be joyfully received.

But perhaps I may be here asked, if I thus maintain that ministers of the gospel are roperly employed in attending to the congregations they have collected around them, and those who will come to their meetings, what must be done for the multitudes who never pproach a place of worship? Do I not feel one emotion of compassion for the crowds who re heedlessly pursuing the downward paths which terminate in hopeless misery? Yes, I, nd my fellow labourers in Sunday schools, have, I trust, often thought of, and mourned ver, the depraved state of our population, and we have been led to do something (little

we must own) towards rescuing these victims suffering under the thraldom of sin and sata
We have taken many of the stray "lambs" from the streets and the lanes, and are feedin
them with the milk of the word. (And we shall continue our labours, notwithstanding th
discouragements thrown in our way by J. R. and others.) Oh! yes, I feel so much for th
sad state of these wandering sheep, that I implore J. R. and others, who seem to be in n
way actively employed in Christian exertion, not to be content merely to write about th
irreligious state of society, but to begin to *act*. If they choose not to engage with us in th
religious instruction of the children of the poor, and if they like not any other of the variou
plans of doing good pursued by their Christian brethren, let them adopt their own scheme
and begin to go about from house to house, warning sinners of their danger, exhorting the
to repent and believe, and urging them to attend the means of grace. And I am sure
speak with the concurrence of my fellow labourers in Sunday schools, when I say, that w
shall not complain, nay, that we shall rejoice, when we behold J. R. and other Christia
endeavouring to convert sinners *in their own way*. And when J. R. has thus laboured fi
years, when he has long striven with the heedlessness and obstinacy of sinners, and fr
quently seen them disappoint all his prayerful expectations, and when he has often exp
rienced the struggles of his own heart, under the chilling impression, that, with all h
exertions, he is doing little or no good, then I am persuaded he will feel little inclination
repeat his observation respecting the inefficiency of Sunday school instruction.

In reference to the lamentation of J. R. over the separation of the parents from the
children, this objection, if it have any weight, is equally applicable to schools of every de
cription, which, on other days, are filled with children, who are necessarily absent from the
parents; but let J. R. consider what sort of an example those parents, for the benefit
whose children Sunday schools are designed, set before their offspring, and then let hi
say whether occasional separation, for the purpose of religious instruction, be an evil or n
And in reference, also, to the effects of punishment inflicted in Sunday schools, I would as
is it in such places only that "angry feelings and unholy thoughts" are excited by necessa
correction? This last noticed objection of J. R.'s, that of Sunday school teachers bei
"young, inexperienced men and women," and then again, the expression of his reg
"that so many *parents* spend the whole of their Sabbath in the school," seem very li
"mere theories written for the sake of finding fault." But I must forbear.

J. R. also says, Sunday schools "have now been in full operation twenty years, a
yet the state of society is not a bit better." It is no easy matter to *prove* either the truth
falsehood of this assertion. It is like the lament we so often hear for the "good old time
which were so much better than our own times: but perhaps if we were as intimately a
quainted with former times as we are with our own, we should not have so much reason
we imagine for dissatisfaction: and if, instead of scanning one little portion of what he ca
"society," J. R. were permitted to look into all the million haunts of life throughout o
land, and behold the doings of men in all their various pursuits; and supposing he we
made as well acquainted with society as it existed twenty years ago; then, perhaps, wh
he would be fully competent to give an opinion, he might more justly appreciate the benef
derived from Sunday schools; then, if he could not pronounce the state of society to be a l
better, he might perhaps tell us how much worse it would have been if these institutio
had never been established. But all such comparison of present with former times is me
trifling. It is a matter beyond our cognizance. We feel present evils: past things are b

dimly seen through the lapse of time, or spoken of to us by the aged, who look back to their outh, when health and enjoyment led them to look on the bright side of things.

And now, Mr. Editor, I ought to apologize to you for the great length of this communication; but I hope that you will not, on that account, refuse its insertion, considering the imputations that have been charged upon the institutions I have attempted to defend, and ow much has appeared in the pages of your work on the other side of the question, but hat you will permit your readers to consider the arguments on both sides, and judge for hemselves.

A Sunday School Teacher.

August 7th, 1833.

It is with great pleasure I give insertion to the above letter, because it is calculated to ead to the discussion of subjects of vast importance—*the utility of Sunday schools, and the nature of the Christian ministry*. However I may differ with the writer on some points, or ith "J. R.," one thing I will say, and I have often repeated the same, that Sunday school eachers and superintendents constitute the most laborious and disinterested class of Christians with which I am acquainted.—Ed.

THE PRESS.

It is manifest that if the obligations which are urged apply to those who speak, they pply with tenfold responsibility to those who write. The man, who, in talking to half a ozen of his acquaintance, contributes to confuse or pervert their moral notions, is accountble for the mischief which he may do to six persons. He who writes a book containing milar language is answerable for a so much greater amount of mischief as the number of s readers may exceed six, and as the influence of books exceeds that of conversation by e evidence of greater deliberation in their contents and by the greater attention which is aid by the reader. It is not a light matter, even in this view, to write a book for the pub. We very insufficiently consider the amount of the obligations and the extent of the reponsibility which we entail upon ourselves. Every one knows the power of the press in fluencing the public mind. He that publishes five hundred copies of a book, of which any rt is likely to derange the moral judgment of a reader, contributes materially to the proagation of evil. If each of his books is read by four persons, he endangers the infliction this evil, whatever be its amount, upon two thousand minds. Who shall tell the sum of e mischief? In this country the periodical press is a powerful engine for evil or for good. he influence of the contents of one number of a newspaper may be small, but it is perpetuly recurring. The editor of a journal, of which no more than a thousand copies are circuted in a week, and each of which is read by half a dozen persons, undertakes in a year a rt of the moral guidance of three hundred thousand individuals. Of some daily papers the umber of readers is so great, that in the course of twelve months they may influence the pinions and the conduct of six or eight millions of men. To say nothing, therefore, of edirs who intentionally mislead and vitiate the public, and remembering with what carelessness specting the moral tendency of articles a newspaper is filled, it may safely be concluded, at some creditable editors do harm in the world to an extent, in comparison with which bberies and treasons are as nothing.

It is not easy to imagine the sum of advantages which would result, if the periodical ess not only excluded that which does harm, but preferred that which does good. Not that

grave moralties, not, especially, that religious disquisitions, are to be desired; but that ever reader should see and feel that the editor maintained an allegiance to virtue and to truth. There is hardly any class of topics in which this allegiance may not be manifested, and man fested without any incongruous associations. You may relate the common occurrences the day in such a manner as to do either good or evil. The trial of a thief, the particula of a conflagration, the death of a statesman, the criticism of a debate, and a hundred othe matters, may be recorded so as to exercise a moral influence over the reader for the bett or the worse. That the influence is frequently for the worse needs no proof; and it is much the less defensible, because it may be changed to the contrary without a word, directly respecting morals or religion.

However, newspapers do much more good than harm, especially in politics, They ar in this country one of the most vigorous and beneficial instruments of political advantag They effect incalculable benefit, both in checking the statesman who would abuse powe and in so influencing the public opinion as to prepare it for, and therefore to render neces sary, an amelioration of political and civil institutions. The great desideratum is enlarge ment of views and purity of principle. We want in editorial labours less of partizanshi less of petty squabbles about the worthless discussions of the day: we want more of the *philosophy* of politics, more of that grasping intelligence which can send a reader's reflection from facts to principles. Our journals are, to what they ought to be, what a chronicle the middle ages is to a philosophical history. The disjointed fragments of political intelli gence ought to be connected by a sort of enlightened running commentary. There talent enough embarked in some of these; but the talent too commonly expends itself upo subjects and in speculations which are of little interest beyond the present week.

And here we are reminded of that miserable direction to public opinion which is give in Historical Works.* I do not speak of party bias, though that is sufficiently mischievous but of the irrational selection by historians of comparatively unimportant things to fill th greater portion of their pages. People exclaim that the history of Europe is little mor than a history of human voilence and wickedness. But they confound History with tha portion of history which historians record. That portion is doubtless written almost in blood but it is a very small, and in truth a very subordinate portion. The intrigues of cabinets the rise and fall of ministers; wars, and battles, and victories, and defeats; the plunder provinces; the dismemberment of empires;—these are the things which fill the pages of th historian, but these are not the things which compose the history of man. He that woul acquaint himself with the history of his species, must apply to other and to calmer scenes "It is a cruel mortification, in searching for what is instructive in the history of past time to find that the exploits of conquerors who have desolated the earth and the freaks of tyrant who have rendered nations unhappy, are recorded with minute and often disgusting accu racy, while the discovery of useful arts, and the progress of the most beneficial branches o commerce, are passed over in silence and suffered to sink in oblivion."† Even a more crue mortification than this is to find recorded almost nothing respecting the intellectual and mora history of man. You are presented with five or six weighty volumes which profess to b a History of Eugland; and after reading them to the end, you have hardly found any thin

* "Next to the guilt of those who commit wicked actions is that of the historian who glosses them over and excuses them." Southey: Book of the Church, c. 8.

† Robertson: Disq. on Anct. Comm. of India.

satisfy that interesting question,—How has my country been enabled to advance from rbarism to civilization; to come forth from darkness into light? Yes, by applying philo-phy to facts yourself, you may attain some, though it be but an imperfect, reply. But the storian himself should have done this. The facts of history, simply as such, are of com-ratively little concern. He is the true historian of man who regards mere facts rather as e *illustrations* of history than as its subject matter. As to the history of cabinets and courts, intrigue and oppression, of campaigns and generals, we can almost spare it all. It is of nderfully little consequence whether they are remembered or not, except as lessons of in-uction,—except as proofs of the evils of bad principles and bad institutions. For any ner purpose, Blenheim! we can spare thee. And Louis, even Louis "*le grand!*" we n spare thee. And thy successor and his Pampadour! we can spare ye all.

Much power is in the hands of the historian, if he will exert it, if he will make the oc-rrences of the past subservient to the elucidations of the principles of human nature,—of e principles of political truth,—of the rules of political rectitude;—if he will refuse to ake men ambitious of power by filling his pages with the feats and freaks of men in power; if he will give no currency to the vulgar delusions about glory:—if he will do these things, d such as these, he will deserve well of his country and of man; for he will contribute to at rectification of Public Opinion which, when it is complete and determinate, will be the st powerful of all earthly agents in ameliorating the social condition of the world.—*ymond's Essays on the Principles of Morality.*

PETITION OF THE SOCIETY OF FRIENDS FOR THE ABOLITION OF TITHES, &c.

the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

We, the undersigned, members of the religious Society of Friends, called Quakers, as-nbled at our Yearly Meeting in London, respectfully represent to parliament, that our ciety has always objected, on principle, to Tithes, and other compulsory ecclesiastical ims.

We consider it to be our bounden duty to conform ourselves to the laws, and to obey e government of our country, in all things which do not interfere with the higher claims conscience towards God; but, whenever there is such an interference, it is our established ctice to refuse an active compliance with the law, and patiently to suffer the conse-ences.

On this principle, we have always refused the payment of Tithes, and other ecclesias-al demands; and, at the same time, have offered no opposition to the distraint of our goods these purposes. In the earlier periods of the Society, its members were exposed to ievous sufferings and persecutions on this account. Not only were they despoiled of their pperty, in a vexatious and ruinous manner, but their persons were seized, and they were mured in dungeons, to the injury of their health, and, in many instances, even to the s of their lives: and although the laws which render us liable to suits in the ecclesiasti-courts are now but seldom enforced, we still suffer considerable injury from the levying distraints, and from the exactions with which they are often accompanied.

Our reasons for refusing these payments are purely of a religious nature; and they are follows:

First. That we regard the interference of the civil government, in matters of relig and private conscience, to be the usurpation of a prerogative which belongs only to God

Secondly. That we consider the setting apart of Tithes for the maintenance of ministers of religion, to have been an unwarrantable return to the provisions of the Lev cal law, and at variance with the nature and character of the Gospel.

Thirdly. That we believe the ministry of the Gospel to be free in its nature, accord to the command of our Lord and Saviour to his disciples: "Freely ye have received, fre give;" and that the contravention of this principle has an unfailing tendency to con religion into a trade, and grievously to impede the diffusion of vital Christianity.

We also deem the compulsory support of the ministers of any church, and of an ecc siastical system connected therewith, to be opposed to that liberty which the Gospel confe and, when claimed from those who conscientiously dissent from that church, to be a violat of the common principles of justice.

Observing with satisfaction that the subject of Tithes and other ecclesiastical dema is likely to come under the deliberate review of the Legislature, we consider this to be proper time for representing to Parliament these our Christian principles: and we respe fully beseech the House of Commons not to rest satisfied with any modification of the p sent system, but to take effectual measures for the entire removal of all such imposts.

In conclusion, we feel bound to express to Parliament our heartfelt prayer, that mighty God may bless and preserve the Government and Legislature of our country, a may direct all their counsels for the happiness of the nation, for the welfare of mankind general, and for his own glory.

Signed by six hundred and seventy-nine members of the Society of Friends, from vari parts of the United Kingdom.

OBSOLETE ACTS OF PARLIAMENT.

When acts of parliament become at variance with the common sense of a nation, or opposed to the high principle of *equity*, they should either be repealed or be suffered slumber in inactivity. Most of our statutes respecting easter dues, oblations, obventions, are of this character; and yet, so eager for filthy lucre are the clergy, that they are c stantly resisting all remonstrances urged from the principles of propriety and equity, a are resting their claims upon some *antiquated* law. The following are quite as g statutes as theirs, and the man who at this day would dare to enforce them would deserve stand as high in public estimation as they do.

"No person shall make, sell, or set upon any clothes, or wearing garments whatsoev any buttons made of cloth, serge, drugget, frieze, camblet, or any other stuff of which clot or wearing garments are made, or any buttons made of wood only, and turned in imitati of other buttons, on pain of forfeiting 40s. per dozen, for all such buttons." (7 Geo. 1, c.

"No tailor shall set on any buttons, or button-holes, of serge, drugget, &c. un penalty of 40s. for every dozen of buttons or button-holes so made or set on.

"No person shall use or wear, on any clothes, garments, or apparel whatsoever, exc velvet, any buttons or button-holes made of or bound with cloth, serge, drugget, frie camblet, or other stuffs, whereof clothes or other garments are usually made, on penalty forfeiting 40s. per dozen, under a similar penalty." (7 Geo. 1, c. 22.)

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

I am not aware of any thing novel that can be reported this month of the Temperance ocieties. It does not appear, from the sources of information to which I have access, that ıe work is carried on in most parts of the kingdom with that zeal which its importance emands, particularly as it respects suitable efforts for the reformation of drunkards, although mong the reflecting part of the people the principles of temperance are evidently making rogress. New Temperance Coffee Houses are being opened at Chorley and Lancaster. Ir. James, from Chorley, has entered upon the Preston Temperance Hotel, and I doubt ot will conduct it in a superior manner, and give satisfaction to those who may favour him ith their support. The temperance cause is extending itself to every village within nine iles of Preston, and in some of which—Kirkham, Longton, Garstang, and Hoghton, in articular—it is making rapid progress.

As the statements made by the Preston Temperance Society, of the number of drunkrds who have been reclaimed through its exertions, have been doubted by many persons ho reside at a distance, it has been thought desirable to give a brief account of some of ıose persons who are now reaping the benefit of sobriety, through the efforts and examle of sober men in this town. Merely the initial letters of the name of each individual will e given, to avoid unnecessary exposure; but as the cases are notorious, it is hoped no one ill dispute the veracity of the relations, which will frequently be given in the language of he reclaimed. Should, however, any one question their authenticity, I will hand over he names of the individuals, and will afford an opportunity of verifying the statements y an interview with the persons whose cases are here detailed.

CASES OF REFORMED DRUNKARDS.

1.—R. J., aged twenty-six years, a sawyer, the son of an intemperate parent, states, that hen he was eleven years old, he was employed as an errand boy, by a hop and porter ealer in a neighbouring village. He frequently assisted in bottling porter. On such ccasions he was always made to drink some of the liquor, and he remembers being once ery much intoxicated with porter before he had attained the age of twelve years. In this mployment he was engaged at intervals till he was seventeen years old. He was often ent on errands to public houses, where he not unusually got drunk. After he left this ituation, he engaged in his present employment. At a footing he had to pay five shillings, o which was added sixpence a-piece by the other sawyers, and the whole expended in rink. When he became a sawyer, he began to drink freely of ale, under an impression hat it was necessary to enable him to perform his labour. He was soon induced to drink o intoxication. He became a periodical and ultimately a confirmed and habitual drunkrd. Before the habit became confirmed, he suffered much from a conviction of the criminality of intemperance: to stifle this conviction, he drank more copiously, and quieted his apprehensions by overpowering his reason. He has been drunk for five successive days, nd remembers on one occasion expending £2 18s. in criminal indulgence, from a Saturday night, when he received his wages, to the succeeding Sunday night.

Another circumstance that contributed much to form his habits of intemperance wa that at the age of thirteen years he became a ringer at the parish church in his nati village. He paid a footing of half-a-crown, which was expended in intoxicating liquo Fines were exacted for non-attendance at the periods appointed for ringing the bells, an these fines also were spent at the adjoining public house. He became a singer at the sam church at the age of fifteen years, and then also paid a fine, and got drunk. To the gre honour of the clergyman who now has the cure of the parish, and is one of the warme promoters of Temperance Societies, the ringers and singers of that church have relinquishe the inconsistency of making their connection with the public worship of God the means c leading them to houses of disorder and revelry. On one occasion, he united himself to body of Dissenters, in Kendal, and was not intoxicated for half a year, though he did no wholly give up the use of intoxicating liquors. At the expiration of the half year, his con duct became as notorious as before, and he was separated from his religious connection. O another occasion, he contrived to keep sober for six months. He was married three year ago, and this circumstance, instead of inducing him to live soberly, as his wife worked in th factory, gave him more ample means of indulgence, which he abused exceedingly. Afte his marriage, he brought upon himself and wife the greatest misery. It was long befor he could furnish a house, and he often beat his wife severely, when deprived of self- possession by intoxication. After a fit of intemperance, he was in the habit of starvin himself, to pay off his drunken shots, so that he always contrived to be in good credit wit the landlords. More than once he has been on the point of self-destruction.

This is a case where there was unusual temptation to intemperance. At a very early ag R. J. was initiated into habits of drinking intoxicating liquids, and since having engaged i a very laborious employment, to perform which all men seemed to agree that a free use o stimulating liquors was necessary, he has been obliged to mingle with persons of the same trade who are notoriously addicted to drunkenness.

He joined the Preston Temperance Society in June, 1832, after having subjected him- self to a trial for a month, since when he has always lived consistently. He finds that since he took more food instead of intoxicating beverage, he can perform more labour, and enjoy a peace of mind and happiness to which he was before a stranger. In short, he says, "I cannot sufficiently express my gratitude for the benefit I have received from the change."

2.—E. D. aged thirty-two years, sawyer, began to follow his present employment in 1822. Till then he lived soberly. He was first induced to take ale freely, by being persuaded that he could not pursue his work without it. He soon became a convert to this injurious sup- position, and after a time he began to indulge to great excess, till he was even notorious among the intemperate. He usually set apart Saturdays and Mondays for drinking; always having a strong impression of the sanctity of the Sabbath, he abstained on that day. On one occasion he drank six days together. He has frequently drunk eight and ten pints of ale in a day; and before he became a member of the Temperance Society, he usually drank seven or eight glasses of black beer and rum on a Saturday night. He has been strongly tempted to destroy himself, when suffering from remorse of conscience. Though he has no child, and was able to earn considerable wages, he became involved in his circumstances, through his criminal indulgence. When intoxicated, his wife (who he declares, with simple and genuine pathos, "is the most deserving and industrious wife in Preston") fled from him in terror, and his little dog shrunk from him in dismay. He attended in the

heatre at the formation of the Preston Temperance Society, in March, 1832, since when he as faithfully and scrupulously kept the pledge. There is a circumstance or two connected with his conviction that I cannot omit. While at the theatre, a speaker remarked hat "the advocates of Temperance Societies had little hope of reclaiming those who had ontracted a habit of drinking intoxicating liquors to excess, but they would accomplish much if they could induce those who were sober persons to continue sober." "What," ays E. D., "is my case, then, considered nearly hopeless by those who are conversant with he operations of these societies? desperate indeed is my condition!" So strongly did this hought seize upon his imagination, that in a fit of desperation he signed the pledge, and ent home in a state of mind he never speaks of without tears. He rushed past his wife, nd into his bed room, "where," says he, "I prayed to the Searcher of hearts, that He ould aid me to keep my hasty resolution." Shortly after he came forward publicly, as an dvocate of the cause he had espoused, and though his relation was simple and broken, I ever witnessed an equal impression produced by the most eloquent men of the present age. rom his humble, religious, and firm deportment, E. D. is a general and deserved favouite with all who know him. He says, "My wife now, instead of being afraid of me, eceives me with a smile of welcome, and even my little dog runs to meet me with delight, or he knows that his master has now become a sober man." He declares that experience as convinced him that no intoxicating liquor is necessary to enable a healthy man to perorm his labour, and he finds that he can perform more work with less fatigue now than e could while he drank intoxicating liquors.

This is another striking instance of a person engaged in a most laborious employment estifying that natural food and natural beverage alone are necessary to fit a man for work, nd that the commonly received opinion, that ale contributes to regular muscular exertion, founded in error or vice. I would also observe that this case (as well as every other case hat has come under my notice) should convince religious men that there is no ground for earing that Temperance Societies will injuriously interfere with religion. E. D. is most unctual in his religious duties, and I believe as sincere in his professions as any man that ver bowed before a Christian altar. Strange indeed would it be, if a Society, whose prossed object is to diminish immorality, should be detrimental to that religion whose essence morality.

3.—R. C., aged forty-five years, cotton spinner, states that his father was a blacksmith, man of very intemperate habits. He frequently came home in a state of beastly intoxiation, abused his wife and children, and often turned them out of doors. He died when obert was thirteen years of age. At that age Robert began to take beer to excess, and at he age of seventeen he became a confirmed drunkard. At that age he attended double heels in a cotton factory, and could earn upwards of thirty shillings a week. Of this sum e usually gave fifteen shillings to his mother, and the rest he spent at the taverns. At the nd of the week he always got drunk, and on Sunday he often turned his mother out of oors, because she would not give him her money, after he had spent his own. At about ighteen years of age he married a woman by whom he had afterwards five children. After marriage he indulged more than before, and for seven years he was scarcely ever in ed on a Saturday night, or sober on a Sunday. Eleven years after his marriage, his ife died, "heart broken." From the night on which she died till the day her body was uried he was never a moment sober. He chiefly drank ale, till ten years ago, when he be-

gan to take ardent spirits, which he says "made him mad." He often broke all the furniture in his reach when he went home, has repeatedly seized an axe to murder his wife, and when he has awoke from a fit of intoxication he has frequently found himself stretched upon his house floor with a carving knife in his hand, and the wreck of his furniture strewed about him. He had been a drunkard twenty-nine years before he become a member of the Preston Temperance Society. He has been connected with the Society ten months. Since he signed the pledge he has never violated it, and for twenty-four weeks has totally refrained from all kinds of intoxicating liquors. He is now a member of a society of Christians, is a warm and public advocate of Temperance Societies, his family are much improved in their circumstances, and Robert is a respectable and useful member of society.

Many of the most deplorable parts of Robert's dark history have been purposely withheld. What has been related is sufficient to strike any one with horror at the fearful results of parental turpitude, early indulgence, and the enfuriated passion it exhibits: at the same time, it may serve to encourage us "to hope against hope;" for here we have a human being sunk into the lowest depths of depravity, rescued by the force of persuasion, and the influence of example.

4.—G. G., aged forty, plasterer, is the son of an intemperate father. He began to drink to excess when fifteen years old, and continued his evil practices till he was twenty-one. He then became a member of the Methodist Society, and remained a sober man for three years. At the age of twenty-four years, he fell away to his "old practices," and continued them till he joined the Temperance Society eighteen weeks ago. Since then he has totally abstained from all intoxicating liquors. He has a wife and four children, whom he used to turn out of doors every week, and he frequently destroyed his furniture when drunk. He was so exceedingly disorderly, that the neighbours, wherever he went, considered him a public nuisance, in consequence of which he was often obliged to change the place of his residence. His poverty through intemperance was frequently extreme, and his wife and children were often nearly famished for want of food. He states that he is now in the enjoyment of perfect health, his wife and he have not had a wrong word since he joined the Temperance Society, and he can perform more labour than ever he could before; in fact, he is never tired with working now; and, he adds, there is no one in Preston more happy than he and his family. He signed the *moderation* pledge last November, but as he was not restricted from taking ale, he found himself still unable to resist temptation and the force of habit. He was expelled from the Society for being drunk, but joined it again, and signed the *abstinence* pledge, since when he has never tasted of any kind of intoxicating liquors.

George's father had five sons, all of whom became drunkards, an almost sure result of evil example and defective restraint in early life. Of this case some may say, they doubt of his permanent security, as he fell after three years sobriety. They should remember, however, that he has this sure protection, that he will not now on any account taste of any kind of intoxicating liquor, whereas before he did not know the necessity of totally "fleeing from temptation," in order to ensure a complete deliverance from the power of his enemy. This is but part of the Christian creed, but it is not sufficiently enforced. There are indulgences which some men may partake of in moderation, but which others cannot touch with safety. A man should always particularly avoid his besetting sins: if he approach but within sight of them he is lost.

5. J. G., aged forty-three years, mechanic, went to sea when he was sixteen years old, here he remained nine years, eight and a half years of which he was in the British navy. fe dates his habits of intemperance from his going to sea. When he left sea, he had £69 receive, all of which, sailor like, he spent in six weeks. He continued a drunkard ill the 16th of February last, when he signed the abstinence pledge. Since then, he as not tasted of any kind of intoxicating liquors. Eleven months before, he signed the mmon temperance pledge, but this did not prevent him from drinking fifteen or sixteen nts of ale in a day. He has a wife and five children, was in constant work, and three of his nildren, and yet was always in straits before he became a consistent member of the Tem- erance Society. His wife says, "she never knew what happiness was before then." He very robust in person, constant at his work, regular in his attendance at church, happy in s mind, and his wife and children exult in the change of their circumstances. His wife nphatically declares, "that though they have been married seven years, their happiness ily began six months ago!" No person but those who visit the houses of these reformed unkards can form an idea of the increase of comfort which these men now enjoy at me; and to describe the thankfulness and satisfaction of their wives would be impossible. he introduction of the Temperance Society has been a happy day for Preston.

THE DELUSION.

No wonder that drunkenness, from *ale drinking*, should disgrace this country, when it constantly recommended by persons of influence, praised for its nutritive properties, and tually propounded as the reformer of morals!

Sir W. Ingleby stated that "barley, in Norfolk, cost about 20s. per quarter, but before at could be made into ale, it would cost above £3. In a *moral point of view*, the malt tax as calculated to brutalize the people."

Mr. Joseph Hume "thought that the malt tax might be reduced, with an advantage to e *morals* of the people, who, if they could get *good beer*, would not resort so much to ident spirits."

Sir Robert Peel observed, "that the *comforts* of the labouring classes were proved to ve *increased* by the *increased consumption of malt*."

Mr. Buckingham writes thus: "We should rejoice to see the duties on malt and hops tirely removed, a *wholesome* and *nutritious* beverage, without tax or restraint, in the wer of every man to brew for his own use."

These authorities just repeat the opinions of their fathers, without ever subjecting em to the test of experience or chemical scrutiny. Unfortunately, the greatest part of the embers of the House of Commons are landed proprietors, and, as such, are anxious to omote the increased consumption of ale, that they may realize the benefit in the increased mand for barley. In contradistinction to the testimonies above adduced, I take upon me assert, that ale would not, with the duty on malt remitted, be "a *cheap*, *wholesome*, and *tritious* beverage;" that its increased consumption is any thing but an indication of in- eased comforts among the working people; and that it is a powerful promoter of immo- lity, and that the cheaper it is and the more immorality will prevail. So far as Lanca- ire is concerned, I believe I may presume to have had greater opportunities of ascertain- g the influence of ale drinking than any of these gentlemen, and I know that my opinion confirmed by all the disinterested in this district who have paid attention to the subject.

The nutrition of ale, compared with the barley, may be seen by reference to the arti
headed "The Great Delusion," in my June number. Let this matter be frequently di
cussed, and the public will have a chance of being delivered from the erroneous opinio
which many are labouring to diffuse.

THE SUPPRESSION OF DRUNKENNESS.

The following extract from M'Culloch's Dictionary of Commerce shows the inefficien
of legal enactments for the suppression of drunkenness, and the importance of trying
effect the temperance reformation by *moral* means.

"During the latter part of the reign of George I., and the earlier part of that
George II., gin drinking was exceedingly prevalent; and the cheapness of ardent spirit
and the multiplication of public houses, were denounced from the pulpit, and in the pr
sentments of grand juries, as pregnant with the most destructive consequences to the heal
and morals of the community. At length, ministers determined to make a vigorous effo
to put a stop to the further use of spirituous liquors, except as a cordial or medicine. F
this purpose, an act was passed in 1736, the history and effects of which deserve to
studied by all who are clamorous for an increase of the duties on spirits. Its preamble
to this effect: 'Whereas the drinking of spirituous liquors, or strong water, is become ver
common, especially among people of lower and inferior rank, the constant and excessive u
of which tends greatly to the destruction of their health, rendering them unfit for usef
labour and business, debauching their morals, and inciting them to perpetrate all vices; an
the ill consequences of the excessive use of such liquors are not confined to the prese
generation, but extend to future ages, and tend to the destruction and ruin of this kingdom
The enactments were such as might be expected to follow a preamble of this sort. The
were not intended to repress the vice of gin drinking, but to root it out altogether. T
accomplish this, a duty of *twenty shillings* a gallon was laid on spirits, exclusive of a heav
licence duty on retailers. Extraordinary encouragements were at the same time held ou
to informers, and a fine of £100 was ordered to be rigorously exacted from those who, wer
it even through inadvertency, should vend the smallest quantity of spirits which had no
paid the full duty. Here was an act which might, one should think, have satisfied the bi
terest enemy of gin. But instead of the anticipated effects, it produced those directly op
posite. The respectable dealers withdrew from a trade proscribed by the legislature; a
that the spirit business fell almost entirely into the hands of the lowest and most profligat
characters, who, as they had nothing to lose, were not deterred by penalties from breakin
through all its provisions. The populace having in this, as in all similar cases, espouse
the cause of the smugglers and unlicensed dealers, the officers of the revenue were openl
assaulted in the streets of London and other great towns; informers were hunted down lik
wild beasts; and drunkenness, disorders, and crimes increased with a frightful rapidity
'Within two years of the passing of the act,' says Tindal, 'it had become *odious and con
temptible*, and policy as well as humanity forced the commissioners of excise to mitigate it
penalties.'—*(Continuation of Rapin*, vol. viii. p. 358. ed. 1759.) The same historian men
tions (vol. viii. p. 390.) that during the two years in question, no fewer than 12,000 person
were convicted of offences connected with the sale of spirits. But no exertion on the par
of the revenue officers and magistrates could stem the torrent of smuggling. Accordin
to a statement made by the Earl of Cholmondely in the House of Lords—*(Timberland's De*

ates in the House of Lords, vol. viii. p. 338.)—it appears, that at the very moment when ne sale of spirits was declared to be illegal, and every possible exertion made to suppress it, pwards of SEVEN MILLIONS of gallons were annually consumed in London, and other parts nmediately adjacent! Under such circumstances, government had but one course to fol- ow—to give up the unequal struggle. In 1742, the high prohibitory duties were accordingly epealed, and such moderate duties imposed, as were calculated to increase the revenue, by ncreasing the consumption of legally distilled spirits. The bill for this purpose was vehe- ently opposed in the House of Lords by most of the bishops, and many other peers, who xhausted all their rhetoric in depicting the mischievous consequences that would result om a toleration of the practice of gin-drinking. To these declamations it was unanswer- bly replied, that whatever the evils of the practice might be, it was impossible to repress nem by prohibitory enactments; and that the attempts to do so had been productive of far ore mischief than had ever resulted, or could be expected to result, from the greatest abuse f spirits. The consequences of the change were highly beneficial. An instant stop was ut to smuggling; and if the vice of drunkenness was not materially diminished, it has ever been stated that it was increased."

BEER AND SPIRITS.

I would further notice the striking *difference between spirits and beer*, in the mode of heir operation: beer makes persons first heavy, then stupid, and then senseless; the beer- inker becomes more drunken than the drinker of spirits, and shows his condition more, ut he is, in that very proportion, more harmless to society; his very helplessness and in- tivity give a sort of pledge for the security of others. In the case of dram-drinking, owever, the effects are not besotting or stupifying; spirits are less narcotic, but more ex- ting, than beer; so far from incapacitating for action, they stimulate to it; they increase d irritate the passions; they heat the brain, by inflaming the quality and quickening the culation of the blood; but they are so far from disqualifying the man from executing the signs which he may meditate under such a morbid excitement, that they quicken him to ery kind of exertion which is necessary to his purpose; a man can, in the course of the y, drink, and multitudes do drink, twenty or more glasses of spirits, without being visibly fected by them, while the drinker of porter or ale would be seen reeling about the street: e effects produced in these cases being so different, there is less disgust excited in specta- rs for the drinker of spirits, and consequently he is less likely to be shamed out of the bit; the very little time, too, which is requisite for drinking drams, and the facilities for taining them which every where abound, are still further favourable to that system: I prehend, therefore, that a broad distinction is to be taken between drinking and drunk- ness, or between the use of spirits and of beer. Beer, in order to produce palpable oxication, must be drunk in large quantities, while enough of spirits can be obtained for oducing the greatest moral mischief, without the effects upon the drinker being so appa- nt. I am the more desirous of adverting to this distinction, because it has been said there s less drunkenness than there was. This may be readily admitted; but the concession es not prove that there is less drinking or less crime. There is perhaps less of gross unkenness brought before the public eye than when beer was the national liquor; but re is probably, on that account, so much more drinking and so much more crime.— *. J. Poynder, late Under Sheriff for London and Middlesex.*

VARIETIES.

The expense incurred in the fitting up of public house bars in London is almost i credible, every one vying with his neighbour in convenient arrangements, general displ rich carving, brass-work, finely veined mahogany, and ornamental painting. The carvi of the ornament alone, in that of "The Grapes" public house, in Old Street Road, c £100; the workmanship was by one of the first carvers in wood in London. Three pub houses, or rather gin-shops, have been lately fitted up in Lamb's Conduit-street, at the e pense for the bar alone of upwards of £2000 each.—*London Encyclopædia of Cottage, Far and Villa Architecture.*

The "Town of Ross" temperance ship is now insured at one per cent. less premiu on account of being manned by temperance members. The following is the declarati signed by the crew:

"We agree during this voyage to abstain from the use of *distilled spirits*, mixed or u mixed, both by sea and land, except as a medicine; and we also agree, while members this Society, to discountenance the causes and practice of intemperance, in all suitable way.

In Southampton, a "store," to borrow an American phrase, has been opened for t purpose of selling to children a small glass of gin at the price of a halfpenny, the glass its being formed of a sweatmeat, which they take away with them.

Mr. Thomas Shillitoe, of Tottenham, observed, at the London anniversary meeti in his early days he had received a fright, the influence of which he had always experienc on his nervous system. When a young man, he was advised to adopt a generous diet, whi he did for years, but not improving, he was ordered to take a bottle per day. The disea still continued to increase, and he was ultimately recommended to try a different regime He omitted the wine, and confined himself almost exclusively to vegetable food; and was now thankful to state, that though he was eighty years of age, he was stronger th when he was thirty. He considered his own case a decided proof that stimulating food w unnecessary, and often injurious; and that even where the practice had been had recou to, no harm would result from its abandonment.

At a temperance meeting in the state of New York, a young lady was asked if s would give her name to the pledge of total abstinence? She refused; adding, that she w in no danger of being a drunkard, and there was therefore no necessity. When told that not necessary for herself, it might do good to others, the answer was, "I have no influence Her friend left her, and passing round the assembly, put the same question to every perso "Will you sign the agreement?" Very many did sign, and among others, some ten twelve of the children of the school occupying the house where we were assembled, and which the young lady referred to was the preceptress. She saw her pupils, one after a other, advance and request their names to be enrolled amongst those who covenanted th day, to dissolve all connection, and to renounce all fellowship, with ardent spirit; and sl saw that they had influence over one another, and even over the future destinies of the country and of the world. Then, with tears, she came to the writer of this, and request her name to be put down on the list; "for," said she, "if I have no influence over my p pils, they have influence over me."

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CHRISTIAN LOVE.

If there be one duty enforced more than another by Christ and his apostles, it is that of *love*. If there be one disposition more manifest than another at present in society, it is that of *hatred*. So striking is the contrast betwixt the teaching of Jesus and the general behaviour of those called Christians, it is evident, that however ready we may be to call him "Lord Lord," we are vastly indisposed to do the things which he commands.

It is important to understand the *nature* of *Christian* love. It does not consist merely in that feeling of complacency and attachment which is produced by an amiable object. It is not simply that glow of affection that an object essentially lovely in itself is sure to produce. Although it does not exclude this, it far surpasses it. Nor does it consist in lively devotion, raptures, or extacies, natural or supernatural, which by many is called "the love of God shed abroad in the heart." It consists not in conforming to instituted usages of charity, and joining in fashionable or popular subscriptions, nor in contributing liberally to the expences of a party religious establishment, to which we may be attached. No etymological definition will serve for *Christian* love. Its essence is kindness, pity, and practical benevolence. It is not a transient impulse, but a settled principle of affection. It is not influenced by earthly considerations, or the wish to please man, but by a consciousness of its importance as a duty, and a sincere desire to do the will of God and enjoy his favour. Its nature and associations are forcibly described in the following passages. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Mat. v. 44, 45. "Put on therefore, as the elect of God, holy

and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also *do ye*. And above all these things, *put on* charity, which is the bond of perfectness. Col. iii. 12—14. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John, iii. 17, 18. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. xiii. 4—7.

Here are duties, motives, and objects, such as were never set forth by any system of religion but the Christian—convincing proofs of the divinity of its origin, and the purity of its intentions. Let but these take possession of the heart, and we shall hear no more of "brother going to law with brother;" of "evil speaking and uncharitableness;" of "biting and devouring one another," both by words and deeds; of the poor, and the widow, and the aged being neglected; of "Ephraim envying Judah," or sect opposing sect; of minister and people being opposed to each other; of "tithe suits," and clerical exactions; of the unbelievers and enemies of our faith being punished by fine and imprisonment. No; these exhibitions belong to the kingdom of darkness. But though we are doomed to witness the disfigurement of Christianity by the admixture of Judaism and Heathenism in her solemnities, and the loss of her efficacy in the substitution of worldly principles, it is consolatory to know, that in the Scriptures we still have a system lovely, peaceable, heavenly, and efficacious, wherever it is adopted.

What a system of universal kindness and philanthropy! We are to love *all:* parents their children, children their parents; husbands their wives and wives their husbands; masters their servants, and servants their masters; teachers the people, and the people the teachers. We are to love the weak as well as the strong, the poor as the rich. We are to "love those who love us," to love our "brethren," our "neighbours," and even our greatest enemies. Yes, this religion is *peace on earth and good will to* ALL *mankind.*

This Christian charity is not a cool, formal feeling, for we are to "love one another with "*pure hearts fervently:*" not transient; we must "let brotherly love *continue:*" not disguised; it is to be "unfeigned," "without

iissimulation," "not in *word* and in *tongue*, but in *deed* and *truth*." It is a
' love that worketh *no ill* to our neighbours;" and is therefore inconsistent
vith the practices of "speaking evil one of another;" injuring one another
n reputation or circumstances; rendering evil for evil, or railing for rail-
ng; or evading the wants and necessities of others when we have it in
ur power to relieve them. I mention these evils in particular, because
lthough the form and faith of religion are brought to great perfection,
ts unobtrusive, unfashionable, self-denying, charitable properties are too
ittle regarded. How endearing the exhortations: "Little children, love
ne another." "A new commandment I give unto you, that ye love one
nother: by this shall all men know that ye are my disciples, if ye have
ve one for another."

Do we want *motives* for this universal charity? We have not only the
ommand, but the example of our heavenly Father. He is kind to the evil
nd the good, and his tender mercies are over all his works. "In this was
anifested *the love of God toward us*, by sending his only begotten Son into
he world, that we might live through him." "Herein is love, not that we
ved God, but that he loved us, and sent his Son to be the propitiation
r our sins." "If God so loved us, we ought to love one another."
he love of Christ, "which passeth knowledge," is a motive constantly
et before us to induce us to love one another. He lived and died to
romote the happiness of others. Every act of his life displays his kind-
ess, and "those that he loved he loved to the end." "Greater love hath
o man than this, that he lay down his life for his friends." Paul, upon
is subject, exhorts us "to walk in love, as *Christ loved us*, and gave him-
lf for us, an offering and a sacrifice to God for a sweet-smelling savour."
nd in another place we are called upon, after his example, even "to lay
own our *lives* for the brethren." If a love of union would stimulate us,
e are told that charity is a "*perfect* bond;" and although interest, kin-
red, and the profession of the lip may sometimes keep persons together,
ere is no "*perfect* bond" but this. None but those who have fervent
arity among themselves, can be said to be "*knit* together in love." The
rtainty of an unfailing *union* is of itself a motive sufficient to lead us to
ve as brethren. "God is love, and he that dwelleth in love dwelleth in
od, and God in him." The love of our brethren is the best proof of our
ve to God, for "if a man say he loves God, and hate his brother, he is a
ar, and the truth is not in him; for he that loveth not his brother whom
e hath seen, how can he love God whom he hath not seen?" To recount
l the inducements to heavenly charity would be to transcribe most of the

promises of the Scriptures. The possession of it will fully convince us o its value. It not only banishes "fear," and "torment," but will giv "boldness in the day of judgment."

What a happy world we should have, if men's minds were all unde the influence of this love! how calm and content we should feel, how recon ciled to the ills of this life, how peacefully and harmoniously we should mov on, and how active to diffuse happiness and pure religion abroad! What ever name or party we sustain, let us pray for an increase of charity; let u try, both by teaching and practice, to convince the Christian world of it superlative worth. "Now abideth faith, hope, and charity, but the *great est* of these is *charity*."

PRESTON INSTITUTION FOR THE DIFFUSION OF KNOWLEDGE.

The day on which this number is published is the anniversary of "Th Preston Institution for the Diffusion of Knowledge." Having share considerably in the labour as well as the pleasure of bringing this Institu tion into operation, I feel very anxious that its merits should be more ge nerally known, and its benefits more extensively enjoyed. What can ten more to improve the mind and to form the character than the acquisition o useful knowledge? and while on the one hand it increases our mental store and gives us a relish for rational persuits, it operates forcibly in leading t a right appropriation of time, and in breaking off associations of a bad ten dency. Notwithstanding the vast number of children instructed in the da and Sunday schools of this town, it is evident that the desire for literatur as for religion, is at a low ebb. The indulgence of the animal appeti seems to be the sole gratification of most of our artisans, and with the ex ception of "destructive" politics, they seem indisposed for, or incapabl of mental exertion. The failure of the "Mechanics' Institutes," an others of a similar character, proves that in this matter, as in religio something more must be done, debased as society is at present, tha merely erecting a building, and furnishing it with the means of inform tion for those who please to attend. To know the irreligious state of th mass of the population, while churches, with all the appendages of wo ship, command an imposing view in every part of the town, a person nee but once to spend an hour or two in traversing the streets on a Sunda forenoon during service time. There is *no desire* for learning; the groun is in a fallow state; and therefore it is not enough to purchase manur and secure the implements of cultivation; they must be applied, th ground must be broken up, the manure must be spread, and then we ma

hope that the results will be good. The committee, therefore, like that of the Temperance Society, must intrude, in every possible way, the merits of this society upon the attention of the public. Every reformed drunkard and every friend to temperance ought to be a member; and as the most favourable season of the year is approaching, I do most earnestly press this valuable institution upon the attention of all classes. The expence is only 1s. 7½d. per quarter. For this small sum the subscriber may be furnished with books of the greatest value, and treating on every branch of useful knowledge; will be allowed to attend all the lectures; may unite with any of the classes that may be formed for the purpose of mutual instruction; and may attend in the room at his leisure hours, and read the various periodicals which are constantly laid upon the tables. No institution in this kingdom can offer greater advantages for so trifling a subscription. These considerations, it is hoped, will induce many to embrace the advantages the institution offers.

MR. OWEN'S LECTURES.

This gentleman has recently been delivering three lectures at Preston, on what is called "the science of society." If I may judge of the result of these lectures from the opinions expressed since, by those whose company I have happened to be cast into, it is a general conviction that it is a scheme wholly Utopian; that however flattering to *talk about*, it wants this very important feature, *practicability*.

He tells us that in the regenerated state which is about to commence, misery is to be banished from the earth; poverty unknown; no discord, no irritable feelings, no injustice; the poorest are to be in better circumstances than the richest are now; all are to be raised, but none pulled down; we are to live in better houses than that of Mr. Horrocks; and ultimately not to work more than three hours a day! All this is very fine, but the *how* it is to be accomplished seemed to puzzle Mr. Owen's audience. I observed to him in conversation, "you have not the *materials* by which this can be effected: where will you find honesty, disinterestedness, and unity, in a word, *character*, to afford the least hope of such a result? You see that scarcely any *two* can co-operate through life, although connected by the ties of *interest*: how then is it likely that the nation or the world will be of one mind, so as to act in community?" "O, we can manufacture character as easily as we can calico peices," was Mr. Owen's reply. *This is all that is wanting.* Give me a specimen of this, and I am convinced. I can easily understand how an intelligent artisan can make a machine out of a piece of iron, or yarn from the fibres of cotton, but how character is

to be manufactured by "mechanical process," so as to induce man to merg his *individuality* of interest into that of others, is, I confess, beyond m power to conceive. If "man's character is formed for him," and not b himself, and as this has *always* been the case, *whence* has sprung the prin ciple which suggests and promises to secure a universal change? If ma is as passive as the clay which receives any impression put upon it, how is that Mr. Owen, surrounded with the same circumstances as we are, shoul have views totally dissimilar? If bad circumstances have always existed producing bad characters, on whom are we to cast the blame for all th sorrow, misery, poverty, and wretchedness, which have been endured i the world? On man? we are told he is not *accountable*; he acts by *neces sity*; he neither believes, nor loves, nor has any choice; and therefore w arrive at this conclusion, that as no man is *to blame* for the most atro cious and wicked deeds that ever were committed, *the blame falls upo God.* As man has no power to choose or refuse, and as organization an circumstances, according to Mr. Owen, form his character, if there be God, who created these, or the elements out of which they sprang, *he alon* can be answerable for them, whether they be good or bad. In fact every one with whom I have conversed seems to feel that mystery, incon sistency, and impiety are constituent principles of this system. If Go should please to *re*-create man, and give him a new nature, suited to thi "new state of society," it would soon take place; but human nature, *un der the best circumstances*, is not now fitted for any thing so sublime a that which is here described.

But as Mr. Owen has assumed the character of prophet, the truth o his assertions will soon be put to the test. "A few months will make dis coveries which will astonish the world." "The time is at hand, and thi year or next will bring about this great change." More illusory notion were never conceived by any man than those which were advanced on thi occasion; and if Mr. Owen should live to labour another forty years in this cause, he will be as far from realizing his views as he is at present. Although there are these redeeming features in this gentleman, that hi *intentions* are good, and the spirit he uniformly exemplifies and inculcate is that of kindness and good will, yet there are two ways in which his lec tures are calculated to do harm. First, by raising expectations that can never be realized in this world, and consequently adding to the embitter ments of life by successive *disappointments*. Secondly, by diverting good men's minds from that remedy which God has ordained, and which has been proved to be practical and efficacious in thousands of instances. And were it not for these, I certainly should not have taken this freedom in ex-

pressing so decided a disapproval of the system. The way to get popular with the bulk of the working class is, to *promise* to deliver them from all the ills they endure, to raise them in circumstances, and to free them from oppression; and as long as I can recollect, they have had their minds perpetually unsettled, their expectations raised and disappointed, and by overlooking the great source of consolation, have been baffled out of every enjoyment first by one chimera and then another.

How different is the teaching of Jesus! and how practical are all the plans of doing good which are based upon a recognition of his authority! He promises no paradise on *earth*, but raises our hopes to a "better kingdom," a "new heaven and new earth, wherein dwelleth righteousness." He does not mock us by promising enchanting pleasures and perfect bliss, in a state where man cannot boast of to-morrow; where man's certain and daily-expected mortality would create an agony of itself, amidst so much pleasure. No; he teaches us to exercise *patience* and *hope*, and gives us the promise of heaven, with such a change in our nature as is adapted to enjoy it. He taught every where the free agency of man, and his consequent accountability for his actions. He pronounced all to be sinners, and called upon them to repent. "God be merciful to me a *sinner*," is the prayer which he approves. Christ dealt in no subtleties about "circumstances," but pronounced the displeasure of God against "every man that DOETH evil." He understood human nature; and hence the fear of punishment and the hope of reward—principles which all experience proves to be suited to our nature, and which are only applicable to creatures that have a power to choose or refuse—were constantly enforced to produce a moral change among the people. The system of Christianity comports with all the experience of man, and it is, I hesitate not to say, that moral revolutionizing machine to which God has given the sanction of *his* approbation. And if this system had been *continued*, not in *name*, but in its true character, men like Mr. Owen would not have been supplied with a motive, from the bad state of society, to lead the minds of men after any other system. *The only remedy is to adopt the system of pure and primitive Christianity*, and, in its promulgation, to imitate Jesus, both in his motives and his labour. This system was proved, in the primitive ages, to be mighty through God to the effecting of a change so great as to be compared to a "new creation." And the present restless state of the public mind, and the general dissatisfaction with the *mercenary* religions of the day, afford a hope in my mind that extraordinary efforts will yet be made to present Christianity to the world in the simplicity and efficiency of her primitive character. It is the neglect of the clergy, the influence of a corrupt

church establishment, and the total insufficiency of modern systems
reform the people, that has called Mr. Owen and others into the fiel
and whatever mischief he may produce, in retarding the religion of Jesu
upon these, in a great measure, must rest the blame.

To meet the charge that the system is impracticable, and contra
to *experience*, we have been referred to New Lanark, and to a settl
ment in Ireland. But these establishments have exhibited neither th
principles nor the results. The people have had their condition bettere
but not in the way in which Mr. Owen endeavoured to amuse his heare
in these lectures. The men collected upon these settlements were th
poorest and the most wretched; and who does not see, that perso
will submit to any change that *raises* them from abject poverty, an
places them in a state of superior comfort. Necessity reconciles hu
dreds to live together in a workhouse; and it is quite evident that
would be perfectly practicable for any philanthropic individual to colle
a thousand labourers or weavers, almost out of any town in Lancashir
who would be willing to be located afresh, and to submit to any reasonab
rules which gave them better food, better clothing, and better homes.
change like this is perfectly compatible with nature, and is of the essenc
of Christianity, and *so far*, it would be much to the credit of Christians,
they would do what Mr. Owen has done and encouraged others to d
Something like this has often been recommended under the name of "hom
colonization;" and if half the money which has been spent upon the su
perstitious mummeries of new churches and *public buildings*—which can
not in return produce a single blade of corn, but merely stand to be gaze
at—had been spent in inclosing and improving waste lands, and locatin
the poor upon them, and the people themselves actuated by temperanc
and economy, poor's rates would now have been unknown, and povert
almost a stranger among us. Mr. Owen says that the failure of his sy
tem at New Harmony was owing to the "public mind not being prepa
ed," but now seems convinced that "the time is come." He may amus
himself with his ideas of "grand national companies," but they will all en
in a rope of sand. By combinations I am aware that trade may be di
verted from its present channels; that those who are servants may becom
masters; but a system that proposes for "the whole mass of society goin
into communities, on the principles of *mutual co-operation, united possession*
and *equality of exertions and means of enjoyment*," is without foundation i
analogy, experience, justice, or Christianity.

Much is said about *labour, machinery*, the production and distributio
of wealth, &c. Next month I shall probably advert to these points.

RECREATIONS.—THE REGATTA.

Man, like every other creature, seeks for relaxation, and delights in unbending his mind or body from that labour or study which constitutes his every-day employment. But it is important that his choice, in this matter, should be regulated, not by custom or vicious inclination, but by reason and the interests of virtue. If the recreations of the people do not contain directly the lessons of good order and morality, they ought at least to be free from every incitement to vice. The reverse, however, is the fact. What are Saturday nights and Sundays? What are most of the days appointed as holidays by the Catholic Church? What are Christmas, Easter, and Whitsuntide? What are our fairs, wakes, and races? Scenes of cruelty, revelling, and beastly intoxication. Something should be established to draw the people from the public houses, to give them a taste for more refined pleasures, and to make all our recreations subservient to health, science, and devotion. The storehouse of nature should be unlocked; her exhaustless and ever changing productions and treasures should be displayed; and man induced to delight himself in that which is truly elevating—the handy work of the Great God. Nothing is more congenial to an intellectual mind, to a taste unperverted by bad customs, than to feast upon nature's grandeur; and any change which keeps this in view, although not admired by the bulk, will meet with a share of support.

The Preston Regatta, which for the first time was conducted on the River Ribble, although not amounting to what I allude to above, will serve to draw the attention from more vulgar sports, and may well serve the purposes of harmless relaxation. The sailing of a bark reminds one forcibly of what Paley calls the compensating provision. The apparent impossibility of travelling upon water is by this contrivance overcome. And those who have naturally gloried in the wooden walls of Old England, could not but be gratified in these representatives, although of diminutive size, which were seen flitting upon our river on this occasion. Although the competitive principle, as Owen calls it, was here called into operation, there was no cruelty as at the races: still, I think it would be an improvement, if the boats were to sail against *time* instead of against each other, as many angry and malicious feelings would thereby be prevented. Referring to the cruelty of the races, I observed to a friend, "If you would make the two cases parallel, you should have placed a 'rider' in each of the rowing boats, equipped with whip and spurs, with orders to use the men at the oars as the horses are used, especially towards the end of the

race; and you might then have learned how to estimate the feelings of animals from one that could speak in your own tongue." As the race week is always considered a week of relaxation from labour, it would be well if our young men would invent a sufficient number of harmless and interesting recreations against next summer, by which, no doubt, the attention of most of the people might be diverted from this old and cruel sport.

BRIBERY.

There is a species of bribery existing at the present day, which, although it may be generally concealed, is not less to be reprobated than that which has so often been the subject of legislation. It consists in treating, making presents, and giving money to the travellers, servants, and underlings of our different establishments. A man goes time after time to a large concern, to obtain an order for clogs: he cannot succeed, although his article and price are equally tempting with any in the trade. The reason is, another man is in *favour* with the buyer-in, because of the presents he receives, or the handsome gift of several shillings to *himself* when the account is settled. A sizer who will not bribe the warehousemen with a few good glasses, has frequently the last and worst chance of work. A tailor recommends his inquiring customer for cloth to a certain shop, *because* he afterwards receives a shilling in the pound to himself. Thus, instead of being faithful to the interest of their employers, there are servants whose favour is purchased with money, and whose masters pay the amount themselves, out of the advanced price of the articles which are purchased. How valuable is a faithful servant! and how cautious should every man be of not tempting servants from their duty by the offer of a bribe in any shape!

CEMETERY.

The New Preston Water Works, which are in a state of forwardness, and the projected Rail-way to Wigan, and hence to Birmingham and London, will be found, I doubt not, both useful and profitable improvements to the town. What we now want, is a CEMETERY; and as the enclosure of the moor adjoining the town is expected speedily to be determined upon, an opportunity may probably occur of procuring a suitable piece of land, on reasonable terms. There is no public undertaking which contains a greater certainty of profit, and so little risk; the enclosure is the principal expense, and the land remains worth its value, whether used for this or any other purpose. Those parts unoccupied might be cultivated as gardens

till they were needed for the interment of the dead; and nothing could afford a more agreeable recreation to those who have forsaken the ale-house than the cultivation of a plot of ground. A friend informs me, that a meeting has been held at Ashton-under-Lyne, to establish a cemetery there, and a committee appointed to carry the same into effect. Nothing is wanting here but a beginning, and I feel confident that this will not be wanting long.

SIGNS OF PROSPERITY.

(From the Chinese.)

Where spades grow bright, and idle swords grow dull;
Where jails are empty, and where barns are full;
Where church paths are with frequent feet outworn;
Law court yards weedy, silent, and forlorn;
Where doctors foot it, and where farmers ride;
Where age abounds, and youth is multiplied;
Where these signs are, they clearly indicate
A happy people, and well-govern'd state.

J. B.

SUNDAY SCHOOLS.—A REPLY.

Dear Sir,—In answering your correspondent, "A Sunday School Teacher," whose letter I have read over very carefully, and also the letter to which he refers, I cannot find one statement which I could wish to unsay. It may be proper, however, to offer some explanation. It is evident he has not either taken or treated the subject of Sunday Schools in connection with the want, not of sermons, but of ministerial *labour*. I have no where said, or wished to insinuate, that Sunday Schools have done no good, which is the notion evidently combated by my opponent. On the contrary, I believe, but for them, society would have been in a much more degraded state than it now is. But I am still unconvinced that they are, with all their business-like preparation and routine of employment, in accordance with the sacredness of the Sabbath, or at all defensible, except as a *necessary evil*, brought on by *the want of that better instruction which might and ought to be communicated to the parents by the ministers*. I say that the Christian ministry, in its primitive and effective character, is subverted, and Sunday Schools and other inventions have been introduced to make up for the loss; and yet the professed object is not attained, though they have been in operation twenty years.

J. R. does not think he goes too far when he says, that the immoral state of society plainly shows that our religious teachers have not done their duty, and that judging from the circumstances of the two cases, the same will not apply to our Saviour and his apostles.

In answering the two long paragraphs describing what my opponent *supposes* to be the duty of a gospel minister, I must beg leave to ask, What are we to do with all those numerous passages descriptive of the promiscuous labours of Christ and his apostles. There ought to be no fixed line of conduct or magisterial etiquette adopted by a Scriptural, Christian minister, professing to be moved by the Holy Ghost, but he should be frequently seen

in the streets, lanes, garrets, cellars, and cottages of the poor; and go boldly into the houses of the rich, not to talk over the occurrences of the day, but to see after their souls' health. We find Christ on the mountain—by the sea side—in a ship—dining with publicans and sinners—conversing with the common people, more so than with the scribes and doctors. We find Peter preaching in the gate way of a temple, Paul in the market place, and Philip opening the Scriptures to a man he overtook riding in a coach. In this instance of ministerial diligence, it may be said, this was more immediately the work of the Spirit: then we reply, the Spirit itself shows us that no opportunity should pass unimproved.

I would ask your correspondent, What is meant by going into the highways and hedges, and compelling people to come in, that God's house may be filled? Certainly not to coerce them, but to *entreat* the people, in Christ's stead, to be reconciled to God. What can St. Paul mean when he says he is willing to spend and be spent for the salvation of the heathen—when he says he is willing to become all things to all men, that he might gain some? Nay, so zealous is he, and so impressed with the great worth of the soul, that he could almost wish himself accursed from Christ, for his brethren's sake after the flesh. I am sure, if he could do this, he both could and did go from house to house,* if by any means he might save some.

Can there be such a thing in a Protestant church as works of supererogation? If so, Whitfield and Wesley—Mr. Alleine, mentioned in a former number—Rowland Hill, who, I am told, has left ten thousand pounds for home missions (seeing the dreadful state of our population)—the clergy and ministers of Sheffield, who have very recently divided the town into districts for the purpose of visiting—I say, these persons must have a goodly number of such works, which they may turn over to those who are likely to come short. But if there are none such admitted in our creed as Protestants, and if it cannot be said that a man, especially a minister, may do too much for the welfare and salvation of the thousands around us, then we must of necessity infer, that those who do none of these things, and those who endeavour to prove that these works are neither needful nor required of them, must be lamentably deficient.

My opponent makes a very serious charge against me and others: that "we are exerting a *pernicious* influence," &c. The different ideas I have formed on this subject are a striking proof in what various lights some men see the same objects. If I could conceive that what I have said would eventually have the evil tendency he apprehends, I would rather my tongue should cleave to the roof of my mouth than utter another word, but I sincerely believe it will have a contrary effect, viz. that of shewing, to some, at least, that the fault is *not* in the *religion* we profess but in its *ministers*.

I and others are desired by your correspondent to "begin to act." This advice comes too late, as *we have begun* some time ago; and as your correspondent has probably been a reader of your numbers, if he will refer to that containing your "Essay on the Prevalency of Vice," &c., he will there see the time when, and the reason why I began to act. Twenty years since, I was as well aware as I am now that the things I am now writing about were wrong; but I confess I despaired of seeing any change for the better until read

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* If my opponent be correct as to the meaning of St. Paul, when he says from house to house, our translators should have said from church to church, as the churches were formed in houses, a number of professing Christians constituting a church in those days.

ing the number above alluded to. The chilling impressions mentioned in the same paragraph do not agree with the reception I have met with, nor the impressions received since I began to visit. But, not to be too lengthy, I do not think it quite right that we should be told to begin to do that work for which others are *paid*.

J. R. cannot see that the cause of his lamentations is at all weakened by the argument here made use of in reference to week-day schools. On the other hand, he is confident, that of all the various schools in our land, none are so calculated to meet the wants of a commercial country as those appropriated for infants, especially if the time was extended to seven years. If we notice how very early infants begin to receive impressions, and the great toil a mother has, in a dense population, to keep the children together and at all decent, while she has to cook, wash, and clean the house, and, in a many cases, work for their small pittance, we must compassionate a mother of three or four children under such circumstances, and wish, of all things, that her children could be provided for while she has to labour, and yet the Sabbath be for rest, endearments, and the indulgence of natural affection.

In answer to the observations about "good old times," I will just remark, that if the population be taken as it stood thirty years since, with the numbers who then went to church or chapel, and the population now, with the numbers who frequent such places, it will be found that we are not improved, notwithstanding all our Sunday Schools; nor do I expect that this can be the case till a great change takes place, both in the Church and among Dissenters, as to the mode of instructing the people.

I know some of your readers ask the question, If the present ministry do not meet the exigencies of the times, and Sunday Schools are not Scriptural, why support the one or the other? I answer, no man in his senses will throw away an old coat until he has got another in its place. And I hope, by importunity and continually agitating the subject, we shall (like the widow in the Gospels) weary the present ministers into a compliance with the wants and necessities of the people, or that the people will come forward and either obtain or institute a new set. J. R.

SPORTS.

If we proceed with the calculation of the benefits and mischiefs of Field Sports, in the merchant-like manner of debtor and creditor, the balance is presently found to be greatly against them. The advantages to him who rides after hounds and shoots pheasants, are—that he is amused, and possibly that his health is improved; *some* of the disadvantages are—that it is unpropitious to the influence of religion and the dispositions which religion induces; that it expends money and time, which a man ought to be able to employ better; and that it inflicts gratuitious misery upon the inferior animals. The value of the *pleasure* cannot easily be computed; and as to health it may pass for nothing, for if a man is so little concerned for his health that he will not take exercise without dogs and guns, he has no reason to expect other men to concern themselves for it in remarking upon his actions. And then for the other side of the calculation. That field sports have any tendency to make a man better, no one will pretend; and no one who looks around him will doubt that their tendency is in the opposite direction. It is not necessary to show that every one who rides after the dogs is a worse man in the evening than he was in the morning: the influence of such things is to be sought in those with whom they are habitual. Is the character of the *sportsman*, then, distinguished by religious sensibility? No. By activity of benevolence? No. By

intellectual exertion? No. By purity of manners? No. Sportsmen are not the persons who diffuse the light of Christianity, or endeavour to rectify the public morals, or to extend the empire of knowledge. Look again at the clerical sportsman. Is he usually as exemplary in the discharge of his functions as those who decline such diversions? His parishioners know that he is not. So, then, the religious and moral tendency of Field Sports is bad. It is not necessary to show *how* the ill effect is produced. It is sufficient that it actually is produced.

As to the expenditure of time and money, I dare say we shall be told that a man has a right to employ both as he chooses. We have heretofore seen that he has no such right. Obligations apply just as truly to the mode of employing leisure and property, as to the use which a man may make of a pound of arsenic. The obligations are not indeed alike enforced in a court of justice: the misuser of arsenic is carried to prison; the misuser of time and money awaits as sure an inquiry at another tribunal. But no folly is more absurd than that of supposing we have a right to do whatever the law does not punish. Such is the state of mankind, so great is the amount of misery and degradation, and so great are the effects of money and active philanthropy in meliorating this condition of our species, that it is no light thing for a man to employ his time and property upon vain and needless gratifications. It is no light thing to keep a pack of hounds, and to spend days and weeks in riding after them. As to the torture which field sports inflict upon animals, it is wonderful to observe our inconsistencies. He who has, in the day, inflicted upon half a dozen animals almost as much torture as they are capable of sustaining, and who has wounded perhaps half a dozen more, and left them to die of pain or starvation, gives, in the evening, a grave reproof to his child, whom he sees amusing himself with picking off the wings of flies!—The infliction of pain is not that which gives pleasure to the sportsman (this were ferocious depravity) but he voluntarily inflicts the pain in order to please himself. Yet this man sighs and moralizes over the cruelty of children! An appropriate device for a sportsman's dress would be a pair of balances, of which one scale was laden with "Virtue and Humanity," and the other with "Sport:" the latter should be preponderating and lifting the other into the air.

The Turf is still worse, partly because it is a strong hold of gambling, and therefore an efficient cause of misery and wickedness. It is an amusement of almost unmingled evil. But upon whom is the evil chargeable? Upon the fifty or one hundred persons only, who bring horses and make bets? No. Every man participates who attends the course. The great attraction of many public spectacles, and of this amongst others, consists more in the company than in the ostensible object of amusement. Many go to a race ground who cannot tell when they return what horse has been the victor. Every one, therefore, who is present must take his share of the mischief and the responsibility.

It is the same with respect to the gross and vulgar diversions of boxing, wrestling, and feats of running and riding. There is the same almost pure and unmingled evil, the same popularity resulting from the concourses who attend, and, by consequence, the participation and responsibility in those who do attend. The drunkenness, and the profaneness, and the debauchery lie in part at the doors of those who are merely lookers on; and if these lookers on make pretensions to purity of character, their example is so much the more influential and their responsibility ten-fold increased. Defences of these gross amusements are ridiculous. One tells us of keeping up the national spirit, which is the same thing as to say that a human community is benefitted by inducing into it the qualities of the bull-

log. Another expatiates upon invigorating the muscular strength of the poor, as if the English poor were under so little necessity to labour and to strengthen themselves by labour, hat artificial means must be devised to increase their toil.

The vicissitudes of folly are endless: the vulgar games of the present day may soon e displaced by others, the same in genus but differing in species. At the present moment, Wrestling has become the point of interest. A man is conveyed across the kingdom to try whether he can throw down another, and when he has done it, grave narratives of the feat re detailed in half the newspapers of the country! There is a grossness, a vulgarity, a vant of mental elevation in these things, which might induce the man of intelligence to eprobate them, even if the voice of morality were silent. They are remains of barbarism,—videnees that barbarism still maintains itself amongst us,—proofs that the higher qualities f our nature are not sufficiently dominant over the lower.

These grossnesses will pass away, as the deadly conflicts of men with beasts are passed lready. Our posterity will wonder at the barbarism of us their fathers, as we wonder at he barbarism of Rome. Let him, then, who loves intellectual elevation advance beyond he present times, and anticipate, in the recreations which he encourages, that period when hese diversions shall be regarded as indicating one of the intermediate stages between the erociousness of mental darkness and the purity of mental light.—*Dymond's Essays on the Principles of Morality.*

UNCHASTITY.

The want of chastity in a woman is visited by public opinion with the severest reproba-ion,—in men, with very little or with none. Now morality makes no such distinction. he offence is frequently adverted to in the Christian Scriptures, but I believe there is no ne precept which intimates that in the estimation of its writer there was any difference in he turpitude of the offence respectively in men and women. If it be in this volume that e are to seek for the principles of the moral law, how shall we defend the state of popular inion? "If unchastity in a woman, whom St. Paul terms the glory of man, be such a andal and dishonour, then certainly in a man, who is both the image and glory of God, it ust, though commonly not so thought, be much more deflowering and dishonourable."* ut this departure from the moral law, like all other departures, produces its legitimate, at is, pernicious effects. The sex in whom popular opinion reprobates the offences com-ratively seldom commits them; the sex in whom it tolerates the offences commits them to enormous extent. It is obvious, therefore, that to promote the present state of popular inion is to promote and to encourage the want of chastity in men.

That some very beneficial consequences result from the strong direction of its current ainst the offence in a woman, is certain. The consciousness that upon the retention of r reputation depends so tremendous a stake, is probably a more efficacious motive to its eservation than any other. The abandonment to which the loss of personal integrity nerally consigns a woman, is a perpetual and fearful warning to the sex. Almost every man being deprecates and dreads the general disfavour of mankind; and thus, notwith-nding temptations of all kinds, the number of women who do incur it is comparatively all.

* Milton: Christian Doctrine, p. 624.

But the fact that public opinion is thus powerful in restraining one sex, is a sufficient evidence that it would also be powerful in restraining the other. Waving for the present the question, whether the popular disapprobation of the crime in a woman is not too severe,—if the man who was guilty was forthwith and immediately consigned to infamy; if he was expelled from virtuous society, and condemned, for the remainder of life, to the lowest degradation, how quickly would the frequency of the crime be deminished! The reformation amongst men would effect a reformation amongst women too; and the reciprocal temptations which each addresses to the other would in a great degree be withdrawn. If there were few seducers few would be seduced; and few therefore would in turn become the seducers of men.

But instead of this direction of public opinion, what is the ordinary language respecting the man who thus violates the moral law? We are told that "he is rather unsteady;" that "there is a little of the young man about him;" that "he is not free from indiscretions." And what is he likely to think of all this? Why, that for a young man to have a little of the young man about him is perfectly natural; that to be rather unsteady and a little indiscreet is not, to be sure, what one would wish, but that it is no great harm and will soon wear off. To employ such language, is, we say, to encourage and promote the crime, a crime which brings more wretchedness and vice into the world than almost any other, and for which, if Christianity is to be believed, the Universal Judge will call to a severe account. If the immediate agent be obnoxious to punishment, can he who encouraged him expect to escape? I am persuaded that the frequency of this gross offence is attributable much more to the levity of public notions, as founded upon levity of language, than to passion; and perhaps, therefore, some of those who promote this levity may be in every respect as criminal as if they committed the crime itself.

The common style of narrating occurrences and trials of seduction, &c. in the public prints is very mischievous. These flagitious actions are, it seems, a legitimate subject of merriment—one of the many droll things which a newspaper contains. It is humiliating to see respectable men sacrifice the interests of society to such small temptation. They pander to the appetite of the gross and idle of the public:—they want to sell their newspapers.—Much of this ill-timed merriment is found in the addresses of counsel, and this is one mode amongst the many in which the legal profession appears to think itself licensed to sacrifice virtue to the usages which it has, for its own advantage, adopted. There is cruelty as well as other vices in these things. When we take into account the intense suffering which prostitution produces upon its victims and upon their friends, he who contributes, even thus indirectly, to its extension does not exhibit even a tolerable sensibility to human misery. Even infidelity acknowledges the claims of humanity; and therefore if religion and religious morals were rejected, this heartless levity of language would still be indefensible. We call the man *benevolent* who relieves or diminishes wretchedness: what should we call him who extends and increases it?

In connection with this subject an observation suggests itself respecting the power of *character* in affecting the whole moral principles of the mind. If loss of character does not follow a breach of morality, that breach may be single and alone. The agent's virtue is so far deteriorated, but the breach does not open wide the door to other modes of crime. If loss of character does follow one offence, one of the great barriers which exclude the flood

of evil is thrown down; and though the offence which produced loss of character be really no greater than the offence with which it is retained, yet its consequences upon the moral condition are incomparably greater. The reason is, that if you take away a person's reputation you take away one of the principal motives to propriety of conduct. The labourer who being tempted to steal a piece of bacon from the farmer, finds that no one will take him into his house or give him employment, and that wherever he goes he is pointedat as a thief, is almost as much *driven* as tempted to repeat the crime. His fellow labourer who has much more heinously violated the moral law by a flagitious intrigue with a servant girl, receives from the farmer a few reproaches and a few jests, retains his place, never perhaps repeats the offence, and subsequently maintains a decent morality.

It has been said, "As a woman collects all her virtue into this point, the loss of her chastity is generally the destruction of her moral principle." What is to be understood by collecting virtue into one point, it is not easy to discover. The truth is, that as popular notions have agreed that she who loses her chastity shall retain no reputation, a principal motive to the practice of other virtues is taken away:—she therefore disregards them; and thus by degrees her moral principle is utterly depraved. If public opinion was so modified that the world did not abandon a woman who has been robbed of chastity, it is probable that a much larger number of these unhappy persons would return to virtue. The case of men offers illustration and proof. The unchaste man retains his character, or, at any rate, he retains so much that it is of great importance to him to preserve the remainder. Public opinion accordingly holds its strong rein upon other parts of his conduct, and by this rein he is restrained from deviating into other walks of vice. If the direction of public opinion were exchanged, if the woman's offence were held venial and the man's infamous, the world might stand in wonder at the altered scene. We should have worthy and respectable prostitutes, while the men whom we now invite to our tables and marry to our daughters, would be repulsed as the most abandoned of mankind. Of this I have met with a curious illustration.—Amongst the North American Indians "seduction is regarded as a despicable crime, and more blame is attached to the man than to the woman: hence the offence on the part of the female is *more readily forgotten and forgiven*, and she finds little or no difficulty in forming a subsequent matrimonial alliance when deserted by her betrayer, who is *generally regarded with distrust and avoided in social intercourse.*"*—*Dymond's Essays on the Principles af Morality.*

MEDICAL FACTS AND OBSERVATIONS.†

You will readily agree with me, that ignorance is the parent of great misery; and perhaps there is no instance in which this observation is more amply verified than in the great delusion mankind in general labour under respecting the pernicious consequences of intemperate modes of living. There is too much reason to apprehend that they are not *deeply* convinced of this fact, otherwise we should not daily witness so many instances of persons falling victims to protracted, painful, incurable disease, and even to sudden death.

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* Hunter's Memoirs.

† I have been favoured with a collection of papers written by the late Dr. Cassels, containing a valuable statement of facts, and observations upon them. They appeared originally in the Lancaster or Kendal papers. This is the first of the series.

I am fully aware, that incurable disease and sudden death will often happen to the most temperate persons, and arise from causes that "walk in darkness," which no prudence could obviate, nor prescience guard against, and which can neither be removed by the present improved state of the art of healing nor by diet. It must, however, be confessed, that these causes are greatly augmented by the luxuries of the table. Thus, we often find upon dissection, the brain deluged with blood; at other times, a repture has taken place in one of the large blood-vessels (or tubes issuing from the heart) overwhelming the functions of that vital organ; sometimes we find the stomach exhibiting various diseased appearances; and again, the liver and other glands are not only greatly enlarged, but are become so unduly hard in texture and consistence, that the blood cannot be transmitted through their substance with its accustomed velocity. Hence dropsy and other diseases (frequently incurable) necessarily happen from such extensive derangement in organs, without the regular action of which it is as vain to expect good health as it would be to look for ripe summer-fruit in the depth of winter. To enumerate all the miseries that "flesh is heir to," from unreasonable indulgence of the appetite, would indeed provide materials for volumes, as well as furnish numerous important reflections both to the natural philosopher and the moralist.

As I firmly believe that many persons err from lack of knowledge, I shall attempt to lay before you, I trust from sources of unquestionable authority, a few of the most conspicuous articles that would be found in such a catalogue, a due consideration of which may contribute to lessen the prevalence of habits which have a tendency to render life miserable to ourselves, and burthensome to our acquaintance.

Dr. Willis mentions the case of a gentleman who had contracted habits of indolence and intemperance to such a degree, that he became torpid and dropsical as he advanced in life, and at lengh he was so much affected with somnolency that he would fall asleep wherever he was, or however employed.

Dr. Darwen gives an account of Mr. C. and Mr. B. two very strong men, who had drank ale at their meals instead of small beer, who suddenly became weak, lost their appetite, flesh, and strength, their skin becoming of a yellow tint, like that of silk-worms, and who died in about two months illness. A few days before their death, Mr. C. became dropsical, and Mr. B. had frequent and great discharges of blood from an issue, and some parts of his mouth. He also relates an instance of two men, who set out on foot to travel in the snow, one of whom drank two or three glasses of brandy before they began their journey, the other contenting himself with his usual diet. The former perished in spite of the assistance of his companion, whilst the latter performed his journey with safety. In this case, the stimulus of the brandy and exercise so weakened him, that he was soon destroyed by the cold; that is, he was not able to produce sufficient heat to supply its waste.

Dr. Parry informs us of two gentlemen, each of whom drank in a day, a bottle of rum, as much gin, and two bottles of Madeira. One had for many weeks, repeated attacks of epilepsy, followed by occasional wanderings of perception, and the other was seized with alienation of mind, and obliged to suffer long restraint.

When Mr. Cheselden opened the body of a person who died with excessive palpitation of the heart, which began after several years of very hard drinking, he found about ten inches of the largest vessel that issues from that organ, distended with blood three times its natural diameter.

The late Mr. Hunter found the stomach of dram-drinkers in a flabby and inelastic state. This loss of tone is followed by frequent vomiting, tremulous motion of the limbs, propensity to palsy, and loss of memory. In similar cases, Dr. Saunders has frequently seen the gall ducts so contracted and thickened, that they could not transmit bile.

Dr. Cheyne records the case of a naval officer, who took two or three tumblers of grog daily. In two days after feasting with some officers, and "tarrying long at wine," he became sick, and complained of intense head-ache, saying, "He believed one half of his head was separating from the other, and he felt a conviction that he would not long survive such sensations." He died at midnight. There was found a great quantity of coagulated blood in the brain. His liver was marbled with spots of a yellow colour, and the structure so altered that it broke short in handling it when little force was used. The biliary vessels were full of a dark ropy bile; the stomach appeared to be thick and fleshy in its inner surface, remarkably inflamed, whilst externally it was studded with innumerable little stars of a rich lake colour.

The same gentleman gives a curious history of a man of 65 years of age, who had lived so indolently and luxuriously, that while dressing, sitting at breakfast, or arranging his affairs, he fell asleep occasionally, so often as ten times in an hour, and even nodded while conversing with a friend. He had ascertained that eight hours were daily wasted in dressing before breakfast. With great difficulty he obtained half an hour for walking abroad, and he was much troubled with tremors, particularly of his hands.

Mr. Chevalier narrates the case of ——Froome, a boy aged 14, who went to a Christmas feast, ate heartily, and drank rather freely of gin and water; next evening, he became sick and vomited violently, which continued at intervals during the night and the following morning. He went out for a short time, but felt very ill, and said that his blood was boiling at his heart. Two days after, he became short-breathed, unable to swallow, and felt great anxiety, with frequent efforts to vomit. After a scene of much suffering, he vomited near two pints of blood, aed soon after expired. Upon opening the body, the internal coat of the stomach, and the bowel next to it, appeared to be torn in various places.

Sir Everard Home has communicated an instance of a child three years old, who being left alone at dinner, ate so large a quantity of apple pudding that it died, which raised a suspicion of its being poisoned. On examination after death, the whole stomach was distended to its utmost extent, and rendered quite tense, which was the only apparent cause of the child's death.

A fishmonger, of a middle age, and good habit of body, but who had been very irregular as to his food, having dressed himself after a good night's sleep, walked two or three times across his chamber with amazing haste, then immediately sat down and expired. A portion of his stomach was found livid and variegated, the spleen was softer and larger than usual, the edge of the liver livid, and a large quantity of water was found in the cavities of the brain.

A man of 33 years of age, habituated to the free use of wine and tobacco, complained of pain in the left side of his head, with pain and weakness of the neck. After a violent fever, he expired on the eleventh day of his illness. There were discovered an ulcer and purulent matter on the basis of his brain.

Upon inspecting the body of an old man of 70, who had a voracious appetite, his stomach was found much larger than usual, and the spleen was double its natural size.

A Venetian tailor, who was addicted to hard drinking, having eaten two gurnets, and drank some new wine, suddenly expired. In the large blood-vessels issuing from the heart were found bony scales, and the stomach unusually large.

A woman, 40 years of age, much accustomed to eat salt victuals, and drink generous wine, had been for many years subject to pains of the stomach, a loss of appetite, and other bad symptoms, which continued till she died. Part of the internal surface of her stomach was found of a livid colour, its coats very much thickened, and an abscess had been discharged.

A man about 28 years of age, who ate and drank to excess, fell into an universal dropsy, and about seven days before his death laborious breathing, with a cough and pain in the chest, took place. The stomach vastly exceeded its natural dimensions, the spleen was three times larger than it ought to be, and the left lobe of the lungs was much inflamed.

The following case, though differing from the rest, may, with propriety, be inserted here. A man of 58 years of age, accustomed to the excessive use of tobacco, fell down as he buckled his shoes, and died in a quarter of an hour. There was found a quantity of coagulated blood in his brain, and one portion of it appeared to have been inflamed.

Such are, and ever will be, the much-to-be-regretted, but justly-earned fruits of luxurious, or, as it has been emphatically called, "*fast living*." Let us compute at what a vast expence we bring so much unnecessary suffering upon ourselves, and indirectly upon our friends, who are interested in our welfare. By persisting in such a course, it will be found that instead of the blood flowing pleasantly through our veins, and fully enjoying the faculties of our minds, bountifully bestowed by the beneficent Parent of mankind; instead of appetites, easily satisfied with plain, wholesome food; instead of the free use of our limbs, inducing salutary fatigue, and exciting sweet, refreshing sleep; we must fully expect to fall a prey to most uncomfortable feverish heat and flushing, a variety of inflammatory diseases, a clouded intellect, defective memory, ungovernable passions, a want of appetite for simple, nutritious food, inability to use exercise, passing our lives in drowsy indolence, liability to lowness of spirits, and an innumerable train of unpleasant sensations, both in body and mind. When we reflect on the waste of animal life, the unnecessary consumption of the fruits of the earth, the expensive improvements in what is called the culinary art, the immense quantity of fermented liquor and distilled spirit lavished upon our appetites, we must be convinced that the meanest creatures we have consumed have answered the ends of their creation better than we have done. If we think aright, we cannot but indulge the most poignant feelings of regret, that we have lost so many opportunities of doing good with the bountiful provision bestowed upon us, and that we have not been as careful to make a charitable use of our riches, as we have been industrious in acquiring them. We must regret that we have not, with the abundance of our store, soothed the heart of the aged; that we have not bestowed that support on the sick which poverty cannot procure; and have forgotten that a few bottles of wine are better bestowed as a cordial, than as a mark of a costly entertainment. We must regret, that while we have been faring sumptuously every day, we have not imitated the benevolent custom of Sir Matthew Hale, Dr. Johnson, Dr. Watts, Dr. Price, and other illustrious characters, who devoted a third, a fifth, a tenth, or twelfth of their income to alms-giving; that we have not followed the example of Lord Bute, who assisted industrious artists by a little money given in the moment of want, and who delighted to release the insolvent debtor; or James Gruter, who lent money, without interest

to poor tradesmen; that we have not, like Jonas Hanway, sought out the meritorious in their solitary habitations, studied their wants, and devised the means of relief; or like Thomas Day, spent much less upon ourselves, that we might administer more to the necessities of others.

We must regret that we have been too solicitous to please our palates, whilst we have neglected to cultivate those moral dispositions which gratify the heart, and have passed by on the other side to avoid "the helpless, the friendless, the dejected," and "those who can make no return."

If the above facts and reflections should have any tendency to lay a foundation for more salutary habits, and impress upon the minds of your readers the peculiar responsibility attached to the distribution of the gifts of Providence, I shall think my labour not altogether in vain. I have long been convinced that in promoting the knowledge and happiness of our fellow-creatures, we are cherishing feelings which constitute the ornaments of the man and of the Christian.

Since, therefore, every act of benevolence, properly applied, really diminishes the evils of life, we ought to reckon no effort, in the cause of virtue, ultimately lost.

"THE VISITOR OF THE POOR,

"Designed to aid in the Formation and Working of Provident and other kindred Societies. Translated from the French of the Baron de Grando. With an Introduction by the Rev. J. Tuckerman, D.D., of Boston, U. S." London: Simpkin and Marshall.

A work of great value, and well calculated to awaken what, in the present state of society, is much wanted, kindly and Christian views and feelings between the rich and the poor. The work opens with a preface from the pen of the Editor,* breathing with enlightened and ardent philanthropy. Next, is an Introduction, written in Dr. Tuckerman's usual style of benevolent fervour. He thus unfolds the object of the work.

"Its design is to awaken and give excitement to a sense of human relations, wherever sensibility on this great subject is sluggish and inactive; and wisely direct it, where it is either wasting its power in comparatively useless efforts, or is perhaps occasioning evil by the very means by which it intends and hopes for good. For this end, it proposes to make the great classes of the rich and the poor, of the strong and the feeble, of the wise and the unwise, and of the virtuous and the vicious, known to each other. It proposes to bring these classes together, not by confounding the distinctions between them, but by making the virtuous, and wise, and strong, and prospered, feel, that by communicating of what they have received, and by acting as the instruments of God's goodness towards those from whom he has made them to differ, they are at once accomplishing the purposes for which he instituted the diversities which we see of human condition, and are most effectually promoting their own, by advancing the virtue and happiness of others. Its aim is to extend virtue, and through virtue to extend happiness, by the most simple and legitimate of all means—the exercise of virtue."

The following extract contains the author's views of true charity.

"Charity, then, and not *alms-giving*, is the aim of the designs of Providence, the vocation of the rich man, and the great element necessary to the harmony of the moral world.

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* Rev. J. R. Beard.

Alms-giving is only one of the instruments of charity; it is not the only one, or the most important; it even contradicts, and sometimes destroys, the effects of charity itself.

"But charity is entirely an individual thing. A largess given in a general way, thrown out to escape importunity, subscribed and published to nourish pride by the ostentation of false virtue, has nothing to do with charity, with the tie that unites brother to brother. When alms-giving is but a shield from personal pain, and selfish terror, at the sight of misfortune, I had almost said it is an insult to the miserable. Charity alone does good. Her solicitude is enlightened and prospective, as well as tender and affectionate. She examines before she acts; she takes a wide survey, and extends her regards over the future. She goes back to causes; she embraces all circumstances; she adds to her gifts care, consolation, counsel, and even parental reprimand. This is the wonderful inspiration, which reveals and furnishes to men, who are not in the most prosperous conditions, the means of associating themselves in works of benevolence, of accepting the noblest, the most difficult, the most useful offices towards their unfortunate fellow-men; for it teaches not only to do good, but also, what is not less important, the manner of doing good."

The following, out of many others that may be adduced from the author's personal observation, are pleasing testimonies of what we are too apt to overlook—the virtues of the poor.

"I have seen also a mother of six children extended night and day upon a little straw in a garret, with a fatal ulcer, which was destroying her, and not able to give bread to those poor little beings, who were weeping around her. In her own husband, too, who ought to have been her consolation and support, she had an additional subject of cutting sorrow: and she was thus supporting, at the same time, the sufferings of body and soul. But she supported them with an unalterable sweetness, pardoning even the unworthy husband who aggravated her woes instead of relieving them, and who abused the succours destined for her, and consumed them himself in drunkenness. I have seen aged, infirm, and forsaken widows, occupying a nook so low and narrow that one could scarce enter it, and having no other light than what came from the stair-case, and there waiting the immense favour of entering into a poorhouse; (for such is the great and supreme ambition, such the object and wishes of a great number.) And, alas! how many desire it in vain, and cannot obtain it! I have seen miseries which pass all belief, and physical tortures united with the most pressing wants and the most painful privations; and all these endured by martyrs of patience, without aid, hope, or witness, submitting to the Divine will. Where are crowns worthy of such triumphs? What tenderness mingles with our respect, when we think, that the beings called to display such courage are feeble women, and old men already exhausted by long trials!"

The work is divided into twelve chapters, and the subjects are—1. Aim and Character of Charity. 2. Characteristics of Real Indigence. 3. Classification of the Poor. 4 Virtues of the Poor. 5. Vices and Moral Amelioration of the Poor. 6. Means of obtaining the Confidence of the Poor. 7. Education of the Children of the Poor. 8. Begging. 9. Wise Distribution of Charity. 10. Who should be called to the office of Visitor of the Poor. 11. Spirit of Association. 12. Of the Co-operation of Young People in the Establishments of Humanity.

If works like this were extensively read and acted upon, we should soon perceive a revival in practical Christianity.

SUNDAY SCHOOLS.

Dear Sir,—In the last number of the Moral Reformer, a correspondent, who signs imself J. R., makes some severe animadversions on Sabbath Schools. Their utility he uestions, and their tendency he pronounces decidedly injurious. These remarks, I preume, will have sounded harsh in the ears of many a zealous Sunday School teacher who as perused them, as they have done in mine. For though I cannot look upon Sabbath chools, as at present constituted, with unmingled satisfaction and delight, yet, to adopt the nguage you used in one of the early numbers of the Reformer respecting them, "modified s to time, design, and influence upon parents, they would have my unqualified support." I dmit that they have not done all the good some of their warmest admirers suppose. From ome acquaintance with them, I know, too, they have not done all the good they might have one and are calculated to do. And where, I would ask, is the benevolent institution that as? Their character and efficiency has, however, much improved within the last ten years.

Your correspondent indiscriminately charges ministers with resorting to Sabbath chools as an expedient for replenishing their congregations, and as an excuse for their negect of the duty of visiting from house to house. I do not think, however, that ministers enerally are influenced by the last consideration, in recommending the establishment and leading for the support of these institutions. They do expect that after the children leave he school, they will continue to attend the place of worship they have been accustomed to ttend when at school. It is proper, too, that as far as possible Sabbath Schools should be urseries for the church. For it is of the greatest importance that where good habits have een formed they should be confirmed. In order to this, attention should be paid to those vho leave the school, in bringing them under the ministry of the gospel.

I wish not to exculpate ministers, who too generally neglect the instruction of the people. They have it in their power to do incalculable good by the use of means which they too enerally overlook. Their exertions should not be altogether confined to their church and ongregation. To rouse their apathy and excite their zeal, let benevolent individuals, in heir private capacity, as they have time and ability, begin the work, and show them what nay be done. Were all done, however, that might be, I question whether the necessity for the labours of the Sabbath School teacher would altogether cease. It is possible to overate the benefits that would result from the increased activity and diligence of the teachers of religion. Dr. Chalmers observes, "Were it as easy a task to prevail on an irreligious parent to set up the worship and the instruction of religion in his family, as to get his conent and prevail upon his children to attend the ministrations of a Sabbath School, there night then be some appearance of room for all the obloquy that has been cast upon these institutions. But as the matter stands, in many a city and many a parish, the Christian philanthropist is shut up to an effort upon the young, as his last chance for the moral regeneration of our country." The above extract is taken from Dr. C.'s observations on Local Sunday Schools, in his "Christian and Civic Economy of Large Towns." To this article I would refer J. R. for an exposition of the plan, and the beneficial effects it has had upon both parents and children, in some of the worst parts of the city of Glasgow, where it has been tried. By the adoption of this plan, the Dr. has shown that a powerful aggression may be made on the strongholds of ignorance and vice. I am aware the plan has been said by some to be less adapted to the state of society in England than in Scotland. In some of our great towns, where the population, as the Dr. observes, has "accumulated into so many masses of practical heathenism," it might, I think, be successfully tried.

I acknowledge that there is no positive injunction or warrant for Sunday School efforts in the Scriptures. Yet there is nothing, that I can recollect, which forbids the instruction of the children of those parents who are utterly unable to give them either elementary or religious instruction. The separation for a short time on the Sabbath, necessarily following an attendance at the school, J. R. terms unnatural. The very same objection has been repeatedly urged against Infant Schools. Does not the recital of instructions received in the Sabbath School tend not only powerfully to excite the interest, but to increase the attachment betwixt parent and child? The late Dr. Andrew Thomson contended for their utility, even on the supposition that every parent instructed his own children. "He grounded this persuasion on two reasons. First, that a spirit of greater emulation was excited in the minds of children at school than was likely to take place in the family circle. Secondly, that the instructions being accommodated to the capacities of children, they thereby acquire the habit of listening to and reflecting on the truths stated to them, which they could not so easily do by listening to pulpit ministrations, these being more above their comprehension; and therefore no small object was gained, if children were thus in early life trained to the habit of attending to instructions delivered in a Sunday School, being an excellent preparative for their attending and profiting by the public services of the sanctuary in after life."

It should also be considered, that the object of Sabbath Schools is two-fold: to give instruction in either reading or writing, or in both, as well as in religion. The majority exclude the teaching of writing on the Sabbath, and are confined to reading and instruction in the doctrines and precepts of the Bible. This is a desirable alteration, where circumstances will allow of writing being taught on a week-day evening. For though I never would join in the cry of those who denounced the teaching of this art as a desecration of the Sabbath, I have ever been anxious that as much of the time as possible should be devoted to religious tuition.—In the elementary instruction which they have afforded to the children of the poor and ignorant, they have conferred an absolute benefit. This is evident from the fact, that there is an intimate connection between ignorance even of reading and writing and crime. Statements furnished respecting the criminals engaged in the burnings in the southern counties, a year or two since, abundantly prove this. Where positive good has not been effected, much evil has been prevented by them. They have, in some measure, tended to prevent a further deterioration of the state of society, in counteracting the demoralizing influence of factories and large towns. As J. R. seems somewhat to underrate the advantages of Sabbath Schools, I offer the following statements for his consideration, from Wilderspin's "Early Discipline Illustrated." "It was reported by the Commissioners of the Board of Education appointed by Parliament, that of three thousand boys who were educated at the Sunday Schools at Gloucester, but *one* has been convicted of a public crime—by Mr. Lloyd to the same Committee, that owing to the general establishment of Sunday Schools in Wales, in one or two of the counties the prison doors had been thrown open; and he attributed it to education, because nearly every individual throughout these counties attended the schools." For further statements I refer to the work; and conclude these desultory observations, at present, by expressing a desire for their insertion in the next number of the Moral Reformer. Possibly I may resume the subject at a future opportunity.

JUVENIS.

Leeds, August 16th, 1833.

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

The accounts from America continue to give favourable reports of the progress of temperance. The following is the latest account I have met with. "From a Narrative of the state of religion in the Presbyterian Church of the United States, published by order of the General Assembly, in May last, we extract the following interesting particulars:—'That from the Report of the American Temperance Society, and other publications, it appears, that in this and other countries, there are 6000 Temperance Societies, embracing a million of members; 2000 have ceased to make ardent spirits; more than 6000 have ceased to sell it; more than 700 vessels have ceased to carry it; and more than 5000 drunkards have ceased to use intoxicating drink. Ten churches in Boston and twenty in New York have in them no members connected with the traffic in ardent spirits, and more than a thousand in other parts of the country are entirely free from the venders of this poison. In the county of Plymouth, not a single license has been granted for the sale of ardent spirits.'" It is also finding its way to some parts of the Continent. In Scotland, the diminished consumption of spirits is a proof that good has been done. In England much useful information has been diffused, and although many of the Societies are "neither cold nor hot," and some have become totally extinct, yet I believe the cause is generally making a *silent*, though not a rapid progress. The success of temperance, and the success of a Temperance Society, it must always be borne in mind, are two things: the latter is only the means to the former. If the *object* be attained, we shall be satisfied. I have received favourable reports, this month, from the Societies at Blackburn, Bolton, Haslingden, Bury, and Ashton, most of which state, the late visit of the Preston advocates has been the means of increasing the zeal and exertions of their members. The weekly meetings of the Bolton *New* Society are full to overflowing, and many are turned back for want of room. They have also adopted the useful plan of visiting every Sunday forenoon.

The Preston Society pursues its course with a steady pace. No great advance, I think, can be said to have been made for the last month. It has been remarked by some, that there appears to be more intemperance. If this be true, it is supposed to be principally owing to the unsettled condition of the trades. Their frequent meetings, held at public houses, lead to intemperance, besides the arrival of strangers, few of whom are prepared to relish the doctrines of temperance. It is a fact, however, that a number of tradespeople, who do not join the Society, have almost totally abandoned the habit of glassing. The hotel has undergone many alterations, has been fitted up in a good style, is well managed, and promises to be extensively supported. Most of the villages surrounding Preston continue warm in the temperance cause. The effect at Kirkham is so striking as to be a subject of constant remark in the surrounding country.

The following cases are a continuation of the statements given last month, of persons who have been reformed by the influence of the Preston Society. The reader of the following cases cannot avoid perceiving that the only remedy for old drunkards is *entire abstinence*. And although others may have firmness enough to avoid *frequent* excesses (for I much doubt if any moderate drinker *always* avoids them) they are doing more harm by a *suspicious* example than all the good they can do by their teaching.

CASES OF REFORMED DRUNKARDS.

6. H. N., aged forty-eight, a mole-catcher, began to drink to excess when he was eighteen years old, became a confirmed drunkard at twenty, and continued so till last March (1833) when he joined the Preston Temperance Society. For ten years he spent in liquor more than £20 per annum. On one occasion, he spent £10 "at a spell," in drink, "and chalked up thirty shillings besides." He has had to pay a shot of £12 at once to a publican. Some years ago, he partially relinquished the use of intoxicating liquids, and became a member of the Wesleyan Society; but as he did not *wholly* abstain, he soon fell away, and became as intemperate as before. He has now signed the abstinence pledge, and as he has learned the necessity of *wholly fleeing from temptation*, he trusts he will be preserved from relapsing into his former habits. His employment obliges him frequently to go into public houses, but as he never on any occasion tastes any kind of intoxicating fluids, he hopes to escape from contamination. He has again become a member of the Wesleyan Society, and appears to be imbued with the importance of religion and the value of morality; and his wife and family are in the enjoyment of comparative comfort and happiness. The Temperance Society arrogates no superiority to religion, but merely claims the merit of enforcing one of the greatest ornaments of Christianity, "*sobriety*," and that not by motives in opposition to religion, but in the most strict accordance with it. "Godliness has the promise of the life that now is, as well as that which is to come," and no other promises can the friends of Temperance Societies possibly exhibit than are embodied in these words. Without the most distant design of reproaching the ministers of religion, it may be observed, that generally they have not seen the great importance of attacking sin in detail, nor of warning men to avoid the most distant approach to their besetting vices. The friends of Temperance Societies conceive that intemperance is the great national crime of Englishmen, and on that account it is that they have singled it out as a specific evil to attack; and by insisting upon the necessity of men ceasing to tamper with the evils to which they are naturally or from habit strongly disposed, they accomplish more than those who attack sin in the abstract, or who suffer a little indulgence while they censure excess. Were ministers of religion to inquire into the particular histories of those among whom they labour, and direct their attention in private to each individual case, while they denounced particular sins in public, it cannot be doubted that they would be more successful in promoting and establishing virtue. Had such care and attention been bestowed upon H. N. several years ago, probably he would not again have fallen under the dominion of sin.

7. S. S., spinner, aged fifty-three years, commenced drinking when he was fourteen years of age, and became a confirmed drunkard at the age of sixteen. He nearly always got drunk on Saturdays and Sundays. He regularly attended a dance at a public house every Monday night for two or three years, which always led him to drink to excess. When about twenty years old, he earned £2 a week, of which sum he paid 10s. 6d. for his board and lodging, and the remainder he expended in intoxicating liquor. When he married, he was so poor, that he was obliged to borrow a pair of shoes for his wedding day. He was frequently unshopped in consequence of drinking. His first wife lived with him about fifteen years, during the whole of which they were as poor as possible, and "as ragged as sheep." When his wife and he earned £2 10s. a week, they had not a chair to sit upon, but took bricks out of the chimney for seats. On one occasion, his life was nearly sacrificed to his evil habit. He went with some drunken companions to bathe while he

was intoxicated. After addressing an absurd apostrophe to the waves, he plunged into the tide; and being drunk, and the current rapid, he could not support himself above the water. He sank, and it was some time before he was relieved by the efforts of a friend, and then he was so much exhausted, that it was a considerable time before he could be restored to consciousness. He continued to indulge in this evil habit till June, 1832, when he became a member of the Temperance Society. He had drunk eight days in succession before he joined the Society, and had ten pawn tickets in his pocket when he signed the pledge. Since then he has not even taken a glass of ale or small beer. He is now well clad, attends regularly a place of worship, and his conduct in every respect has undergone a happy change. He lives comfortably with his family, "pays his way," and his neighbours often express their surprise at his reformation. This case must afford matter for serious reflection to all who peruse it. At an early age he was initiated into the vice of intemperance by indulging in what many might regard as innocent recreation, and which might have been unattended with evil if enjoyed at home. It is greatly to be lamented that a healthy exercise should be made the introduction to vice; but such dancing at public houses certainly is. Few leave the dancing room sober and virtuous, however they may have entered it.—Drunkenness and family discomfort are ever associated. The labouring man who frequents the tavern loses both his money and his time, and however competent his earnings might be to ensure the necessaries of life to his family and education to his children, we find his home destitute of furniture, and his wife and children squalid and miserable. When S. S. had an income of £2 10s. a week, he had not a chair to sit upon. But this misery is not confined to the home of the labouring man. Many a broken heart is pining in the midst of abundance. Many an amiable wife bedews her lonely pillow with tears, at the thought of him who can prefer the society of the most degraded wretches to her endearments. No case is so truly pitiable as hers. Surrounded with every blessing that wealth or competence can bestow, she is yet cut off from all enjoyment. Poverty teaches no useful lesson here: here the voice of warning dares not come, and friendship only ventures to whisper her fears. But we must hasten to observe another fearful feature in the history we have before us. S. S. was nearly carried into eternity in a state of intoxication. How many have died thus the judgment day will reveal! An awful certainty awaits them, and not a ray of hope can ever break through the gloom that seals their fate to the survivors. And yet how few take warning! At the moment, their companions may feel some anxiety for themselves; but perhaps in the solemn act of committing the body of their acquaintance to the earth, they indulge in the same vice that led to the awful event they witness.

8. J. R., aged twenty-eight years, spinner, began to drink when he was sixteen years old, became a confirmed drunkard when he was eighteen, and continued intemperate till July, 1832, when he joined the Preston Temperance Society. From this period till March, 1833, he took ale regularly, and occasionally even to excess. He gave much trouble to the visitors of the Temperance Society, who, entertaining hopes of his ultimate reformation, forbore to exclude him from the Society. The visitors frequently called upon him, and though he at first avoided them, yet by persuasion they at length prevailed upon him totally to abstain from all kinds of intoxicating liquors, and to sign the abstinence pledge. Since then he has not tasted liquors of any kind, and "hopes by the blessing of God never to do so again." He was for many years in the habit of frequenting public houses on Saturday nights, and at festivals, to fiddle for the company. When engaged at such revels,

he uniformly got drunk, and now considers his fiddle led him into much temptation. He states that dancing rooms are great incitements to vice. He has known many young females debauched by attending dances, and conceives that no young woman can long frequent them and continue virtuous. He distinctly mentions by name ten young men, his companions at the dancing rooms, who have been transported within the last ten years, and one young woman, a regular attender, who has been hung for poisoning both her parents and her own and sister's child. He believes the dancing at public houses contributed much to bring about these unhappy events. He attributes his early habit of drinking to the "footings" and "roomings" so frequently exacted and paid in factories a few years ago. This practice is now happily discouraged by the owners and managers of mills. He is at present "happy at home, better in health, attends his place of worship, visits the intemperate, and publicly advocates the cause of Temperance Societies." Like dancing, music often leads its votaries to the public house, especially those who play the fiddle and those who sing. Strange it is, that harmony should be the companion of discord! The union is a most unnatural one, and it is to be hoped that a divorce will speedily take place, and music will be made to cheer our homes and elevate our sober affections, rather than be made a lure to vice and an incitement to an indulgence of our evil passions.

9. T. O., aged thirty, the descendant of intemperate ancestors, began to drink to excess when he was twenty years old, and continued a drunkard till last February. For the two years previous to that time, he usually lost two or three days a week at public houses, and although his earnings were considerable, his family (a wife and four children) was reduced to the greatest poverty, his house was ill furnished, his wife and children ill clad, and he himself had not a pair of stockings for two years. "I was a regular sot," he states, "for when I got to a public house, I never left it except when my money and credit were done, or the house was closed at night. When I got home, nothing was right; I took no pleasure in my family; and such was my perversity, that I have gone and laid at the door of my house till my wife came and cried over me till I consented to go in." He first signed the temperance pledge last June but one, but he still frequently got drunk till the 28th of February, when he renewed his pledge, and has not since tasted intoxicating liquors of any kind. His house is now better furnished, his wife and children and himself better clothed, and he says no company gives him such satisfaction as his own family. "I am like," he adds, "a man who has leapt out of hell into heaven." His leisure hours that he formerly spent at the public house he passes in improving his mind by reading useful books, or in instructing his children.

10. J. R., aged thirty-eight, shoemaker, was a drunkard for fourteen years till he signed the temperance pledge. He had been in the habit of indulging to excess occasionally before, but he did not become a confirmed drunkard till he married his first wife fifteen or sixteen years since. He got drunk as often as he could, and frequently spent days and occasionally a whole week, at the public-houses; and when he went home to his family he had neither bread nor fire. Such was the extreme distress of his family, that his second wife and eight children died of want. Since the death of his second wife, he and two remaining children have been twice in the workhouse, and he was once put in prison for neglect of family. His children have been turned out of his lodgings while he was drinking and have sat upon the steps of the house till ten o'clock at night, and but for the compassion of a neighbour, would have remained there all night. He joined the Preston

Temperance Society near its formation; but on last Whit-Monday but one, he got drunk. When he went to the tavern, he had twenty-nine shillings in his pocket, and when he awoke from his drunken fit the next day, he found that he had only five shillings left; but notwithstanding the low state of his finances, he went to the church to be married with a female who had been drinking with him the previous day. He paid 2s. 10d. for marriage dues, and the rest he spent in liquor. He remained two days at a jerry shop, and chalked up 7s. 6d. He then borrowed two shillings, with which he treated some friends; pawned a waistcoat for two shillings to purchase food: and on the third day, he went to the poor's office, where he obtained five shillings, a bed tick, some chaff, and two pairs of sheets. He then went and took a house, which he furnished with the following articles:

LIST OF FURNITURE.

	s.	d.		s.	d.
One chair	0	3	Two old sheets	2	6
One do.	1	0	Bedstocks	3	6
Tea kettle and a table	4	0	A clothes maiden	0	3
A bed tick	2	9	Four children.		
One old blanket	1	3		19	3
One old quilt	1	9	*From Overseers.*		
Pots	1	0	One bed tick; two pairs of sheets; cash, 5s.		
Fender	1	0			

Pans, brushes, &c. they borrowed of their neighbours. He had a little leather, with which he made two or three pairs of shoes, and sold them to a shopkeeper. He has never got drunk since, has not tasted liquor for fifteen months, and has signed the abstinence pledge. His wife has 2s. 6d. from the parish with three children by a former husband. His house is much better furnished, he has plenty of good clothes, and has contracted no debts since he totally abstained. He never lived more comfortably in his life, and enjoys the fruits of his labour, "for none of it goes to the jerry shop." He and his wife have become members of a religious society, and he says he is now perfectly happy, compared with his former state. In this case and the former, great poverty was the result of drunkenness. It is scarcely possible to conceive a more miserable picture than the case of J. R. presented. A wife and eight children dead through starvation, and himself first brought to the workhouse, and then to a gaol! The contrast which his present state exhibits is not less striking. His house is now comparatively comfortable and his family happy.

ANSWER TO THE ADDRESS ON ALE DRINKING.

As I intimated in a former number, I printed 1000 copies of "The Great Delusion" for distribution among the members of Parliament. A part have been forwarded, and a part yet remain on hand. The following interesting reply was received from the worthy member for Ashton-under-Lyne.

"Sir,—Your printed letter on the subject of ale drinking corresponds exactly with the language I myself hold with the victims of this indulgence. I have been a water drinker (only) for twenty three years, and am as able as any man to illustrate its advantages.

"This subject is fresh on my mind, for last night we had a long debate on it, on the motion of Lord Althorp to bring in a bill to correct the evils of the last act, authorizing and inviting all manner of excess on this point, by allowing tippling houses to be established to double and treble the amount of the licensed victuallers, and without that wholesome re-

striction by which the old houses were recognized only as houses of resort and entertainment for travellers. Lord Althorp was persuaded to put off his bill for the present, that is, to allow another year of devastation on the morals and the means of all the labouring families in the country. I gave notice of a clause to prohibit drinking on the premises, thereby recurring to the first intention of making these houses places for the *sale* of beer only. I combated the prevailing fallacy, that men ought to be provided with drink before they and their families were provided with food. The fallacy is, that drink is the most important; and this fallacy is much supported by Chancellors of Exchequer, landowners, growers of barley, maltsters, brewers, and beer shop keepers. One landlord avowed that the price of barley had been raised by it, and that *consequently* the consumption of beer was a great *national good*; that if this bill passed, nine in every ten of the beer shops would be put down.—Good, I replied, that's a consummation devoutly to be wished. If, as the honourable member for —— says, many classes of persons will be injured by the restricted sale, many more, namely, all the labourers, with their wives and families, will be gainers. And this is the class that I more immediately sympathise with.

"I am glad to see that you have a press so well employed, as to awaken the ale drinkers to a sense of their folly, and I trust you will persevere.

"I am, Sir, your much obliged servant,

"21st August." "GEO. WILLIAMS."

THE BEST BEVERAGES.

Sir,—As you advocate entire abstinence from malt liquors as well as ardent spirits, please to inform me, through the medium of your excellent Reformer, what is your opinion respecting Tea and Coffee. The former, it is generally allowed, contains very little nourishment; the latter, I am inclined to think, is a wholesome beverage. I have for some time been accustomed to drink beer to my meals, but having read demonstrative proofs of its pernicious effects, I have resolved to abstain entirely from the use of it. All that I now want, is to be informed of the most wholesome beverage I can use. Before I close, I may just be allowed to add, that Temperance Societies have done me much good. I was just on the verge of tippling, when I fled to the city of temperance for refuge; and thank God, I have found it. I remain, yours, &c.,

A MEMBER OF THE TEMPERANCE SOCIETY.

I have procured the following answer from a medical friend, on whose judgment I can rely.

ANSWER.

Tea affords no nutriment whatever, but is nevertheless a pleasant and salubrious beverage. Taken about four hours after our principal meal, it proves a grateful stimulus, and may be considered conducive to health. Coffee, when taken after dinner, appears to promote digestion, especially when oily substances have been eaten. The French are in the habit of drinking large quantities of it instead of wine, and I am inclined to think that it will accelerate the operations of the stomach much better than wine or malt liquor; and it possesses this further advantage, that it will seldom be drunk immoderately. It contains little, if any nutriment.

Chocolate, which is made by reducing cocoa to paste, with sugar and milk, eggs, or

arrow root, is perhaps the most nutritious beverage, except milk, that we can take. It does not, however, agree with all stomachs, but where it does, it forms an excellent beverage for breakfast. Cocoa is also nutritious, though much less so than chocolate. To dinner, very little fluid is requisite. If too much be drunk, digestion is impeded, and cannot be carried on till a great portion of it is removed from the stomach. For a healthy person, a little water is both the most grateful and natural diluant. It may be well to observe, that it is much to be lamented that so many of our operatives' wives, especially the wives of spinners, indulge so freely in tea and other innutritious beverages. No one can have much frequented the houses of the operatives, but he must often have seen their wives taking tea at mid-day, instead of solid food. It is perhaps not known that this practice tends greatly to impair the stomach and nervous system, and not unfrequently originates disorders that embitter life.

HUMBUG.

A distinguished friend of a neighbouring Temperance Society attended a christening in high life. The wine went round very freely, but "he begged to tell the company, that as a member of the Temperance Society, he must be excused," and drank only a single glass. He overheard some young *bucks* in the room remarking upon his conduct, and wondering that a gentleman like he should so demean himself, and pronouncing the whole a piece of *humbug*. *They* drank freely, till one of them had to be carried out of the room, in a state of intoxication. The gentleman made no remark at the time, but meeting the same individual the following day, accosted him thus: "Well, sir, how did you like your *humbug* last night?" The man, ashamed of himself, made a very timid reply: "Oh! I feel very ill to-day!" The day after, most assuredly, is the best time for reckoning the value of temperance and intemperance.

PROPOSED REMEDIES FOR INTEMPERANCE.

"A member of the Oldham Temperance Society," in an address which I have received, suggests the following remedies for the sin of intemperance.

1. An increase of Temperance Societies; literary, mechanical and philosophic institutions; and a general diffusion of knowledge on all these subjects.

2. A repeal of all taxes on knowledge, direct and indirect.

3. Extraordinary exertions of the clergy and the dissenting ministers to explain the evils and enforce the remedies of intemperance.

4. The removal of all societies, sick lists, money clubs, house clubs, societies of odd fellows, druids, foresters, masons, gardeners, &c. from public houses.

5. The introduction of Temperance Societies and libraries into the army, and the discountenance of the practice of quartering soldiers at inns and public houses.

6. A reduction in the number of all sorts of places where intoxicating liquors are sold.

7. Restrictions on distillation and on the importation of foreign spirits.

8. To restrict the keeping of public houses to persons of upright and respectable character.

9. To allow no public houses or spirit vaults to be open on the Sabbath day, except to travellers.

INTOXICATION.

It may be, perhaps, instructive to our readers to learn, that the above word is derived from the Greek *toxicon*, which signifies poison. That is taken from *toxon*, a bow; whence we have *toxeuma*, an arrow; *toxeuo*, I shoot with bow and arrows; and *toxicos*, one who is skilful in archery, or the art of shooting with bows and arrows. The connection of poison with bows and arrows probably originated in the practice of dipping the arrows in poison that were used in war; a practice very early and frequently adopted where bows and arrows have been in general use, to make those weapons more fatal to enemies. It may be still difficult, especially with drunkards, to see the connection of poison and bows and arrows with intoxication. We have shown them the connection of the *words;* that they are all derived from one root. It may not be a much harder task to show the connection of the *things;* that is, poison, shooting, and intoxication. The connection of *poison* with intoxication is *direct.* Persons intoxicated present that appearance; and any person who had never seen a man intoxicated, previously, viewing the effects of liquor upon the mental and physical powers of a drunkard, would naturally suppose that he had been drinking poison. A striking case in point is given in young Cyrus, at the court of his grandfather, Astyages. Not having, according to custom, tasted the liquor which he had handed to the guests, he was reminded of the apparent neglect. "No," replied Cyrus, "it is not through forgetfulness that I omitted that ceremony." "Why, then," said Astyages, "for what reason did you do it?" "Because I apprehended there was *poison* in the liquor." "Poison, child! how could you think so?" "Yes, poison, papa; for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor, I perceived that all their heads were turned; they sung, made a noise, and talked they knew not what. You yourself seemed to have forgotten that you were a king, and they, that they were subjects; and when you would have danced, you could not stand upon your legs." "Why," says Astyages, "have you never seen the same thing happen to your father?" "No, never," says Cyrus. "How is it with him when he drinks?" "Why, when he has drunk, his thirst is quenched, and that's all." Nor is it *apparent* only; persons intoxicated are *really* poisoned; and the effects are felt within when the appearance has, in a measure, subsided. There is a difference in poisons, as to the effects they produce upon the system. Some produce a lingering, others sudden death. Yet one may be just as fatal as the other. Intoxication operates as *certainly*, though more slowly, as the most deadly poison in the world. The vitals are wasting, gradually it may be, but surely; the health, spirits, property, happiness, all that is valuable of the wretched man, rapidly decline; and not unfrequently a more speedy poison is resorted to, as health and happiness, property and friends depart, and life becomes a burden: and opium, or arsenic, or some other, completes what intoxication had long been successfully carrying on. To begin with the deadly poisons first, would, in most cases of drunkards, be the more merciful plan. It would be so to themselves; as there is little hope of reclaiming confirmed drunkards, and there is less of their salvation; as the Word of God declares, that they have no inheritance in the kingdom of God; and it would save them from a world of suffering, from horrid qualms, as the strength of the liquor is departing, and the pockets of the drunkard refuse to furnish the means of raising his spirits by another draught.—*Monthly Teacher.*

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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MASTERS AND WORKMEN.—LABOUR, CAPITAL, WEALTH, &c.

I now fulfil my promise of making some remarks upon labour, wealth, machinery, &c. The perpetual struggles which are constantly occurring between the employers and the employed, and the want of unanimity and cordiality between the two parties, and the consequent generally unsettled state of society, prove that the subject is of great importance. This state of things arises, in my opinion, from the faults or errors of both parties. Wealth has a tendency to make men highminded, and hence many masters, forgetting that their workpeople are of the same blood with themselves, and regardless of those rights, liberties, and enjoyments which ought to be common to man in every station, treat their workpeople as so many machines, or as merely beasts of burden. And hence any popular movement against the master's interest, instead of being met with a conciliatory spirit, an attention to the inadequate information of the people, or by reasonable concession, is put down by terror and by force. Hence the people, instead of being contented, smart under the wrongs to which they have been forced to submit, and are always ready, if invited, to array themselves afresh against their masters There are, I admit, splendid exceptions among the masters, and I trust they are upon the increase. Poverty, on the other hand, produces discontent, and unfits the mind for forming an impartial judgment; and whatever may have been the cause of this poverty, even though it be a person's own intemperance, the blame is usually thrown upon the employer, or upon those in superior circumstances. *Error* as to the true causes of wealth and the arrangements of society, and *revenge* towards all who are in the higher circles of life, are at the bottom of most of the hostile movements which we are frequently called to witness. Of course this does not apply to a

vast number (I hope a majority) of the working people, who, guided by reason, and benefitting by experience, have learned to see that commotion and warfare are as injurious to themselves as they are to their employers. But there are some restless spirits, who, with a long list of failures before them, in the unequal task of contending against property, which is power, are always stirring up the people to disputes, the tendency of which is to endanger the investment of capital, and consequently ruin trade. A monopoly, not subject to the influences of a free trade, will often assume a character which *deserves* to be assailed; but the masters of a trade which is exposed to open competition stand towards their servants in a much more favourable position, and are deserving of different treatment. And it would be well, if, instead of contending with each other, both masters and men would unite in ascertaining the great personal or national causes of their discontents, and try to remove them. How common it is to hear husband and wife, when brought into difficulties, criminate each other, and to lay the blame of their poverty and sufferings upon any cause but the real one—their own intemperance or bad conduct; and the same applies to workmen and their employers.

In making the above observations, and in the remarks which may follow, it may be alleged that I am opposing the interest of the working man. I can have no motive for such a course. My intercourse has always been, and I believe will continue to be, with the working class. My feeble efforts have always been directed to the amelioration of their condition, and in this course my labours shall be continued so long as I have the means. But I have never joined in those delusive projects, which, based upon revenge and contemplating little less than civil discord, have all proved abortive. I have watched their operation, and in the elements employed I have always foreseen the certainty of defeat. If, instead of meeting at the public house and inspiring one another with the spirit of revenge, men would exercise a cool and deliberate judgment upon matters connected with their interest, they would be likely to adopt rational and peaceable plans for their protection, and would secure—what alone can ensure success—the sympathy of the public.

In the first place, an egregious mistake is made respecting the use and design of *property:* for although the accumulation of capital, in order to find employment for the people, is as necessary as that there should be hills and dales in the material world, yet a mischievous war is at present waging against property, the undisguised object of which is to *level* all alike. The spirit of it is *infidelity*. High notions are conceived as to

the enjoyments of wealth; and as there is no future state to look to, nothing short of an equalization of property will satisfy in this.

We mistake when we connect wealth and enjoyment, and conceive that happiness advances with every increase of fortune. A working man, for instance, residing in a humble cottage, would suppose that Mr. Horrocks, with factories in every part of the town, is vastly his superior in point of enjoyment; and setting his thousands against his own units, might conclude that happiness existed in the same ratio. This is a great mistake. To be wealthy is to possess a *legal* claim to money, houses, land, &c.; but it does not imply the *personal enjoyment* of these articles. A man may be the richest in a country *legally*, and in point of *enjoyment* be the poorest of all. Enjoyment is either *mental* or *physical*, either *present* or *prospective*. As to that which relates to the body, a rich man has some advantage, but not so much as we imagine, above those whose earnings will yield a *competency*, and who know how to use and not abuse them. Let us take, for instance, a cotton lord: beyond the empty honour of being *considered* rich, and the vanity of a fine house and a splendid equipage, what peculiar enjoyment has he? He can eat no more than others, and though his *food* may be more costly, it yields no higher gratification than the substantial meal does to the working man. His *clothing*, though made by a better tailor, cut from a finer piece, and shaped in the fashion, has no peculiar efficacy in keeping out the cold. His *rest* at night is scarcely so sweet as that of the labouring man. He can seldom boast of superior *health*, and he is equally subject to all the infirmities of humanity. If he marry, so may his servant, and the pleasures of *matrimony* are the same to both. And if there be some advantage in being able to meet the wants of his *family* with a liberal supply, there is also an additional anxiety attending every step he takes in life. On the other hand, there is no comparison between the *anxiety* of a man in business and the man employed as a servant. He is placed on an eminence, and dreads the disgrace of a fall; his business is complicated, and often begets a distraction of mind of which others are little aware. His connections in business are numerous, so as often to disturb his peace; and the claims of a numerous family circle sometimes require efforts beyond his power. Altogether, if we except the finery of his house and the titles appended to his name (things of little moment) there are few particulars respecting which the working man has any reason to envy those above him.

But what is meant when it is said, "a man is worth twenty thousand pounds?" Does he *enjoy*, or has he really in *possession*, twenty thousand

times as much as the man whose all may be summed up in twenty shillings? No such thing. Being worth a certain sum, is merely having a legal title to it. The property itself is either in other persons' hands, or is sunk in trade: in either case it is yielding subsistance and enjoyment to thousands of others. Suppose a gentleman worth the above sum; he neither eats nor drinks it, but perhaps places it in the bank; by the bankers it is lent or hired to spinners, manufacturers, builders, drapers, farmers, shopkeepers, and is employed in purchasing all the articles produced by labour, is changing hands every day, and in fact either provides or adds to the enjoyment of hundreds and thousands of people. It has the same effect when laid out in building factories or engaging in any kind of commercial or agricultural persuits. If such do not eat, or drink, or destroy their fortunes, but preserve them in the country, and afford additional sources of employment, they ought not to be the object of popular clamour, because they happen to be worth more than their neighours. What difference does it make, if we have the *use* of a man's property, although he has the *title?* Those who lay up their treasure in a napkin, and those who spend their fortunes abroad, are both against their country; but they who remain among us, employ their capital in creating employment, and especially when they add to it their personal exertions, are entitled to our respect; and in defending their property we are defending our own interest.

We may amuse ourselves about going into communities, and enjoying *equal possessions*, but it is contrary to nature, and every attempt has proved its utter impracticability. If we turn our attention to the trade of this country, whether by sea or land, we shall be convinced that most of it can be carried on only by a large capital. Place this under the direction of a superior mind, with an independent power of control, and there is a chance of success. But granting that a sufficient number of persons could be induced to throw their property together, is it to be expected that they would be sufficiently unanimous in their decisions to act together, or sufficiently disinterested to bear with satisfaction the losses which might be sustained, and for which they would be sure to criminate each other? Having been concerned with several new institutions, and placed upon the committees, I have had frequent opportunities of observing that persons with the best designs have manifested a great lack of discernment and unanimity of opinion; and I have often, in my own mind, reflected how these would work in connection with cooperative communities. With very few exceptions, if *two* persons are engaged in a partnership trade, you hear of their

dissolution. How, then, is the world to go into communities, as Mr. Owen sets forth? to give up individuality of interest, merge all their property into a common stock, and act in peace and harmony?

I come now to make some remarks upon *labour* and its effects. It is often asserted, that labour is the *only* source of wealth, and hence inferred, that those *called* labourers, or operatives, are the only persons who enrich a country. As this sentiment, now bandied about at every turn, involves a serious error, leading to wrong conclusions, and consequently to bad feelings between the rich and the poor, the masters and their workpeople, it may be useful to make a few remarks upon it. *Wealth* consists of every thing that contributes to the necessities, comfort, and luxuries of man, or in that which will procure them. The *sources* of this wealth consist of *nature*, *ingenuity*, *labour*, and *capital*. *Nature* yields its supplies to man, as it does also to the beasts of the forest, and might of itself yield subsistence to a few in a savage state. But to supply the wants of civilized society her capabilities require the cooperation of *intelligence*, *labour*, and *capital*; and by the addition of these the comforts and luxuries of life can be supplied in abundance, a portion of the same exported to distant parts of the world, and capital accumulated for ages to come. Nature supplies all the materials; intelligence ascertains their properties, and adjusts them to their place; capital sustains the expence; and labour carries on the operations. Labour without ingenuity is like hands without a head; and capital is like the feet, which are intended to support both. The wealth of a country depends upon the union of the three. Intellect and labour can of themselves do little: without capital, the materials cannot be procured, the instruments, tools, or machines cannot be had, and the labourers cannot be supplied with necessaries until any piece of work is completed and fit for the market. And the same inconvenience would attend the want of either of the other agencies. Hence the capitalist, the inventor, and the workman are all serving society. Corn, for instance, in a rude state of society, was ground by beating two stones together, and then the fourth part of a man's time was lost in bruising corn for himself. But by the invention of machinery, and the application of capital, wind and water are made to do the work, and consequently a more abundant quantity is supplied. A man that saves labour by invention is in effect equivalent to a labourer himself. A man that carries sacks of corn on his back to an upper story in a warehouse, is a labourer; another that *invents* a machine by which the same work can be done, is also in effect a labourer; and the man that employs the one, and furnishes money for the other, who is a capitalist, is as necessary as either.

The capabilities and talents of men are almost as various as their faces; and if we had more virtue in society, if sobriety, humility, and charity were generally cultivated, I see no necessity for a reconstruction of society; and I am quite sure it is impracticable. We might pull down, but we should be unable to build up. It is the lack of moral excellency, in all classes, and not a misconstruction of society, which is the source of our country's sufferings; and without a change in this respect all others will be useless. Even if the single virtue of temperance prevailed universally, with the exception of the aged and the infirm, I believe poverty would almost be unknown.

Let us briefly attend to the different professions and pursuits of men, and notice how they connect with the object of well regulated society—the plentiful supply of the requisites of life. There are some persons who seem incapable of doing any thing but what they are told; there are large bodies of people who give themselves up to a single superintending mind; there are some who can both labour and invent; and there are others who contrive exclusively, or who secure to all classes the opportunities of carrying on their work. Among the last class may be ranked engineers, merchants, tradesmen, physicians, teachers, legislators, &c. These are all necessary, and it might be easily shown how they give effect to labour. The great object is to make the necessaries and comforts of life plentiful, to secure their distribution to every part of a country, and to ensure to every man protection for himself and property, and that liberty which the social compact allows. In defiance of either philosophy or experience, there is at present a race of writers who delight in unsettling society by magnifying labour exclusively, and depreciating every other profession. Such a course betrays much ignorance, to say nothing worse. But it is difficult to define what is meant by labour: if it be intended to mean merely *muscular* exertion, there are many called labourers who exert themselves very little in this way. And when we hear of the useless drones, it is as difficult to draw a correct line of demarkation between these and others. That there are drones, I admit, whose removal would be a benefit, such as live upon society, and contribute nothing towards the stock. But they are perhaps fewer than we imagine. Capitalists, although they do not labour, supply the materials by which any extent of work can be carried on. Capital is the surplus of wealth, and the man who collects this, which few labourers do, may be compared to Joseph, who saved corn in Egypt during the seven plentiful years for the seven years of famine. To show the utility of various employments and professions, and to prove that labourers are not confined

to those who use a great deal of muscular exertion, I remark upon the following different characters who are just passing my window.

First, a *porter*, driving a carrier's cart. He delivers parcels, receives goods, and helps to unload them at the warehouse. Sometimes he has to lift heavy weights, but his labour is not so hard as that of many others. He is a useful man, for although he is perhaps not what Owen calls "a producer" (a term the meaning of which nobody can fix) he assists in removing goods from the places where they can be spared to places where they are needed.—Next, a *plasterer:* he grows no corn, nor spins, nor weaves cloth for coverings, but he lines our walls, and makes our houses more comfortable, and is a useful member of society. His labour is quite as hard as the other man's.—*Three children:* with the exception of many little errands, these would seem to render no service to society. But when we consider that they add to the pleasures of wedded life, and by the attachments of nature stimulate both father and mother to extra exertion, we see that in this sense *they* are even useful. To prove this, we have only to remember the common remark, that few persons without children seem to make any greater progress than those who are blessed with them.—A *sheep dealer:* he brings sheep from Scotland, and takes them to the Manchester market. In the former place, they have too many sheep; in the latter, too many manufactured goods; and he is one person who assists in making the exchange. He does not labour in a factory, or at a bench, but still his job is not easy. Probably he has an employer, who has superior knowledge as to the kind of sheep wanted, the proper method of driving them, the stations to call at, the persons who are sellers at one end and buyers at the other, and capital to purchase them and sustain all the expences of their transit. The one man is as necessary as the other, although there will be a difference in labour, as to bone and sinew.—A *brick setter:* in a rude state of society, without capital, he would be dispensed with, and the earth and branches of trees would he employed for houses. But civilization and capital place him among the most useful of labourers. But the difference between *ingenuity* and mere *muscular* exertion is evinced even in his profession. The *labourer* under him, who bears the heaviest burdens, gets only 2s. 6d. a day, while the brick setter gets 4s.—A *shop porter;* an old man, with the lowest grade of intellect, and unfit for any service but to job and do just what he is told. One part of man's labour consists in working *upon* objects to produce some change, such as beating a piece of iron, planeing or cutting a piece of wood, or weaving threads of cotton into cloth; but a material part consists in *moving* articles from one place

to another, either in the progress of their manufacture or after they are complete. A farmer has a surplus stock of cheese and hams: he *moves* them to the market or fair nearest home; they are wanted at a distant town; a dealer buys them, and *moves* them forward thirty miles to another market; the shopkeeper also purchases them, and *moves* them to his shop; and after cutting them into such pieces as a customer wants, this old man *moves* them to the place where they are eaten. Although a deal has been said about "saving" in the distribution of these articles, it were easy to show, by experience, which is above theory, that this is the best mode, and that the individuals engaged are all more or less useful.—A *surgeon:* if it be necessary for a workman to keep his tools in good order, it is necessary for society to preserve the health and lives of all its members. If by his skill this man preserve ten useful lives, which would otherwise have been lost, does he not, in effect, secure to society the labour of ten persons? Medical men, honest and skilful, rank among the *most useful* in society.—*Ostler:* inasmuch as horses are made the instruments of labour, or useful recreation, the cleaning and feeding of these animals is indirectly serving the interests of society; though it would be difficult to shew, as it respects *hunting* and *racing*, how the ostler is beneficially employed in connection with these sports, so far as the *interests of society* are concerned.—An *attorney:* some of these, I allow, are not worthy of being classed even with the *drones:* they are verily beasts of prey. Instead of serving society either by labour, capital, or skill, they are too often promoters of discord, and by their operations impoverish instead of enriching society. The profession is notwithstanding useful, and honoured by many respectable names. To be governed by law, instead of force, by which liberty, character, and property are protected, is an invaluable blessing; and protecting both labour and capital, it tends to aid in the production of wealth, and to defend it. A good *fence* is not less useful than the field itself, which would be useless without it. Good lawyers (if I may be allowed the terms) if they produce little, may be considered as the *fences* to that property which others possess.—A *bookkeeper:* a man as necessary in a commercial establishment as the pendulum to a clock: his entries have a direct bearing on every part of the work performed. In manufacturing goods, we might dispense with a few labourers, and all the difference would be, that we should have a smaller quantity; but to dispense with the bookkeeper would be to stop the whole concern. Few will call him a labourer: yet those who know the fatigue of close and constant calculation will not much envy his employment. At all events, he must

be put down as a very useful person.—A *beggar*; whether deserving or undeserving, I know not: he produces nothing, and consumes only what people please to give. He may be considered useful in keeping alive the exercise of tenderness and sympathy, dispositions which always operate favourably upon society.—A *landlord*: if he had been an innkeeper, I could at once have perceived the utility of his calling; but as he is the keeper of a tippling house, though I can see distinctly enough how he injures society, I cannot perceive how, in any case, he can render it any useful service. The article he sells, called spirit or alcohol, belongs properly to the druggists' shelves: it is coloured and flavoured with different ingredients: and the unwary and the vicious are tempted to go, and lose their money, time, health, and every comfort. The other morning I saw a cow in a potatoe field, crushing the potatoes with its feet, and tearing up others by the roots with its mouth; and I really think it is an apt representation of the business of a public house. There is no planting: it is all plucking up and destroying.

From the above, I think it will appear, that when we hear it said that labour is the *only* source of wealth, a great deal of explanation is necessary; and that many men have taken up thoughtlessly with erroneous views upon this subject. The man who takes care of a toll-bar, and who never exerts more muscular power than is requisite to shut the gate, is as necessary a person as the smith or the coach-maker who make the vehicles that pass through. Without money there could be no roads, and without roads carriages would be useless; and there must be a person to collect the money. To form a calculation of the labour performed, and its profitable effect upon society, by each different trade and profession, would be an interesting inquiry. Nothing, however, is clearer than this, that the most skilful and ingenious usually get the best wages, and that the endowments of the *mind* are always considered more valuable than mere physical power.

I intended to enter into the question of *machinery* supplanting manual labour, but I can only spare room for a very few observations on this subject. Every new machine meets with popular opposition: and in times of depression, working men are apt to wreak their vengeance against machines as the cause of their distress. This arises from the want of correct information. What is a machine? Every thing, it is answered, beyond the *teeth* and *nails* of men. Hence machines abound, and there is scarcely any kind of labour performed without them. The man who objects to machinery in effect says, destroy the workman's tools, and let his hands perform all his work; take off the cart wheels, and let man carry the whole of the

goods transmitted on his back. The effect of all machinery is to *cheapen production*, and consequently to *increase the consumption*: and from a strict observance of the effect of all machinery which *cheapens production*, instead of diminishing employment, it has *increased* it. It is true that at *first* a certain class will be put to inconvenience, whose particular work is supplanted, but fresh sources of employment are created either for them or others. This is so clearly demonstrated by *facts* in the little volume entitled "The Results of Machinery," published by "The Society for Promoting Useful Knowledge," that I beg to request every working man to read it. I give the following extracts, as developing part of the argument.

"It is about 350 years since the art of printing books was invented. Before that time all books were written by the hand. There were many persons employed to copy out books, but they were very dear, although the copiers had small wages. A Bible was sold for 30 pounds in the money of that day, which was equal to a great deal more of our money. Of course, very few people had Bibles or any other books. An ingenious man invented a mode of imitating the written books by cutting the letters on wood, and taking off copies from the wooden blocks by rubbing the sheet on the back; and soon after other clever men thought of casting metal types or letters which could be arranged in words, and sentences, and pages, and volumes; and then a machine called a printing-press, upon the principle of a screw, was made to stamp impressions of these types so arranged. There was an end, then, at once, to the trade of the pen-and-ink copiers; because the copiers in types, who could press off several hundred books while the writers were producing one, drove them out of the market. A single printer could do the work of at least two hundred writers. At first sight this seems a hardship, for a hundred and ninety-nine people might have been, and probably were, thrown out of their accustomed employment. But what was the consequence in a year or two? Where one written book was sold a thousand printed books were required. The old books were multiplied in all countries, and new books were composed by men of talent and learning, because they could then find numerous readers. The printing-press did the work more neatly and more correctly than the writer, and it did it infinitely cheaper. What then? The writers of books had to turn their hands to some other trade, it is true; but type-founders, paper-makers, printers, and book-binders, were set to work, by the new art or machine, to at least a hundred times greater number of persons than the old way of making books employed. If the pen-and-ink copiers could break the printing-presses and melt down the types that are used in London alone at the present day, twenty thousand people would at least be thrown out of employment to make room for two hundred at the utmost; and what would be even worse than all this misery, books could only be purchased, as before the invention of printing, by a few rich, instead of being the guides, and comforters, and best friends of the millions who are now within reach of the benefits and enjoyments which they bestow."

"To return to the hand-mill and the water-mill. An ordinary water-mill for grinding corn will grind about thirty-six sacks a day. To do the same work with a hand-mill would require 150 men. At two shillings a day, the wages of these men would amount to 15*l.*, which, reckoning six working days, is 90*l.* a week, or 4680*l.* a year. The rent and taxes

of a mill would be about 150*l.* a year, or ten shillings a working day. The cost of machinery would be certainly more for the hand-mills than the water-mill, therefore we will not take the cost of machinery into the calculation. To produce, therefore, thirty-six sacks of flour by hand, we should pay 15*l.*; by the water-mill, we should pay ten shillings: that is, we should pay thirty times as much by the one process as by the other. The actual saving is something about one half of the price of the flour in the market: that is, the consumer, if the corn were ground by hand, would pay double what he pays now that it is ground at a mill. He pays 10d. for his quartern loaf now; he would pay 20d. then. But if the system of grinding corn by hand were a very recent system of society, and the introduction of so great a benefit as the water-mill had all at once displaced the hand-grinders as the spinning of machinery displaced the spinning-wheel, what must become, you say, of the one hundred and fifty men who earned the 15*l.* a-day, of which sum the consumer has now got 14*l.* 10s. in his pocket? They must go to other work. And what is to set them to that work? The same 14*l.* 10s., which, being saved in the price of flour, gives the poor man, as well as the rich man, more animal food and fuel; a greater quantity of clothes, and of a better quality; better furniture, and more of it; and above all, more books. To produce these things there must be more labourers employed than before. The quantity of labour is, therefore, not diminished, while its productiveness is much increased. It is as if every man among us had become suddenly much stronger and more industrious. The machines labour for us, and are yet satisfied without either food or clothing. They increase all our comforts, and they consume none themselves. The hand-mills are not grinding, it is true; but the ships are sailing that bring us foreign produce; the looms are moving that give us more clothes; the potter, and glass maker, and joiner are each employed to add to our household goods; we are each of us elevated in the scale of society; and all these things happen because machinery has diminished the cost of production."

"One or two facts will shew still more forcibly the value of machinery in the iron works. In 1788, the whole iron made in the year did not amount to seventy thousand tons; and seventy thousand tons more were imported in bars from Sweden and Russia, which must have been paid for out of the labour of the people in Engiand. At present the quantity annually made in Britain is not less than six hundred thousand tons. The quantity made yearly has increased nearly nine-fold in the space of less than half a century. Nearly all the people now engaged in iron-works are supported by the improvements that have been made in it *by machinery* since 1788. Yes, wholly by machinery; for before then the quantity made by the charcoal of wood had fallen off one-fourth in forty-five years. The wood for charcoal was becoming exhausted, and nothing but the powerful blast of a machine will make iron with coke. Without the aid of machinery the trade would have become extinct. The iron and the coal employed in making it would have remained useless in the mines."

"In ten years after the introduction of the machines, the people employed in the trade of spinners and weavers were more than forty times as many as when the spinning was done by hand. It was calculated, in 1825, that the power of twenty thousand horses was employed in the spinning of cotton; and that the power of each horse yielded, with the aid of machinery, as much yarn as one thousand and sixty-six persons could produce by hand. If this calculation be correct, and there is no reason to doubt it, the spinning machinery of Lancashire alone produced, in 1825, as much yarn as would have required twenty-one

million three hundred and twenty thousand persons to produce with the distaff and spindle. This immense power, which is nearly equal to the population of the United Kingdom, might be supposed to have superseded human labour altogether in the production of cotton yarn. It did no such thing. It gave a new direction to the labour that was formerly employed at the distaff and spindle; but it increased the quantity of labour altogether employed in the manufacture of cotton, at least a hundred fold.

If the little volume from which these extracts are taken be perused attentively, it will appear obvious to every impartial person that *machinery*, instead of being a curse to a country, is one great means of enriching it; and instead of diminishing employment, tends upon the whole to increase it. If *labour* be a source of wealth, surely that which facilitates labour so much as machinery does, must be an additional source.

The country is *rich;* the invention and labour of the people have produced these riches; but the *distribution* of this wealth is not upon an *equitable* principle. It is true, we shall always have the poor among us, but if the laws had as favourable an aspect to the poor as to the rich, and if the people had been sober and economical, we should not have had so much misery among us as is now to be found. Let but the laws be repealed which keep up the price of corn and the necessaries of life—which burden labour instead of property—which take from the country the produce of industry and give it to idlers;—let these changes take place, and let the people be sober and spend their money upon clothing, furniture, and useful articles, instead of intoxicating liquors, and we shall soon give over biting and devouring one another. To seek these changes is important; but for masters and men to be quarrelling, and combining together to ruin each other's interest, is not less injurious to the country at large than it is to themselves. It is said of some kinds of fish, that they leave the place if the fishermen begin to disagree: however this may be, *capital* always flees the country where reckless spirits and lawless deeds abound, and seeks the borders of peace and security. Let workmen stand up for their rights, and strive to keep up their wages in every possible way not inimical to their own interest and the peace of society; but never let them endanger the *safe investment of capital.* With this we may look for employment and adequate wages; without it, desolation and ruin.

"Our capital, our machines, and our best mechanics would go to France and America. The tyranny of a mob would drive away the wealth and industry of the nation to places where they could be employed in security, just in the same way as the tyranny of a king drove the French silk and cotton weavers to this country a century and a half ago. The effects of all tyranny are the same, whether it be that of one despot or of many despots. Tyranny of any kind destroys our peace and our security. When men are in terror they

ry to save what they have got, instead of endeavouring to get more. Capital no longer does its work; labour is at an end. Let a nation of twenty millions of people, by any act of folly, drive capital away from them, and famine, pestilence, civil war, midnight murder, rapine, and every other dreadful calamity would follow this unatural violation of the laws of God and man. We should all be idle, but our idleness would not feed or clothe us; we might all desire to labour, but there would be no accumulation to give us profitable labour. We should all be prodigals who had spent our substance, and there would be no forgiving parent's home where our misery might be pitied and relieved when it was past endurance. The friend whom we had driven from us would never return. We could not go to the capital; the capital would not come back to us. The land would be depopulated and rendered barren; and then the few that remained would have slowly to emerge from poverty and barbarism, by going back to the arts which the world has been laboriously acquiring for hundreds of years."

RUSH-BEARING.

Sir—I beg leave, through the medium of your publication, to lay before your numerous readers the impropriety of *Sabbath rush-bearing*. These sort of diversions, I am of opinion, ill suit the day we now live in, whatever they may have been thought of in a feudal age; for when the Sabbath is appropriated to sinful, disgraceful scenes, I feel sure it is high time for some one to endeavour to hold up to public notice the baneful effects.

Having occasion to pass through the little village of Holcome, in Tottington, about the beginning of September, on the Sabbath, I was very much pleased with its picturesqe mountain scenery, little thinking how soon those pleasant feelings were to be overpowered by the uproar of a Sabbath rush-bearing. What should meet my eyes on a sudden, but gingerbread, fruit, and other stalls; sundry squabbles and battles; together with numerous drunken men, and some few drunken women also: in fact, the scene had every appearance of an ordinary wakes. However, with some jostling I got through; and falling in with a person on my way who was acquainted with the country, I inquired if these scenes were usual there. In reply, I was informed that they were upheld and patronized by many respectable persons of the country, and that they commenced on the Saturday, and would continue until the Wednesday following. In fact, we had not gone far before I saw a bill posted up, stating the particular amusements of Holcome wakes, viz., sundry horse and foot races, cock battles, hunting, shooting, and the highly gratifying sight of a donkey race, and a grinning match through horse collars. Indeed, I could not refrain from observing that some of the *respectable patrons* of Holcome wakes had a strange taste. OBSERVER.

The above, like many other foolish and wicked customs, claims a relation to the services of religion in by-gone days. The "fasts and feasts" of the church have been a certain source of profligacy of manners. Praying in a morning and drinking in the afternoon has been a common practice. The floors of many old churches used to be covered with rushes, and the removing of the old rushes, and replacing them with new, was turned into a season of festivity: and such has been the moral guardianship of those who ministered in the churches, as to give rise to the strange practices here alluded to.

Whilst our walls are covered with religious advertisments, newspaper columns filled with paragraphs of sermons, meetings, &c. &c., whilst *religion* ranks among the most ostentatious affairs of the country, and whilst we are exporting it to all the world at a vast ex-

pence, when shall we stoop to examine the real character and pursuits of the people at home? As very few of our ministers are seen prowling in the streets on Saturday nights, visiting the market place, fish stones, or gin shops, frequenting the St. Gileses of our manufacturing towns, or inspecting the progress of morals in the recluses of the country, the following advertisement may serve as an index to the character of the people who inhabit these climes, and is quite in character with the practice of rush-bearing.

"COUNTRY AMUSEMENTS.—FELTON FEAST.

"The following amusements will take place on Monday, the 30th instant. Ducking for shillings in a water tub—ferreting for half-crowns in a meal tub—a grand cock hunt by boys. Also donkey races—foot races—race in sacks—leaping—grinning for tobacco—supping boiling-hot porridge and treacle, &c. To conclude with a race by boys on their knees for 200 yards and back—hands tied. Several prizes will be given to each winner!"

This would have been excellent for Collop Monday, in Preston, sometime ago.

REVOLUTION.

Some men, unable to reason upon cause and effect, and indisposed to take lessons from the history of nations, never attempt to seek any remedy for our national grievances but in *a revolution.* Let them compare, at home, or any where in social intercourse, the superior influence of diffusing information, and exemplifying the moral and peaceable spirit of Christianity, and they will easily perceive its superiority over terror and brute force. The poor, taking altogether, whose peculiar circumstances are referred to in this question, instead of being bettered, would be rendered more miserable. The principal mischief of these sentiments is, that their adoption leads many talented operatives and others to forego every other laudable means of doing good to their country. The effects of a revolution in England are well described in the following words. "England, be it remembered, has nothing to gain and every thing to lose by a revolution, in which physical force would prostrate the empire of reason;—her lands would be untilled—her workshops silent—her manufacturers beggared—her peasants starved;—fire and famine would desolate the country—anarchy usurp the place of order—revenge of justice—dispotism of liberty;—her green fields would be crimsoned with the blood of the innocent—her lovely rivers empurpled with the gory victims of popular fury, and a brief and sanguinary period would be succeeded by an age of mental slavery!"

MORTALITY.

At a late meeting of the Académie des Sciences in Paris, M. Moreau de Jonnes read an interesting paper, the object of which was to show the relative number of deaths in the different parts of Europe,—one of the many instances of the nice statistical calculations which our neighbours are in the habit of making. From this it appears, that in the Roman States and ancient Venetian Provinces, 1 in 27 dies annually; in all Italy, Greece, and Turkey, 1 in 30; in the Netherlands, France, and Prussia, 1 in 39; in Switzerland, Austria, Spain, and Portugal, 1 in 40; in Russia (in Europe) and Poland, 1 in 44; in Germany, Denmark, and Sweden, 1 in 45; in Norway, 1 in 48; in Ireland, 1 in 53; in England, 1 in 58; and in Scotland, and Iceland, 1 in 59. Thus, it appears, that of the whole of Europe, in Italy there is the least chance of life or of its long duration. The average of deaths yearly in Europe, out of a population of 210,000,000, is 5,256,000, which is equal

to one-fortieth of the whole: this, however, varies unequally between the North and the South. The former have but 1 death in 44, while the latter have 1 in 36. Out of 1,000,000 of inhabitants the deaths amount to 22,701 in the countries situate North of France, and 27,800 South of France,—or a difference of 5,000, equal to 1-200th of the population. M. Moreau de Jonnes had also made calculations tending to prove that the proportion of mortality is diminishing; which fact is confirmed by the returns in several great cities, proving incontestably the material ameliorations which have taken place in the great cities.

CHANGE IN CHURCH RATES.

Almost every week brings with it reports of parish meetings, at which applications for church rates are rejected. As the churchwardens have no object in soliciting for money but the promotion of real religion, it occurs to me, if they were to *alter* the proposed *application* of the money, and put the items into a different shape, they might succeed better. Instead, for instance, of such charges as the following, if they were to adopt those subjoined, how much more willing the parishioners would be to allow a rate.

	£.	s.	d.
Fees at visitation	0	15	0
Allowance for winding up the clock	1	10	0
The organist's salary	21	0	0
Ringers' salaries	12	0	0
Ringing at Otley feast	1	1	0
Ringers' supper at visitation	1	0	0
Organ-blower's salary	1	10	0
Visitation dinner, 7s. per man	15	0	0
Two surplices, finding and making	2	2	0

Suppose the following were proposed in their stead:

For the relief of 20 aged widows (see Acts vi. 1, 1 Tim. v. 9)	40	0	0
For the clothing of 30 orphans	20	0	0
For payment of funeral dues for a number of poor persons	5	0	0
For blankets to 7 deserving weavers' families	4	0	0
For chaff to fill 200 poor people's beds	7	0	0
For nourishment for several sick persons	2	0	0

These and such like items would have a *Christian* sound when read over by the churchwardens, and would be such a change as might remove all our squabbles.

EXCELLENT HINT TO THE CLERGY.

According to his usual custom, a minister of the established church, not long ago, introduced himself to a gentleman who had lately come to reside in his parish, by saying that he came as his spiritual overseer, to pay him a ministerial visit. The gentleman replied, that, as he had already committed himself to the spiritual superintendence of a neighbouring dissenting clergyman, he had no need of his services, but that, as the hour of dinner was at hand, he should be happy if he would stay and dine with him. The minister replied, "If you will not partake of my spiritual things, I shall not partake of your carnal things:" to which the gentleman calmly rejoined—"You ought to hold that opinion when the time for paying *tithe* comes."

SUNDAY SCHOOLS.

Dear Sir,—I am quite willing to allow of Sunday Schools having done all the good which "Juvenus" can prove or refer to in the authors he quotes; but none but those who have actually gone amongst the lower classes are prepared to shew what good they have left *undone*. Admitting the partial good effected, it is a system which does not, cannot reach the exigences of the case, as any thing like a substitute for ministerial diligence.

As it respects parental authority and example, I believe that as the "twig is bent the tree's inclined:" but actual facts prove that this is but the case in a very partial degree in respect to Sunday school tuition. To prove this, I need only state, that out of two hundred families visited within these few weeks, during service time on a Sunday morning, we found only three doors locked where the whole of the family were gone to some place of worship; only two old folks reading their Bibles; and from being well acquainted with the neighbourhood, at the most correct calculation, not more than *thirty* gone to places of worship out of a population of *twelve hundred*. All the rest were, some cooking, some cleaning, some reading the news, some lounging, some drinking, and not a few drunk. I cannot believe, against the evidence of my senses, that Sunday Schools do or can form a "steady religious community;" for all these, with the exception of a few old people and Irish, have been or might have been Sunday School scholars. I am aware, that to deal thus plainly and faithfully against popular opinion, is to incur a degree of odium; and yet there are great numbers of the most pious who are aware that there are evils attending the system, which they perhaps cannot define. Let ministers, assisted by the money and influence of their respective congregations, spend five or six afternoons and evenings amongst the poor, in endeavouring to ameliorate their condition, both as to temporal and spiritual things, and in cultivating love and good-will toward those who are dreadfully estranged from every thing of a religious nature, and we shall soon see the churches and chapels filled. And I cannot conclude these remarks without informing you and your readers, that the visiting plan has been tried by a few friends belonging to a chapel in this town; and though but in a very inefficient manner, the place as been repeatedly filled by it. Instead of leaning to Sunday Schools, if this plan was adopted, all my objections would vanish. J. R.

USEFUL CAUTION TO EMIGRANTS.

Persons desirous of emigrating cannot be too careful in their inquiries concerning the colonies or countries to which they may think of going. There are parties, both in this country and in the colonies, interested in taking over the greatest possible number of emigrants, but perfectly indifferent as to their success when they arrive at their destinations. These parties often exaggerate the advantages and conceal the difficulties aud disadvantages attending emigration. We are of opinion that the condition of many of the agricultural labourers of England and Ireland would be incalculably improved, if they were to leave this country, where the market is overstocked with that kind of labour, and where they are burdening the poor-rates or the mendicity societies, and to go to New South Wales, Van Diemen's Land, or Canada, in which countries there is a field for labour that will not be fully occupied for ages to come. There is also a great demand in those colonies for artisans whose employments are of a nature to supply the wants of new communities, such as smiths, carpenters, joiners, builders, shoemakers, &c. These classes of workmen would obtain high wages and plenty of work, and they would do well to emigrate, *if they cannot obtain a living*

in the mother country; for we recommend no man to go to the antipodes, who can win his bread in Old England. But the parties to whom we have before alluded—persons who have ships sailing to the colonies, and the agents whom they employ on commission to bring passengers, as well as those who derive profit from the rigging out and providing of emigrants—often hold out alluring inducements to all classes of tradesmen and workmen indiscriminately to emigrate. We notice an impudent attempt of this kind originally made in the *Sydney Gazette*, to induce persons of every occupation to go to New South Wales. It appeared in that paper in the shape of an advertisement so long ago as the month of July or August, 1830; but within these few days we have seen a copy of it reprinted in the North of England, with other statements, calculated to induce persons to emigrate; and we therefore think it our duty to expose the delusion contained in that advertisement, and to inform the public how much of truth there is in it, and how much of falsehood. The advertisement is as follows.:—

"Wanted, in Sydney, New South Wales, the following tradesmen and mechanics;"—

[Then follows a list of no less than *a hundred and fourteen* different trades!]

"Those marked thus (*) are particularly wanted, and earn 10s. a day and upwards, *all the year round.* And engineers and millwrights earn 20s. a day.

"All articles of provision are very cheap; beef and mutton 2d. per lb. by the joint, and 1d. per lb. by the quarter or carcass. Tea (green) 1s. 6d., sugar 3d., Indian corn, 1s. 6d. per bushel, &c."

A correspondent at Hobart Town has sent us this advertisement, together with the following note:—

"This is the advertisement that the government at home have been deceived by, and thousands of emigrants."

He also forwards us a reply to the delusive invitation published at the time by the *Sydney Monitor*, and which, as the old fraudulent lure is still held out in England, we think it right to republish, in order to put our countrymen on their guard:—

"*Caution to Mechanics and Tradesmen in England.*

"The following advertisement has lately made its appearance in the *Sydney Gazette.* It is inserted by our *jobbers in land and speculators in building;* and we hereby caution innocent persons in England from being decoyed to this country by so gross a misrepresentation. Mechanics out of work cannot afford to pay their passage to this colony: and those who have work at home, and are in comfort, will find that a VERY FEW persons coming out here in the said trades will entirely overdo them. The wages are put down at 10s. and 20s. a-day. Wages generally in New South Wales are not more, even *nominally*, than from 7s. 6d. currency (about 6s. 5d. in British coin) to 15s. sterling; and these wages are paid half in money and half in property; and in two cases out of three, the mechanic has to wait weeks, and even months, before he can get his wages.

"Carpenters, boat-builders, mill-wrights, plough-wrights, and blanket-weavers, who are doing badly at home, would do pretty well here; as meat is only three halfpence a lb., and bread will, the next seven years, be about the same price. Tea is only 1s. 9d. a pound, and sugar, by the cwt., only 4d. Clothes are also not more than fifty per cent. on the English prices. Engineers are described as much wanted. They would starve here. Two or three builders might do, who can work themselves. Half the other trades would starve.

For instance, bell-hangers, confectioners, candle makers, cutlers, dyers, farriers, flax dressers, glass blowers, gilders, japanners, milkmen, potters, quill preparers, sign-painters, sail cloth makers, sieve-makers, starch-makers, tin-plate workers, tobacco-pipe makers, tallow melters, upholsterers, and wire-drawers."

The conduct of these harpies, who seek to lure emigrants for the mere sake of stripping them of all they possess, or of those in the colonies, who, having land to sell, are desirous to have the greatest possible competition for it, and therefore put forth enticing and delusive invitations, is cruel and detestable. We wish to put our countrymen on their guard against the seduction of such parties: but we repeat, that the emigration of those classes whose labour is redundant in this country, and is wanted in the colonies, would tend to relieve the individuals, and to benefit at once the land they quit and the land they adopt. *Leeds Mercury.*

CIVILIZATION.—A STATE OF NATURE.

While labouring under the restraints that a state of civilization imposes, we are but too apt to find fault with our condition, and, if wrought to a pitch of excitement, perhaps wish that we were well out of the trammels of society, and dwelling in peace in some remote corner of the world, where law and government were alike unknown. Feelings of this description are very chimerical, and, while indulging in them, we forget that the slight troubles that affect us are the penalties paid for a state of social freedom more happy than is enjoyed by almost any people. There are few countries in the world, besides Great Britain, in which a virtuous family can sit down securely at their own cheerful fireside, with their door shut and bolted, and no dread upon their minds of disturbance or personal molestation. And who would not, to enjoy this great boon, give up a little of his individual pretensions for the good of the whole? Man is a gregarious animal; he necessarily prefers society, with all its trammelling conditions, to a life of solitude. The natural independence enjoyed by Alexander Selkirk has its charms, and captivates many a young and ardent mind; but if put to trial, it would soon lose all its zest. The dismal quietness that would prevail, the difficulties of gaining a rude subsistence, the fear of wild beasts or venomous reptiles, the frightful idea of lying in a helpless state of disease, if not dying unheeded and uncared for, form no species of allurements, and would make us exclaim, in the words of Cowper,

> "Better dwell in the midst of alarms,
> Than reign in this horrible place."

A state of natural independence among fellow-men would be much more irksome and fatal, for the strong would overpower the weak, and the artful, with impunity, would circumvent the unsuspecting. There must be order—there must be law. "A state of nature (says Doctor Wade, in his excellent History of the Middle and Working Classes) is a state of great inequality; as much so as men's abilities and physical power. It follows, that it is civil, not natural liberty, which introduces equity among mankind, by making the law, not force, the shield and arbiter of right.

The natural right of a man to do as he desires and can, supposes the same right in every other person: but the exertion of so many independent rights would often cause them to clash and destroy each other. A law that would restrain all might be beneficial to all; because each might gain more by the limitation of the freedom of others than he lost by the curtailment of his own. Natural liberty is the right of every one to go where

he lists, without regard to his neighbour; civil liberty compels him to go on the public road, which is most convenient to himself, consistently with the enjoyment of the same convenience by other persons. The establishment of civil liberty is the enclosure of the waste, by which each surrenders his right of common, for the quiet possession and culture of a separate allotment.

The transition from the natural to the civil state subjects man to responsibilities to which he was not before liable. In the former, he indulges his appetites, solely with reference to himself; in the latter, he can only indulge them with reference to the society of which he is a member: and this he is bound to do, first, by the criminal restraint which the law imposes on actions of importance; and, secondly, by the moral restraint which public opinion imposes on those of lesser degree.

As the natural was the first state of man, it may be inferred that this state would have continued, had not a persuasion arisen that social order would be more conducive to happiness. As the public good was the motive, so it must continue the end of civil society; and for this reason, that there is no obligation imposed on mankind, save their advantage, to maintain the social in preference to the individual state of existence. And upon this principle the laws of a free people are founded, namely, that they shall impose no restraints on the acts of individuals, which do not conduce in a greater degree to the general good.

Whether man has benefited by the introduction of civil society is a moral problem, which, like other problems not mathematical, can only be solved by inferential testimony. Two reasons make strongly, and, I think, decisively in favour of the affirmative conclusion. First, mankind had their *choice*, and it is contrary to human nature to suppose that they would voluntarily have left the natural state, had not experience shown them that the social was better. Secondly, by the surrender of a portion of his natural freedom, man appears to have been well compensated by civil enjoyment. Civilization only divests man of a fraction, not the whole of his primitive liberty: all those acts that are personal to himself he may continue to indulge in as freely as the savage, subject to no other control than public opinion, which he may defy if he pleases. The law restrains public deeds, and this it does because they are hurtful to others, not to the perpetrator only. Such restraint is civil liberty, and he who seeks greater licence can neither be just nor rational; he can scarcely be a man, but something worse.

The establishment of civil rights entirely supersedes the operation of the natural rights which previously governed the relation of individuals. The right of revenge, of the strong to oppress the weak, and of all those powers which are supposed to appertain to the wild justice of nature, are abrogated by the institution of society. The law is then supreme arbiter: it may be a bad law, but while it continues unrepealed, it is the sole rule, the only tribunal of resort to establish a claim or redress an injury.

It is unnecessary to illustrate further the distinction between natural and civil liberty. The first is a chimera, like the points and lines of mathematicians; but, like them, it serves as a basis for reasoning, and enables us to deduce the real from the abstract. Alexander Selkirk might possess his natural rights in Juan Fernaudez, but nobody else. Two men could not live a day on a desolate island; they could not meet at the fountain for a pitcher of water, without settling the question whether age, strength, or first comer, should have precedency; and the termination of the dispute would be the establishment of civil order between them.—*Chambers' Journal.*

DISGUSTING ADVERTISEMENTS.

Nothing is more disgusting than the advertisements which the medical quacks are constantly pouring into circulation. In the absence of respectable practice, they are seeking every opportunity of tainting the minds of our youth, and corrupting their principles, by seductive bills. By offering an easy mode of cure for diseases which God has connected with vice, there is evidently an insidious persuasive to commit this vice. At one time, the walls of Manchester, Liverpool, and other towns were covered with these filthy bills; but of late, they have been suppressed. Still the newspapers admit them; and although the proprietors, in many instances, know them to be *puffs* and *lies*, yet for a few shillings they will defile their columns, and outrage the modest feelings of their virtuous readers. Of late I have noticed advertisements of this character in papers of which I hoped better things. It is as unnecessary as is would be imprudent to repeat the contents of these impudent and immoral pieces of quackery. I have one now lying before me, exposed to every part of my family, male and female, in the Preston Chronicle (Oct. 12) which is a fair sample. The press is a powerful engine for good or for evil: and how desirable it is that all connected with it should evince a respect for good morals.

NUMERICAL EQUALITY OF THE HUMAN SEXES.

All the researches formerly made on this subject have tended to show the constant uniformity in the proportion of births, namely, twenty-one males to twenty females. This theory is corroborated by the return of baptisms in England for the years ending 1830:—Males, 1,832,721; females, 1,758,663. The proportion will be found to be 21 males to 20 and 1-7th females. In connection with this statement it may be remarked, that the result of the late census shows, that though the number of males born is greater than that of females, the number of females *living* in almost every locality is greater than that of males. There may be other causes for this inequality, but intemperance, I presume, is the principal.

SCHOOLS FOR THE CULTURE OF THE HEART.*

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Prov.* xxii. 6.

Sir,—Schools for the Culture of the Heart should be established in every town. I shall attempt to delineate the outline of a plan for such an establishment.

Many books have been written for the culture of the *understanding;* few, in proportion, for the culture of the *heart* and *affections*; yet, as man is intended more for an active than a contemplative life, the education of young persons to behave properly in society is of still greater importance than a proficiency in classical learning, or a capacity of embracing the whole circle of science.

The reason why this art has been so much neglected is, that there is no school, public or private, for teaching it; and, although it may be attended with some difficulty, I am convinced it is practicable, and that society would experience the most happy effects from an institution of this nature. To illustrate what I have in view, let us suppose a well edu-

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* By the late Dr. Cassels.

cated female determines to keep a school solely for the culture of the heart, or, in other words, for all those virtues which shed a lustre on human nature, and are productive of the most permanent benefit to ourselves and the community at large.

Fully impressed with the dignity and importance of her undertaking, she is resolved to establish it upon the most solid foundation. With this intent, she looks around her for a pattern of moral excellence which she is determined to follow; and after surveying the characters of the illustrious dead, although she finds much to admire, yet, as all are more or less defective, it is her fixed decision to model the minds of her pupils upon the moral character of the meek and lowly founder of the Christian religion. Here she finds herself quite at rest, for in all his actions there is the highest degree of moral grandeur, beauty, and perfection.

As she gives the preference to that mode of instruction by means of questions and answers, she composes a catechism on the moral character of Christ, which includes the following sections:—

On dutiful behaviour to parents;—thirst for knowledge and industry;

On the practice of justice, mercy, and truth;

On humility, self-denial, and meekness;

On patience and resignation;

On peaceableness and candour;

On gratitude, contentment, and prudence;

On charity and benevolence;

On piety towards God.

Agreeably to the respective dispositions of her pupils, they are taught to commit to memory different portions of it, and, as their understandings unfold, to comprehend the meaning of the whole.

As a practical illustration of the doctrines recommended, she instructs her pupils in the polished civilities of life, for she looks on civility, not only as a duty of humanity, but of Christianity. And as there is abundant reason to believe that humility contributes more to our happiness than any other virtue, she dwells much upon the necessity of cultivating it. She requests them to condescend to all the weaknesses and infirmities of their fellow-creatures, to cover their frailties, love their excellence, encourage their virtue, rejoice in their prosperity, receive their friendship, overlook their unkindness, and to forgive their malice. Such lessons will lead them to excuse the faults of a friend, and respect virtue in an enemy; the latter will soften enmity, and the former will cement friendship.

As an effectual method of curbing ostentation and self-conceit, she directs them occasionally to impose upon themselves silence: to be accustomed thus to quietness is no small point gained towards fixing a habit of patience which seldom forsakes those who have formed it.

Voluntary silence, she informs them, covers folly, keeps secrets, and avoids disputes. To passion, prejudice, and mockery, it is the best answer, and often conquers what resistance inflames.

She takes great care that they do not transgress the rules of justice, and notices the least omission of this social virtue, to enforce reparation and restitution, both to instruct their ignorance and prevent ill habits, which, from small beginnings, will, if let alone, grow up to higher frauds. But because children cannot well comprehend what injustice is without

a sense of property, she explains to them its nature, and encourages a liberal disposition by inducing them to part with those things which they most value.

To impart an ardent love of truth, she not only enforces by promises and threatenings in Scripture, relating to truth and falsehood, but adds her example. She acquaints them with their duty without disguise, and endeavours to win them to it by soft and gentle means, carefully avoiding all obscure or ambiguous language in their hearing. Sincerity, she says, may put them to some temporary inconveniences; a strict adherence to truth may expose them to the sneers of the unthinking; but the consciousness of uprightness and integrity will be an abundant recompense.

At stated times she accompanies her pupils to visit the abodes of the poor, and convinces them that they cannot be more usefully employed than in administering to their wants. The children are directed to set apart a portion of their weekly allowance of pocket-money, when pecuniary assistance is nccessary; and the females are frequently engaged in making garments for the poor. Thus a habit of benevolence is gradually formed.

Another description of the poor that they visit are, "the helpless; the friendless; the dejected; those who can make no return." To one she renders as much personal assistance as her time will permit, to another she gives friendly advice, to the dejected she not only converses in the most soothing manner, but imparts comfort in every possible method;—to all, her behaviour is that of a friend, anxious for their welfare in "mind, body, and estate."

Besides cherishing a compassionate temper to the poor, she endeavours to awaken in them humane dispositions towards the animal creation. Insects and little animals, she tells them, were designed by Providence for their several uses, and ought neither to be injured nor destroyed, unless they prove hurtful, and can in no other way be prevented from doing mischief. To impress these important truths upon their minds, she gives them a view of several sorts of insects through magnifying glasses, and demonstrates that the same marks of wisdom and goodness are there observable as in the largest animals; that they are equally furnished with what is necessary for their preservation and happiness in that class of existence which Providence has assigned them; in short, that the construction of their organs proclaims them the objects of the Divine benevolence, and that, therefore, they ought to be so of ours.

As there is no incitement to good behaviour of greater efficacy than to inform children that they are worthy of employment and trust, she gives to the elder girls the care of the younger, and entrusts all the children with various articles suitable to their respective ages.

The next article that occupies her attention is, to accustom the children to an ingenuous confession of their faults, a practice which, when early commenced, will soon become habitual. A candid acknowledgment secures pardon. By kind treatment the heart is laid open and every wrong bias discovered, which affords a fair opportunity for moral culture.

In training children to confess their faults, the following plan is adopted:—At the close of every week, she desires each of them to inform her what good has been done by the rest, and at the same time, to notice their own defects. The former endears them to one another; the latter promotes humility, and restrains them from the commission of faults.

Another expedient to promote the moral improvement of her pupils merits attention. She keeps a diary of all those little transactions which more particularly deserve praise or blame. In this book, entries are made in the most simple language, of particular acts of affection and generosity to one another; of compassion to the poor; of particular attention to

injunctions; of a scrupulous regard to veracity, honesty, &c. Every morning she reads over the occurrences of the former day, and rewards them accordingly. The anxiety which the youthful mind discovers respecting the nature of the entries to be made each day, affords a gratification which amply recompences her for all her toil.

In a few words, the conduct of this lady to her pupils is agreeable to what she holds as a maxim, that wherever the interests of this world and the next interfere, the former ought to give way to the latter.

Such are the imperfect hints I have to offer on the above interesting subject, which can only be contemplated as an unfinished outline. Many of your intelligent readers may readily suggest improvements, and render them more worthy of notice. Even in this imperfect state, I hope they may not be altogether unacceptable. If the culture of the heart was to constitute one branch of the education of youth, I flatter myself that there would be a gradual, but permanent melioration of manners in all ranks of society. In the middling and higer classes, there would be an end of duelling and gaming, and no sanction would be given to cruel diversions, as cock-fighting, &c.; for wherever the passive virtues are faithfully practised, there can be no association with turbulent, vindictive, and malignant dispositions. And if similar plans were introduced into our Sunday Schools, Schools of Industry, &c., we might with confidence anticipate greater sobriety of behaviour, more integrity, and much more domestic comfort among the lower orders of society.

And as we arrive at greater degrees of perfection in cultivating the heart and affections, the moral powers and dispositions would become more improved, and virtue and happiness would ultimately triumph over vice and misery.

MINISTERIAL LABOUR.

Mr. Editor,—I must again claim your indulgence whilst I briefly advert to the most important parts of "J. R.'s" last letter.

He does not attempt any explanation of the passages which I quoted, and which are opposed to his statements respecting the work of a gospel minister, but refers me to the "promiscuous labours of Christ and his apostles." These, however, could not be intended as a model for the labours of a Christian pastor. Christ, and his apostles (during the personal ministry of Christ) were Jews, that is, they conformed to the usages and ritual of that dispensation, and never attempted to set up another religion distinct from and opposed to that which God had given by Moses. The followers of the Saviour were never separated from the other Jews, or collected into churches or congregations, till after the crucifixion of their Lord. It therefore seems a somewhat strange method of ascertaining the nature of a Christian minister's work to appeal to the conduct of certain persons at a time when no Christian church had yet been formed.—With respect to what is mentioned concerning Peter, Paul, and Philip—at the period referred to they had not been appointed to the charge of a flock, or they would not have been in the places mentioned; for afterwards, at the time when they had the oversight of a Christian church, they remained labouring in one place.—In the *parable* of the marriage supper, by those brought from the highways and hedges is meant the Gentiles, in contradistinction to the Jews, who had the first offer of the gospel, but who, as a nation, rejected it. This passage, though frequently quoted as "J. R." has quoted it, has not the most distant allusion to the nature of a minister's labour. This comes of taking *figurative* language as our guide in matters of plain practical duty.—And now that

I have answered the queries of "J. R." respecting these passages, I may, in return, be allowed to ask him to explain the numerous passages referred to in my former letter, particularly Acts vi. 2—4. xi. 26. xviii. 7—11. xix. 9, 10.

The notion of "J. R." and others which I have ventured to oppose is this: that ministers of the gospel, instead of constantly labouring amongst the flocks over which they have been placed, should go up and down in society, to reclaim those who are wandering like sheep without a shepherd. Now, I have no objection to persons being thus employed: on the contrary, I think such a course of labour very necessary, and likely to be productive of great good: but I do most decidedly object to the proposal, that our present religious teachers should neglect their own peculiar sphere of labour, to engage in the work of going from house to house and from street to street. In fact, one immediate consequence would be, that a part, at least, of those who now compose our congregations would be thrown back on the world, to swell the crowds who are travelling the broad way to destruction. No, let ministers of the gospel attend to their own flocks, and let them not suffer the conscience of any private Christian to be at peace till he is engaged in some way or other in bringing back to the fold of the good Shepherd those who are wandering.

There is no such thing as works of supererogation: but there is such a thing as a difference in the zeal, labours, and devotion of the servants of Christ, which will lead to a corresponding distinction in the world of glory. Some will appear as shining stars, conspicuous amidst multitudes: others will be lost amidst the countless hosts of heaven. Certainly, no minister of the gospel should be anxious to do as little as he safely can; but ought, when he has attended to the wants of his own people, to strive to turn sinners from their evil ways, wherever he may meet with them. Whether our present religious teachers, generally, might do more for the cause of their Master than is done by them, is a matter which I shall not give a judgment upon, but leave it to be decided between their consciences and their God. Multitudes are perishing for lack of knowledge in our towns and villages; and if ministers of the gospel are so fully employed amongst their own flocks as to be unable to visit these personally, they ought, as I have before said, to lose no opportunity of urging every serious Christian to *do* something towards reclaiming sinners.

I am glad to hear that "J. R." is engaged in this labour of love; and I take the earliest opportunity to apologize for having classed him with a set of men of this generation who write but will not work, who "*say* and *do not*." I also rejoice to hear that his labours are so abundantly successful. He is doubtless thankful to Him, who, though a Paul may plant and an Apollus water, alone giveth the increase. If "J. R." will publish a detailed account of his proceedings, and I should see a probability of being made more useful in following his example than in pursuing my present engagements in the Sunday School, I hereby promise him to relinquish the latter and engage in the former work, or, at any rate, to do something in both ways.

In allusion to the hint about "doing work for which others are paid," I may be allowed to say, that the religious teacher towards whose support I contribute, and, I believe I may add, all religious teachers who are supported by the *voluntary* contributions of their hearers, are not paid to go about from house to house, but a maintenance is provided for them, that, being free from all worldly engagements, they may study the Scriptures, and feed the church of God over which they are placed.

Preston, Oct. 8th, 1833. A Sunday School Teacher.

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

From the accounts which I have received this month from Blackburn, Haslingden, Oldham, Bury, Bolton, &c., it appears that the Societies are increasing in zeal, and are beginning to see with satisfaction the beneficial effects of their labours. It will be perceived, from another article, that the Society at Bolton has had a tea party, and intend, I am told, to have another at Christmas on a larger scale. I would recommend all the Societies to do the same. A temperance supper has been got up by our friends at Kirkham, at which about 230 sat down, and at which great hilarity and good order prevailed. I am afraid but little is doing in the large towns of Manchester and Liverpool. It is deeply to be lamented, that though there are so many who are convinced of the evils of drinking, and who in conversation affect to bewail them, so few are willing even to move a single finger towards their removal. What sort of a religion is that which diffuses apathy towards the greatest source of sin and misery which is to be found in the world? Every *custom* now existing which draws men to drinking houses ought to be changed, and every sort of sociability which has hitherto been accompanied with the glass ought to be remodeled. The magistrates lament the vice of drunkenness, and yet in several places they hold their sessions at the public houses, and thus promote it. Our Vicar, of course, disapproves of tippling, and yet he collects his dues at public houses, and actually treats every man who pays his potatoe tithe with a *pint of ale!* The following is a continuation of the "Cases of Reformed Drunkards;" and as some persons have supposed that the statements were exaggerated, it may be proper to state, that they have generally fallen much below the truth. My limits only admit of the briefest sketch.

CASES OF REFORMED DRUNKARDS.

11. W. G., aged thirty-five, tailor, commenced a course of intemperance when he was seventeen years of age, while an apprentice with his father. He attributes his evil habit to frequenting prize-shooting and other amusements which lead to taverns. He continued to drink one or two days a week from the period named above till March, 1832, when he signed the Temperance Pledge. He frequently lost his work through intemperance. He kept his pledge for two months, after which he was induced to go into a public house, and got drunk. He continued to drink again to excess till July, 1832, when he made a resolution never to drink intoxicating liquors again. Since then he has never tasted them. He states that he enjoys better health, his mind is much more at ease, he is better clad, and has learned to keep the money in his pocket which he formerly gave to landlords.

12. R. S., aged twenty-four, mechanic, became a drunkard when he was seventeen or eighteen years of age. "He then got drunk nearly every night in the company of young lads like himself. He was induced to go to the public house to get bits of suppers, beef steaks, &c., and on Saturday and Sunday nights they usually purchased a duck, and got it roasted by the landlady, paying for her trouble by drinking her liquors." One Sunday afternoon, he went to the New Cock public house, and remained secreted with his companions in a back room, drinking hot ale and rum. He afterwards got to losing his time, abused his father, and once broke the house windows. He married when he was twenty

years of age, and "was rather steadier for awhile, till he got agate of going to a particular public house to card, where he remained till late at night. He always carded for drink." When he went home, he used rough language to his wife, and if she had gone to bed, he punched the pannel out of the door to get into the house. When he got in he would kick the furniture about and break the pots. "In the morning he often went to get a gill to quench his thirst, and remained all day with it." He was never bound an apprentice, but worked with his father. At first his father only allowed him a shilling a week, and he used to frighten his mother out of more by cursing and abusive language. His companions had more money than he, as they got it by pawning things dishonestly. When he first married he had eighteen shillings a week, but in a few months he had piece work, and could earn more than thirty shillings a week. At the age of eighteen he joined the Wesleyan Society, and remained a consistent member for a few months, when he again began to visit the public houses, and "fell off altogether, and became worse than before." He first signed the Temperance Pledge in the summer of 1832. "Last July but one he went to Manchester with his brother, where he got agate of taking a glass or two, and a week or two after his return he began to go to bathe on a Sunday on the Preston Marsh, and to call at the tavern, where he got drunk." For two or three months he continued again to indulge to excess. Shortly before he signed the pledge the last time, he went to a public house on Saturday night, and got drunk. The next morning (Sunday) he went with a companion into a jerry shop in Back Lane, where he remained all day. At night he went home, but returned next morning, and remained again all day. He drank there every day for eight days in succession, and slept there five nights. He sold a chair and tea-tray, and pawned his neckerchief, and another man's hat, to pay for his drink; and his companion pawned his tools for the same purpose. On the ninth day, he drank a pint of ale for the last time. He repeated his signature of the Temperance Pledge last February, since when he has never tasted any kind of intoxicating liquor, and has only twice been in a public house, and then he only drank lemonade. He has again become a member of the Methodist Society, attends to his religious duties with pleasure, discharges his social obligations with kindness, is much better able to follow his employment than formerly, he "can pay his road now, and never could before," and is respected by all who observe his altered conduct.

13. W. M., aged thirty-two, mechanic, began to drink at the age of sixteen, and drank to excess when he was nineteen. He continued to drink regularly till about two years since. He was a notorious drinker, and reduced both himself and family to great distress, though he was in the receipt of good wages. He worked three years at one shop, and during those three years he seventeen or eighteen times spent all his wages at a public house after receiving them, before he got home, which he did not then do till Sunday forenoon. If his wife began to reason with him, he generally replied by breaking every thing that stood in his way. On one occasion, particularly, after his Saturday night's fuddle, he went home on Sunday morning, turned his wife, who was pregnant, out of the house, ransacked her box in search of money, and found 3s. 6d. This he took and spent in liquor. He was placed in the lock-up for being found drunk, made to pay a fine of six shillings, and lost the remainder of the week in drinking. He was once "almost suffocated with drinking whisky." "He tumbled one glass of it after another down his throat, during a whole Sunday afternoon." He and two companions then took a gallon of ale to his house: as soon as he got home he went into the back yard, when he became insensible, and alarmed his companions

"with the noise he made in his throat;" and he thinks he would have been suffocated if one of his companions had not cut his neckerchief with a penknife. On another occasion, he fell into a hole full of water, out of which he could not get; and after trying for some time, he laid himself down in it. In this place some men found him and dragged him out. He made many a resolution to give up drinking before he succeeded. At length "he got his wife to draw his wages, and only took a shilling for his own use." This she continued to do till his habit was entirely broken. He contrived by this means to keep sober for sixteen months. He relapsed, however, at the end of that period into his former habits. He signed the Temperance Pledge last April, but only kept it a few weeks. He found, then, that the "moderate pledge would not do," and signed the Abstinence Pledge twenty-three weeks since. Since then he has never tasted any kind of intoxicating liquors, and has only been once in a public house, and then he drank a bottle of ginger beer. His family now have plenty of meat, and are well clothed: he enjoys better health, more peace of mind, and can perform more work and get more wages than he could before. He is a member of the Wesleyan Society.

14. W. Y., aged twenty-seven, weaver, began to drink immoderately at dances, &c., at eighteen years of age, and when he was nineteen he went to a public house to court a servant girl who gave him liquor. He then frequently got drunk. Soon after, he was turned out of his home by his father in consequence of getting drunk and being out late at nights. He obtained a suit of clothes on credit, which he popped for fifteen shillings, and drank the whole sum in one day. When he was twenty years old he married, and kept steady for two and a half years. After that period "he started a drinking again." He then got another suit of clothes on credit, which he disposed of as on a former occasion, for eighteen shillings. He obtained a third suit in the same way, for the same purpose. In consequence of his idle and intemperate habits, he was at one time £40 in debt. For two years he was never sober on a Sunday. On one occasion he had three executions out against him, was obliged to leave the town, and he did not return for four months. He had only one child, which his wife supported. He carried on drinking after he came back till last May. Then he signed the Temperance Pledge, and has not since tasted any kind of intoxicating liquors. He says, "he will never have any more; he feels much better since he joined the Temperance Society, has more peace of mind, can work a great deal better than before, his wife is much more happy, for she gets all the money, and he is now paying his way and discharging his old debts."

15. J. B., aged twenty-five years, weaver, was without home when he was fifteen years old, and lived in lodgings, depending upon his own labour for support. He drank all above what paid for his board out of his earnings, but as that was not much, he only occasionally got intoxicated. No person checked him, for no one cared for his welfare. He carried on thus for several years, spending all he could get, and was only restrained by the smallness of his means. On one occasion he spent eight shillings at Garstang, in hot ale and rum, and on returning towards Preston, he fell into a ditch, and would have been suffocated if two gentlemen had not found him. On another occasion he was found buried in snow, dead drunk. He continued drinking and repenting till last May. He signed the Temperance Pledge in June, has not tasted since, and hopes by the blessing of God to take no more. He feels himself better in his body, his circumstances have improved, and he has paid off almost all the debts he had contracted.

LITIGATION AND DRUNKENNESS.

Dear Sir,—Although I am not a member of the Temperance Society established in this town, I am far from joining in the senseless ridicule which is cast upon such societies by too many of those who condemn them without mature reflection or fitting examination. I have read, and been deeply struck with, many of the tracts issued by, and in defence of, the various Temperance Societies; and sure I am, that many who now deride the idea of entirely giving up the habit of taking spirits in moderation, would, if they were to read such tracts, be firmly convinced of the absurdity, nay danger, of their *moderate* indulgence. I have for some time acted upon the principle of total abstinence, (though not, as I have before stated, a member of any society) and I can recommend the adoption of the same course to all who value sound health, good spirits, and unalloyed comfort. Having experienced the benefit to be derived from abstaining from "wine and wassail" in my own person, I feel very anxious that others should also flee from the maddening draught, the death-dealing cup. I have neither the talent nor the influence to do much in the good work, but I think it cannot be amiss to show to the working classes, as far as my own actual observation goes, to how far greater an extent they may attribute their penury and misery to habits of intemperance than to any other cause, whether political or private.

I am, as you are aware, an attorney, and have, of course, much intercourse with the labouring classes of my neighbourhood. I have taken, indiscriminately, 100 names of persons to whom I have had to apply professionally for payment of debts owing by them. In order that there could be no possible leaning on my side for the purpose of "making out a case," I have taken the last hundred in my books, in succession, as they were given to me, and I find the result of an examination into the causes which led to their being "put to the attorney" to be as follows:—6 only because they *would not* pay (of whom 3 are drunkards) 22 reduced by sickness or want of employment, or who disputed the accounts rendered—31 with whom I am not sufficently acquainted to know the cause—and the remaining 41 who to sheer drunkenness alone owe their poverty, and the disgrace of being in an attorney's hands whilst receiving wages amply sufficient to keep them in a decent and respectable manner, and "owing no man any thing." Out of the 41, too, 20 of the accounts are actually for *ale shots!* Now, Sir, I know the wives of several of these 41 individuals, and, with two exceptions, they are careful, managing, good wives, and if the husbands did *their* duty, would soon have comfortable homes, tidy families, and a store in hand.

Thus, Sir, 41 parts out of 100, *at least*, of the poverty of the individuals who have come under my observation, are entirely caused by these individuals themselves, and therefore might easily be removed by them. It is clear, that the removal of every tax, and rate, and assessment, and impost, of every description, would not benefit these men one farthing, and that the high wages which many of them receive are but made the means of gratifying a debasing and degrading appetite. If from the 31 cases with which I am not fully acquainted were culled the number whose distresses are to be attributed to intemperance, no doubt the 41 would be considerably increased. I think it will not be unfair to proportion them as the other 69 proportion themselves. Thus, we shall add 18 to the 41, making a total of 59, considerably more than *one half;* 59 out of 100, whose distress, with that of their wives and families, is entirely to be attributed to their intemperance.

This statement needs no comment: it speaks for itself. And I would ask, what can legislation do, what can charitable institutions do, what can private benevolence do towards

reducing the quantum of human misery which exists amongst us, whilst that misery is continually in the process of reproduction and increase, through the—(I had almost said *beastly*, but that were a libel on the brute creation, which, in this respect at least, is superior to us: I will therefore say, the loathsome and disgusting)—habit of intemperance? Is it not appalling to consider, that 59 of the 100 individuals of whom I speak are rendered actually dishonest, actually deprived of the ability to pay their just debts by drinking? And when we consider, that in addition to their own dishonesty, their intemperance brings upon their wives and families present hunger, and nakedness, and misery, and will probably entail on the latter future vice, and crime, and disgrace, the thought is enough to make one's blood run cold at the dreadful infatuation under which these people labour. Oh! that they would, for one moment, picture to themselves the prospect of their children's future lot! Brought up with a parent's evil example before their eyes; untaught in the simple yet sublime truths of religion; strangers to moral cultivation; unrestrained by, and consequently utterly despising that paternal authority which should curb the too buoyant and reckless feelings, and rein in and ultimately destroy the licentiousness of youth,—they will be thrown on the tempestuous ocean of the world as a ship without rudder and without anchor:—and what but ruin and destruction can ensue? And all this for the momentary gratification of a base and unnatural appetite!

It was my intention to give you an account of some conversations I have had with one or two of the children of some of *the forty-one*, but I find that I have already "spun out my yarn" too long, and will not therefore trespass further than to wish that your efforts for the destruction of the many-throated monster may be crowned with unlimited success.

I am, dear Sir, yours truly,

Oct. 14th, 1833. Y.

BOLTON TEA PARTY.

On Monday evening, October 14th, a temperance tea party was held at Mr. Sowden's Temperance House, Bolton, at which near one hundred friends sat down to tea. The evening was spent pleasantly, and has afforded much satisfaction to those who took the lead in promoting the feast. After tea, among others, a person rose up, a pensioner, and one who had professed religion, off and on, for twenty years, and stated, that in consequence of the pension day and the love of a glass, he had repeatedly been drunk: his pot companion hung himself some time since, and he had often been tempted to do the same. The last fuddle he had was about four months since, at Manchester, upon receiving his pension. On going to get change for a sovereign, the landlady brought out some cold punch, said to have been left over-night—(poor deluded creature did not know it was a bait)—after drinking it and some ale, he had no remembrance of any thing till finding himself, or rather being found by the watchman, in the street at ten o'clock at night, without neckerchief, or one farthing in his pockets,—told a lie to induce the watchman to let him stay all night in his box, and got home in the course of the day in a most miserable condition, overwhelmed with shame at his conduct. About this time the New Temperance Society was established; he went to a meeting, and on hearing the abstinence pledge read, and seeing men before him who had not tasted intoxicating liquors for years, he said to himself, "This is the thing for me:" yet he hesitated, and went half way home through a fear of not being able to keep the pledge; but turned back, and signed. It is now fourteen weeks since, and he has not tasted

any thing stronger than tea or coffee. He now hopes he shall be able to live more consistently as a professor of our holy religion, and blesses God for the New Temperance Society.

After this person concluded, a friend got up and stated that a shopmate of his, who kept a beer shop, had pulled down his sign, and eight of them were reading and learning to read the New Testament round the very same table which used to be covered with glasses of ale and cards!

CRIME AND DRUNKENNESS.

The following extract from the charge of T. B. Addison, Esq., Chairman of the Preston Quarter Sessions for October, is well worthy of attention. After congratulating the grand jury upon the diminution of crime which the chaplain's report exhibited, he observed, "He considered that crime was produced by the passion for drinking; and that, more than all other causes put together, this vice conduced to bring criminals to the bar of justice. Drunkenness had, it was to be regretted, long been, till recently, a prevailing vice, not only amongst persons in humble life, but amongst those whose station in society and education ought to have led them to furnish a better example: but he was glad to observe, that, amongst the latter class, this vice was happily not so frequent, and he trusted the beneficial effects of the change would not be lost on others. The vice of drunkenness had always attracted the attention of the legislature, and various enactments had been made to reduce it. But all that could be effected by the legislature would be in vain, if the people did not second their efforts. It was found, indeed—so much did this depend upon the people—that in proportion as restraints were laid on by law, the vice complained of was not diminished: and since the removal of some of these restraints there had been a diminution."

The following extract from the Chaplain's report exhibits the fact, that a great propor- of crime is caused by drinking.

"With regard to the ever-important question, as to the origin of crime, the Chaplain begs to state, that about the end of September, he held a particular conversation with every individual in the jail, as to the circumstances which, in their own opinions, had brought them into their melancholy condition; and, taking their voluntary communications, as a general criterion, he learned, that, of 48 persons, of various ages and both sexes, committed on charges of felony, for trial at the present sessions, the alleged offences of 24 are directly attributed to the ale-house or beer-shop; 13 prisoners deny their guilt, and decline making any communication; 7 offences seem to have been committed under circumstances of temptation; 4 prisoners plead *want* as an excuse of their offences. Among 27 convicted male felons,—2 attribute their offences to *want*, 3 to temptation, 22 to drinking. Of 36 cases of assault,—3 are attributable to idleness and bad company, 5 to combination among spinners, 7 to combination and drinking, 21 to drinking only. In 14 cases of vagrancy,—6 are referrable to idleness and depravity, 6 to the plea of distress, 2 to drunkenness. In 21 bastardy cases,—15 men attribute their condition to idleness and ignorance, 6 to drinking. 3 utterers of base coin attribute their fate to drinking. 2 men confined for neglect of work assign drinking as the cause. Of 8 men confined for neglecting their families,—2 plead innocent of the charge, 4 plead distress, 2 admit their drunkenness. Of 7 poachers,—2 refer their practices to bad company, 5 to drinking. Of 6 men imprisoned for obtaining money under false pretences,—2 plead want, 4 impute their offences to a passion for drinking. 6 soldiers are imprisoned for military offences, arising from drinking. Of 10 men confined for

various misdemeanors,—1 attributes his offence to temptation, 4 assert their innocence, 5 impute their situatian to drinking. There are 14 females convicted of felony, of whom 1 asserts her innocence, 1 (girl) pleads neglect of her parents, 1 pleads exposure to great temptation, 1 is of weak intellects, 3 appear very ignorant and depraved, 7 attribute their situation to drinking. Thus it appears that the passion for liquor is a source of ruin and disgrace more fruitful than every other cause combined: and that of 189 offenders, of all descriptions, there were 116 who imputed their misfortunes or their crimes to the temptations held out to them by the ale-houses and beer-shops. It remains to be seen whether the recent legislative enactments for the regulation of the latter, will, in any degree, check the mischiefs which they have occasioned or increased. In the mean time, the Chaplain cannot refrain from echoing the opinion which, over and over again, has been, in substance, avowed to him by the ruined victims of intoxication, that, but for this desolating passion, which finds the unchecked means of indulgence, at any moment, and in every place, our numerous prisons would be almost untenanted. JOHN CLAY, CHAPLAIN."

"Preston Quarter Sessions, 14th Oct. 1833."

Although we have yet much to lament as to the practices of drinking in Preston, it is gratifying to state, what is well known to every observer, that Preston is scarcely like the same place that it was two years ago! While soldiers are quartered at other large towns in this county, we have none here. In the calendar of the assizes both for October and March last, there was *not a single case from Preston.* And in looking over the list of prisoners charged with various offences at the Quarter Sessions just closed, this statement is confirmed. The cases from *Blackburn* were 14, being double the number from any other town. I like the word "*untenanted*" at the conclusion of the Chaplain's report, as it refers to our prisons, and if a system of *prevention* were acted upon, I doubt not but this would literally come to pass. What must these Christians and Christian ministers think, who never go to the abodes of crime, when they see arraigned before the bar so many depraved youths, among whom even a boy of *fourteen* so abandoned as to call for a sentence of *seven years' transportation!*

VARIETIES.

William Hutton, of Birmingham, says in one of his works, "The reader will he surprised when I tell him, that during my stay at Scarborough, I never tasted porter, ale, tea, coffee, wine, or any kind of liquors, and yet, at fourscore, I can with ease walk thirty miles a day."

Colonel Hodges, in his "Expedition to Portugal," in describing the character of Don Pedro, remarks, "I must also notice his extreme temperance. He never takes wine: water is his usual beverage: even coffee he abstains from. Health, the most vigorous and uninterrupted, is the almost necessary consequence of his made of living. His strength of muscle is very considerable, and he takes no small delight in lifting and carrying heavy weights, and performing other similar feats, to prove his bodily powers."

Yesterday, the wife of a tradesman, residing at the foot of the Canongate, who has long been notorious in her neighbourhood for excessive drinking, was found dead in her bed, with a choppin bottle, containing a small quantity of whisky, firmly grasped in one of her hands. Her husband had left her for some time past, in consequence of her intemperate habits. The medical report was—"Died from excessive drinking."—*Record.*

Having recently had an opportunity of perusing the rules belonging to different sick societies, I have been confirmed in my opinion, by the character of the fines which are imposed, that the meetings of these societies are among the greatest sources of intemperance. The landlords know this, and hence their anxiety to establish fresh clubs. The following are some of the fines:—"Sitting in any officer's chair, unless requested, 3d.; calling for liquor (besides paying for it) 3d.; fighting or gaming at the meeting, 5s.; promoting ditto at ditto, 2s. 6d.; being intoxicated at ditto, 6d.; cursing or swearing at ditto, 3d.; not keeping silence at ditto, when ordered three times, or refusing to conduct himself properly, as commanded by the president, 6d."—Could such fines ever have been thought of among temperance people?

On Sunday se'nnight (on Sunday too!) at Oldham, Manchester, a man named Bulloughs, who had been drinking hard previously, attempted in bravado to drink two shillings' worth of gin, but before he could accomplish his beastly feat he fell down and expired; leaving a wife and large family to implore the inconsiderate conduct of their natural protector.—*Manchester paper.*

At the late Warnborough revel, a party of men, who had been drinking rather freely, induced one of the company to submit to be suspended by the heels in a stable. After hanging him up, to increase the joke, his companions left him a few minutes: on their return, however, they found the man had broken a blood vessel, and was quite dead!—*Salisbury Guardian.*

ADIEU TO DISSIPATION.

Oh! thou source of ills unnumber'd,
Long by thee I've been enslav'd:
Much too long has reason slumber'd,—
But adieu!—at last I'm sav'd.

Oh! farewell! my duty calls me
To a scene of joy and peace;
Now no more thy bond enthralls me;
Now my days of anguish cease.

Long bereft of every blessing,
I have sought for rest in vain;
Misery's iron hand oppressing,
Held its unrelenting reign.

Free from all such care and sorrow,
Now I hail the peaceful night;
Brightly dawns the coming morrow
To my renovated sight.

Once my injur'd wife beset me,
By unmeasur'd woe unblest;
Ragged children ever met me;
Dreams of horror broke my rest.

Now my wife is ever smiling,
Ever welcome to my sight;
Prattling babes the time beguiling,
Swiftly flies the passing night.

I was sick, but now I'am healthy;
I have just escap'd the tomb;
I was poor, but now I'm wealthy;
Plenty smiles upon my home.

Star of Temperance! brightly shining,
Shed thy radiant beams around;
Every joyous heart combining,
Loudly let its praise resound!

Preston, Oct. 2nd, 1833. M. B. N.

J. Livesey, Printer, Preston.

THE

MORAL REFORMER.

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CARING FOR THE POOR.

No subject seems more appropriate for the month of December than the consideration of our duty to the poor. By suitable political changes, and by the general practice of temperance, the number of dependent beings would doubtless be reduced; but still we shall always have the poor with us. The widow, the fatherless, the infirm, and the unfortunate will still remain, whose cases will act as stimulants to that beneficence and kindness, in the exercise of which we imitate our Heavenly Father. The Christian, while he cheerfully yields his assistance in every *national* plan for ameliorating the condition of the people, considers it his duty, according to his means, to give *present relief* to every one in distress. We will therefore inquire what we ought to do *now*, in reference to the poor with whom we are surrounded.

The first part of our duty is to *know their real condition.* We are curious in our various researches into the principles and operations of nature; history is ransacked to learn what has happened in former times; and the deepest inquiries are instituted to gain advantages in commercial enterprise: but where are the individuals who busy themselves to ascertain the real condition of the thousands upon thousands who occupy the poorest parts of our large manufacturing towns. We are of the same blood, breathe the same air, and are all destined to the same grave; and yet, because we can cover ourselves with better clothing, and live in finer houses, we conduct ourselves towards the poor as if they were of another species. How can a Christian comply with the duties enjoined unless he make himself acquainted with the character and condition of the people? It is this mutual ignorance of each other which is the principal cause of the animosity existing between the rich and the poor, and of the slander which each party is ready to cast upon the other. It is through this ignorance that so many well disposed persons are embarrassed in attempting

to decide upon the various applications which are made to them for relief. Next to knowledge of ourselves, a knowledge of the society in which we live is of great importance; and to the man who wishes to do his duty as a Christian, it is indispensable. How is this to be accomplished? *We must go to them, and invite them to come to us.* There ought to be no gulf, as at present, betwixt the two, either of residence or fashion. By mutual intercourse we shall find out the *deserving* poor, and be able to detect *pretenders.* We shall acquire more valuable knowledge here, and receive better impressions than in any other school.

Becoming conversant with the poor, we shall discover various ways in which we can render them service. They are deficient almost in every necessary of life; and it should be our object, not merely to give them something, but of such a kind and in such a way as that the benefit may be *felt*; and this, too, with as little danger to their independency as possible. We should not give by *constraint*, or importunity, or for fashion's sake, nor by proxy, for in all these cases the poor will not be so much benefitted as they would if we gave from principle, and gave our personal attention to the *best mode* of affording relief. *Affording employment* is the most unexceptionable mode of relieving the able-bodied poor. By a little trouble, and an acquaintance with the individuals out of employment, we might often introduce working men to situations where they are wanted. Men of capital, instead of eating and drinking their fortunes, ought to diffuse them abroad by employing as many hands as possible. It is a commendable feature in the British character, that the people will work, and in this they ought to be assisted as much as possible. *Affording assistance in cases of difficulty* is a commendable way of relieving the poor. I have known many poor sorely oppressed, without a friend to defend them. Payments have been unjustly exacted from the poor because they have not had the means of self defence. In their applications for parochial relief, I have seen them driven from place to place, and almost ready to perish for want of a friend. On such occasions, what could be more philanthropic than to defend the poor, and to rid them of their oppressors?

The above remarks, of course, can only apply to able-bodied persons. The aged, the infirm, and the poor generally, whose cases require instant attention, must be relieved by favours suitable to their individual cases; and when there is a disposition, no great difficulty can occur as to the shape in which relief is to be given. *Money* may occasionally be given; but if we can lay it out to advantage, *provisions* of the most useful and substantial kind; *clothing* also, either new or old, as most convenient, not

forgetting *clogs* for children, which are very acceptable. The *bedding* of the poor, being generally concealed from the view of others, is often in the most wretched condition: this is a fact, whether we speak of bed-ticking, chaff, sheets, or blankets; and as to bedsteads, many of them lie on the floor. No money could be better laid out than by renewing poor people's bedding, especially at this season of the year; and lest, at the return of warm weather, the things should be improperly disposed of, as has often been the case, more good, perhaps, would be done by lending than giving them; to be returned at the beginning of summer. *Fuel*, in winter, may be considered as next to food, and to the aged and very poor, a little given in this way is found a most seasonable relief. When persons, by misfortune, have got into arrears with their *rent*, and, as a consequence, are obliged to inhabit damp and unwholesome cellars, the loan or present of a moderate sum will effect their release, and be attended with incalculable advantages. In cases of sickness, united with poverty, we may give assistance by getting medical advice, change of linen, cordials, &c.; and in extreme cases, a nurse, a washerwoman, or even the loan of such things as night-chairs, bed-pans, bed-chairs, &c. are of great service. The philanthropic mind will invent many things to serve the poor, and stands not in need of details; but there are many who will not act unless impelled by persuasion and guided by special rules.

Every favour should be conferred with cheerfulness. Let a man be satisfied with the merits of the case he is relieving, and feel a deep consciousness of his own duty, and he will relieve by his *manner* as well as by his gifts. "God loveth a *cheerful* giver."

It were needless to attempt to enforce the duty of almsgiving by a reference to the numerous commands and exhortations contained in the Scriptures. This duty stands at the very front of all practical religion, and is associated with the most decisive evidences of true piety. It comports with every man's sense of duty, although from avarice, association, or habit, he may have constantly neglected it. It is much to be lamented that the tendency of any creed should be to lead to indifference in visiting the widow and fatherless in their afflictions—so important a part of the pure and undefiled religion of the gospel. Without caution and self examination, an excessive devotion to one part of duty leads to the neglect of another. I know that many persons would feel a qualm of conscience if they should miss one service out of three on a Sunday, who still feel no uneasiness although they should never darken the doors of a poor man from one month to another.

Let us, then, try to interest ourselves in favour of the poor. When we sit down to a full meal, let us think how many there are who cannot get a sufficiency of bread. When we clothe ourselves with costly array, and have wardrobes filled with changes of raiment, may we remember how many naked brethren we have, and how many old persons and children, for want of covering, are exposed to the inclemencies of the season. When we lie down on our feather beds, hung round with expensive tapestry, may we remember the thousands of cottages and cellars, where five or six persons are huddled together upon an old bed of straw or dirty chaff, in many instances without bedsteads, and with little to cover them except old wrappers and their day clothes. While we are enjoying all the comforts and elegancies of a mansion, let us never forget the situation of many families, whose breakfast, dining, and drawing rooms consist of a single cold and cheerless cellar. Yes; "REMEMBER the poor," is the exhortation; and unless we *do remember* their wretched condition, it is not likely that we shall ever seek them out, or make any effort for their relief.

What a strange infatuation we labour under as to the *expence* of doing a little good among our suffering fellow creatures! If we frequently give a few pence, or a few shillings, we begin to hold back, and to consider whether we are not exceeding our means; and our first retrenchment is with our *charities*. Whilst we are thus careful and calculating about a little given to the poor, we are perhaps spending several pounds upon a supper party; £10 for a set of dining tables; £20 for a best bed; £40 for a piana-forte; and a vast amount upon a variety of articles of the same character. Go to many persons who have laid out a thousand pounds for a house to live in, and nearly as much to furnish it, and press the case of the poor, and you will meet with a number of excuses and perhaps a denial. What can be the cause of this? Avarice, pride, and infidelity. If we really believed in the promises of God, that he will multiply the seed which we sow in ministering to the necessities of the poor; that what is given to them is lent to the Lord, and that he will repay it; would it be possible for us to withhold our help? We can part with ten thousand pounds' worth of goods upon the credit of a *mortal* like ourselves, and yet we have no faith in the word of the living God! Has he not said to the faithful Christian, "I will never leave thee nor forsake thee?" With such protection, why should we hesitate and refuse doing our duty to the poor? We are not *proprietors*, we are only *stewards* of what is in our hands; and there is a day when we shall have to give an account of our stewardship. Is it not better, then, to reckon with ourselves before

it be too late? How will many tremble, at the bar of God, when they hear the Great Judge declare, "*I was hungry, and ye gave be no food; I was thirsty, and ye gave me no drink; a stranger. and ye visited me not: depart from me into everlasting fire.*" All things are in the hands of God; our very hairs are all numbered; why, then, should we fear? Does he not clothe the fields with herbage? does he not feed the fowls, which neither sow nor reap, nor gather into barns? and how much more will he feed and clothe us, if we trust in him? When we read what is said of Cornelius, "thy prayers and *alms* are come up for a *memorial* before God," we are sure that to do good and to communicate to the poor is a sacrifice well pleasing to the Lord. Oh! how can we talk about the labours and sufferings of Christ for a guilty world, how can we read of his sympathies for the poor, and his unceasing anxiety to bless them, and yet be unmoved by surrounding misery to imitate so glorious an example?

PROMPT PAYMENT.

"Owe no man any thing," is a divine command, and the violation of which is now so common as to be a subject of general lamentation. In a commercial country like this, business will generally be done on credit; but when that is an object of *mutual* agreement, there is no violation of this precept, till the *time fixed* for payment is exceeded. Beyond that time, except by *the consent of the creditor*, it is unjust to retain that which is due. Whether by habit, or the commonness of the practice, I cannot tell, but it is clear that the moral sense of too many tradesmen is measured by their own convenience. How painful to see men deliberately add falsehood to fraud; to hear them promise with fluency what perhaps they cannot, and what they are not even disposed to perform. Some men get goods with no intention of paying for them; some intend, but never make a conscience of being punctual; and others, with the best intentions, meet with untoward circumstances which prevent them. The first two are criminal; the last perhaps not so, though often chargeable with imprudence. In this money-getting-mania age, it seems to be a common fault for persons in business to go beyond their means. This brings them into difficulties, and sometimes to disgrace; and, what is worse, the effects of their non-payment in proper time is felt by a long train of other persons who, one way or other, depend upon them. To keep up *appearances* there seems to be a constant struggle, and that at the expence of honesty. How many young men get fine clothes, which they are scarcely able to pay for: how many

females run after the ever varying fashion of the day, although it is more than the hushand's income will afford to pay for them.

So faint are the impressions of *justice* upon this subject, that it is a constant remark, that the older the debt the worse it is to get paid. Few care about paying for an article which is consumed and gone, though, in point of equity, the *older* the debt the *greater* the obligation, the creditor having laid out of both stock and interest. Others confide in the acquittal which the law, or a bad administration of it, bestows upon them. They not only take the "benefit" of the insolvent act, to the serious loss of the creditors (which in some cases may be a matter of necessity) but lose all sense of obligation, if they should be fortunate afterwards. I have been told of persons, who at one time *compounded* with their creditors, and who afterwards inherited property, but retired from business to enjoy it, without a single effort to pay either the whole or a part of what their creditors had lost by them. And, indeed, so rare are the cases of persons coming forward in this way to pay either principal or interest, that when a case does occur, it is classed among the newspaper wonders. If the unfulfilled engagements to be found in the books, and chalked on the cupboard doors, of all the people in a town like Preston, could be collected together, what an immense sum they would amount to! and if all the treachery, vacillation, and falsehood connected with these, were collected, what a specimen we should have!—This, then, is my conclusion: let every man be cautious about contracting debts, and doubly so about paying at the time agreed upon. It is now just good time to be preparing to meet our new year's bills with promptitude.

MISAPPLIED LABOUR.

About three weeks ago, the "Penny Magazine" contained an article with the above title, stating many instances where labour and skill had been spent in producing nothing really useful to man; among others, one where one hundred and twenty-four heads were carved on a cherry stone, including those of popes, emperors, and kings. If there be room for remark upon cases of this kind, what shall we say of the *splendid cathedrals, churches*, &c. which ornament this very publication almost every week? The very same number contains a view of the Cathedral of Wells, which must have been erected at an immense expence. Here is *misapplied labour*, and *capital* too, with a witness; for let any man survey these buildings, either in fact or as they are displayed upon paper, and he must be convinced that they are out of character, and can have no connection with

the religion of the New Testament. In the Liverpool corporation inquiry it is stated, that the new church of St. Luke's (top of Bold-street) cost £53,418, and that the taking down and rebuilding the wall cost £14,000. Many a million of money has been spent to support priestcraft, to supplant reason, to enchain the human mind, and by substituting pomp and ceremony for godly simplicity and true piety, to assimilate the Christian system to those of the Jews and the heathens. If the labour and wealth of this country are to be consigned to unproductiveness, surely the vortex should not be prepared in the shape of consecrated buildings. I hope the time is near, when economy and good policy will direct the expenditure of this country in every department, both civil and religious.

THE LOCK-UP.

The other Sunday, I visited the lock-up, which was tenanted by about a dozen persons who had been apprehended the previous night. As this is a new building, containing extensive arrangements, I was surprised and grieved to find all the delinquents in *one small apartment*. As the *correction of the offender* should be a principal object in inflicting punishment, every thing connected with it should contribute to this object. *Solitary confinement* has been strongly recommended by those interested in the improvement of our jails, and nothing but the difficulty of adopting it, I presume, is the reason why it has not been generally tried. No such difficulty could exist here: persons placed in the lock-up have no work to perform, and are merely in confinement till they can be heard by the magistrates; and if the lock-up does not contain a dozen separate cells, I can only say, that it ought to have done. The dimensions of the building are large enough for every purpose of the kind. I scarcely need to say, that the effect of placing so many depraved characters together is to weaken the force of reflection, and so to amalgamate vicious properties as to give a zest to vice and crime. If the plan of *solitary* confinement were once adopted, its beneficial effects would be easily perceived.

PASSING BELL.

One, two, three, chimes the bells at the old church, to denote the death of some person in the parish; and then for half an hour a single beat about every minute. This is called the *passing bell*. Of what use is it? What end is it designed to answer? I know of none except as a source of emolument. In Catholic times, as in other cases, the bell was rung to give *notice* to the parishioners that they were to pray for the soul

of the faithful departed. But it can now have no such use, and the people are foolish either to bespeak it or pay for it. The same remark as to *inutility* applies to the *funeral bell*, and indeed still more forcibly to the ringing of six or eight bells to invite people to church. If I were to send the bellman through the streets on a Sunday, announcing that there would be a meeting in the Cockpit, how many would cry out, "A desecration of the Sabbath!" But there are *eight* bellmen employed in the church steeple every Sunday for no better a purpose. The time for service being *fixed*, this ringing is altogether unnecessary, and is proved so by other congregations assembling freely without it. No matter how absurd, or how incongruous a custom may be, if it but yield profit, the church will stick to it.

RELIGION AND MONEY.

I am so deeply convinced of the evils of giving to religion a *mercenary* character, and of the necessity of recurring to *primitive* example, both as to *meeting houses* and *teachers*, that I am induced this month to copy the following advertisements, which have appeared at different times, principally for the purpose of exposing the iniquitous system to which they refer. Whilst it is considered necessary that a man, in order to teach his fellow creatures, should leave his employment, and prepare himself by a four years' college education, we are sure to have a host of dependant ministers, who, with talents of an inferior order, or worn out by age, have to seek a bit of bread in the best way they can. The system is not less cruel to many "devoted to the ministry" than it is to the purity of Christianity itself. The following advertisements speak a pretty plain language.

"Wanted, by a married clergyman, in full orders, a curacy, with a good house attached."—*Christian Guardian, July*, 1828.

"An increasing, but poor and destitute church, solicits the aid of some kind friend of the good cause, to take the charge over them in the Lord. A comfortable small house and garden, and a neat chapel, are all which can be assured."

"A minister of an Independent congregation, a considerable distance from the town, wishes to remove to one in or near London. He has occupied his present situation for some years, but is obliged to remove, his income being too small for his support.—*Evangelical Magazine, July*, 1828.

"A small chapel to sell or let, two and a half miles from London, surrounded by several populous villages. It will only suit a minister who has the means of support, and who wishes to do good to the neighbouring poor."—[What a pity ministers were not all of this class!]

"A person of evangelical principles is desirous of obtaining a readership in or near London. Emolument not being *so much* an object as such a situation, the most moderate remuneration will be accepted."—*Evangelical Magazine, May*, 1826.

In advertising the sale of a chapel in Reading, Berks, it was observed, "There is a small congregation, much attached to the place, who raised, last year, upwards of £60, and were a lively, zealous, regular minister to purchase it, he would soon *double that sum*, as the town is populous and fast increasing."—*Evangelical Magazine, April*, 1823.

"A clergyman of evangelical principles wishes to meet with a curacy in the early part of next year. As he is a married man (but without family) he would wish for a comfortable house attached to the curacy, and would be willing to engage in active and useful labours connected with the ministry. Salary not less than £100 per annum."

I don't doubt but I could fill the whole of the present number with advertisements similar to the above; but these are a few which I had preserved some years ago. They are easy to be understood. The following is a suitable CONTRAST, though it never appeared before in print.

"Wanted, in every town in England, a number of plain, zealous, disinterested Christians, who, having learned the will of Christ, are disposed to embrace every opportunity, from pure benevolence, to make the same known to their fellow creatures, especially to the poor and the outcast, without money and without price. Reward, not a good house, nor £100 nor £1000 a-year, but a *crown* and a *throne* in the *kingdom of glory!*"

LABOUR, WAGES, &c.

I assure "J. M.," whose letter is before me, that my remarks upon *labour, unions*, &c., sprang from the same motive which no doubt induced him to write—a desire to see the working people moral, happy, and content. And had I not been convinced that the erroneous sentiments now industriously circulated, and the fruitless combinations into which the men have been inveigled, have a *contrary* tendency, I allow that my remarks would have been out of character with my publication.

As to one point referred to, I hope my correspondent will give me credit when I say, that the "circulation" of my numbers is quite a *secondary* consideration; otherwise, I have long seen a course in which I could have increased my sale at least double.

It is difficult to reason with an interested party upon any question; or I might ask, what has been the *tendency* of all national combinations or unions? The experience of the last thirty years will prove that the object sought is utterly unattainable, and that the reaction *against* the men's interests (to say nothing of the immense sums contributed) has been forcibly felt by them; and that if *machinery* be an evil, as is insinuated, much of it has been brought into play by the combinations and restlessness of various trades. And I beg to state distinctly, that the tendency of these periodical commotions is to drive *capital* from the country, which in the end, whatever value we give to *labour*, would leave us in the most wretched

condition. *Labour*, I maintain, is *a* source of wealth; but my correspondent has suffered his mind to be so far warped in favour of a system as to make the unqualified assertion, in the face of all that has been already advanced, "that labour is the *only* source of wealth." "Who is it," he asks, "that builds the palaces of kings?" The architect *forms* the *design*, and *superintends* the work; the hands and muscular efforts of the labourers perform *a part* of the labour; and the other part, under the direction of *scientific men*, is done by *machinery*. The *capitalist supplies all the materials*, and finds *wages* till the work is complete. The same answer will meet all his queries; and I am quite sure, if "J. M." will only reason coolly upon the subject, he will see that his assertion—repeated a hundred times before he made it—is not correct.

The tendency of the opinion here controverted is to set the poor against the rich, and the rich against the poor; and particularly to teach the men to regard their masters as the authors of all the miseries which they endure; and consequently, instead of uniting to seek *practicable* remedies, we are induced by these notions to fall out one with another.

Where there is *intemperance*, poverty is inevitable; and while this prevails, no measures of either masters or government can benefit the people. Were the fifty millions now spent in intoxicating liquors, in addition to the sacrifice of a very large sum by the loss of time, health, life, and property, through intemperance, employed in purchasing the necessaries and conveniences of life, the revival of trade would be such as soon to settle the disputes between masters and men. If, in addition to this, the corporation, church, corn, and other monopolies, and expensive national imposts upon labour, were removed, the increase of labour, and consequently of wages, to British artisans, would soon convince them that the cause of our difficulties is quite apart from that which national associations for the protection of labour have been trying to remove. But for the odious corn monopoly, "the results of machinery" would be to place bread, and beef, and butter nearly as cheap upon the Englisman's table as they are upon those of Holland and America. *Dear food* produces *long hours* of labour, and an *over supply of goods* in the market, and these, as a matter of necessity, a reduction of wages: *cheap food* will have the contrary effect, and is what we should all seek to obtain. *Personal reform*, and the *repeal of such laws as support monopolies and corruption*, will accomplish what I am confident is unattainable by the warfare which has for some time been carrying on between men and their employers.

THE MORALIST.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—The sun should not set upon our anger, neither should he rise upon our confidence. We should forgive freely, but forget rarely. I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.—We follow the world in approving others, but we go before it in approving ourselves.—None are so fond of secrets as those who do not mean to keep them: such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.—The true motives of our actions, like the real pipes of an organ, are usually concealed. But the gilded and the hollow pretext is pompously placed in the front for show.—Of the professions it may be said, that soldiers are becoming too popular, parsons too lazy, physicians too mercenary, and lawyers too powerful.—Most men abuse courtiers, and affect to despise courts; yet most men are proud of the acquaintance of the one, and would be glad to live in the other.—All who have been great and good without Christianity, would have been much greater and better with it. If there be, amongst the sons of men, a single exception to this maxim, the divine Socrates may be allowed to put in the strongest claim.—When the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good!—Some have wondered that disputes about opinions should so often end in personalities; but the fact is, that such disputes begin with personalities, for our opinions are a part of ourselves.—We should not be too niggardly in our praise, for men will do more to support a character than to raise one.—It was observed of the Jesuits, that they constantly inculcated a thorough contempt of worldly things in their doctrines, but eagerly grasped at them in their lives. They were "*wise in their generation,*" for they cried down worldly things, because they wanted to obtain them, and cried up spiritual things, because they wanted to dispose of them.—In cases of doubtful morality, it is usual to say, is there any harm in doing this? This question may sometimes be best answered by asking ourselves another: is there any harm in letting it alone?—He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our

defects.—There are many who say more than the truth on some occasions, and balance the account with their consciences by saying less than the truth on others. But the fact is, that they are, in both instances, as fraudulent as he would be, that exacted more than *his* due from his debtors, and paid less than *their* due to his creditors.—It is curious that some learned dunces, because they can write nonsense in languages that are dead, should despise those that can talk sense in languages that are living: to acquire a few tongues, says a French writer, is the task of a few years, but to be eloquent in one, is the labour of a life.—Great wits, who pervert their talents to sap the foundation of morality, have to answer for all the evil that lesser wits may accomplish through their means, even to the end of time. A heavy load of responsibility, where the mind is still alive to do mischief, when the hand it animated is dust. Men of talent may make a breach in morality, at which men of none may enter, as a citadel may be carried by musquets, after a road has been battered out for them by cannon.—There can be no Christianity where there is no charity; but the censorious cultivate the forms of religion, that they may more freely indulge in the only pleasure of their lives, that of calumniating those who to their other failings add not the sin of hypocrisy. But hypocrisy can beat calumny even at her own weapons, and can feign forgiveness while she feels resentment and meditates revenge.—Evils in the journey of life are like the hills which alarm travellers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived.—*Lacon.*

EDUCATION.

I maintain that under a truly national system of education the children of all classes ought to be educated alike, and that every individual should receive the best education that the united wisdom of society can bestow. The following, among many others, are my reasons.

1. Education, in its proper signification, means a training; it means the full development and proper direction of all the physical and bodily powers, of all the mental faculties, and of all the moral feelings of man. Whenever and wherever any one of these is neglected or improperly cultivated, the individual is in the same proportion an imperfect human being. If it be desirable, therefore, that the whole population of this country should enjoy a sound mind in a healthy body; in other words, should possess health, strength, agility, intelligence, charity, virtue, piety; train up a child in the way he should go (train up EVERY child in the way he should go) and when he is old he will not depart from it. Ancient wisdom calls upon us to adopt this practice.

2. All classes need food, clothing, and habitation; every child, therefore, ought to receive instruction as to the best modes of procuring, preparing, and making them. The sciences are useful to every person in every situation, and they are more particularly useful to the working classes. As the rich to-day are not sure that their children will not be poor to-morrow, they ought therefore to learn useful arts and manufactures. And as no one can tell what situation the child of the humblest peasant may hereafter be called to fill, all the children of the poor, as well as the children of the rich, ought to receive the best scientific as well as manual education.

3. The King is said to be the father of his people, but he is altogether unworthy of this title, unless he exert himself to the utmost to give the best education to all his children.

4. The members of a community are said to be children of one family, and if each child has not a right to an equal share of the family property, each child may justly claim equal care in its education.

5. The working classes create all the articles of wealth upon which their own and every other class in society subsists, and every new discovery in science and improvement in machinery tends to increase the supply and cheapen the price to all classes. Most of the improvements and discoveries that have hitherto been made have originated with the working men, and in proportion as education of the best description becomes more general among them, these inventions will be more frequent: self-interest, therefore, ought to prompt the wealthy to give the very best education to all the children of the poor.

6. Though the working classes laboured and suffered in the cause of parliamentary reform for nearly a quarter of a century before the middle and higher classes, generally speaking, stirred one step in it; and though for the carrying of the bill at last we are mainly indebted to the working men of Birmingham, that class have at present reaped little or no extension of their rights, having most unjustly been denied a voice in choosing those who direct their labour, apportion its reward, and burthen them with heavy taxes on every article they consume. No good reason has ever yet been given for this exclusion. One says the working classes ought not to have votes because they are poor; another, because they are vicious and drunken; and a third, because they are ignorant. A good education will remove all these: therefore, let not the representatives of the middle and higher classes add tyranny, oppression, and cruelty to injustice, by any longer denying to the great body of the people education and employment, the only efficient means of raising them to the enjoyment of this dearest right of freemen.

7. But we must take still higher ground. Christianity teaches us to consider the souls of the poor as equally precious in the sight of God as the souls of the rich; nay, as being more especially his care: all, therefore, ought, by a Christian nation, to be trained with equal care. It teaches every Christian to love his neighbour as himself, and to consider every child of man as his neighbour. This command can never be said to be obeyed so long as a single child of man is suffered by rich men, calling themselves Christians, to remain in a state of ignorance; for the command to the rich man is still, "Sell all that thou hast, and give to poor." This command was understood literally, and, in my opinion, it was rightly understood by the first Christians. But this sacrifice is not now necessary, because by adopting the plan that has been tried in Switzerland, the children of the poor might be taught, whilst receiving their education, to support themselves: the aid of the rich is only wanted to make the arrangements.

8. The children of all classes come into the world exactly alike as to senses, faculties, and bodily powers, and all equally capable of receiving physical, mental, and moral cultivation, proving to a demonstration that the great and benevolent Creator intends that these faculties and powers should be cultivated with equal care in all his rational offspring; and, therefore, whether we consider ourselves as men, as Britons, or as Christians, if we value the favour and approbation of the God and Father of all, and hope for His future rewards, we are imperiously called upon, by giving the best possible education to every child in Great Britain, to take the most effectual means in our power of banishing ignorance, poverty, and crime from the world.

But you will ask, how is this Herculean task to be accomplished? I reply, man's character is formed by his original organization, by the circumstances in which he is afterwards placed from birth to death, and by the action and reaction of each upon the other.

Christ teaches us how to act when we pray—"Lead us not into temptation."

We must remove all children at an early age from all scenes and circumstances of filth, disorder, ignorance, and vice; put them under the care of wise instructors, and surround them with circumstances tending to create good feelings, kindness, charity, a love of cleanliness, order, diligence, knowledge, virtue. Education must go hand in hand with useful employment; the children in each town must be located upon land in the immediate vicinity, and taught, not merely science, but how to provide themselves in abundance with all the comforts and conveniences of life. By adopting these arrangements, if you take children at five years of age and keep them till they are sixteen, they will have paid all the expences of board, lodging, clothing, and instruction, without working more than four hours per day. JOHN FINCH.

Liverpool, Oct. 29, 1833.

MORAL LEGISLATION.

If a person who considered the general objects of the institution of civil government, were to look over the titles of the acts of a legislature during fifteen or twenty years, he would probably be surprised to find the proportion so small of those of which it was the express object to benefit the moral character of the people. He would find many laws that respected foreign policy, many perhaps that referred to internal political economy, many for the punishment of crime,—but few that tended positively to promote the general happiness by increasing the general virtue. This, I say, may be a reasonable subject of surprise, when it is considered, that the attainment of this happiness is the original and proper object of all government. There is a general want of advertence to this object, arising, in part, perhaps, from the insufficient degree of conviction, that *virtue is the best* promoter of the general weal.

To prevent an evil is always better than to repair it: for which reason, if it be in the power of the legislator to diminish temptation or its influence, he will find that *this* is the most efficacious means of diminishing the offences and of increasing the happiness of the people. He who vigilantly detects and punishes vicious men, does well; but he who prevents them from becoming vicious, does better. It is better both for a sufferer, for a culprit, and for the community, that a man's purse should remain in his pocket, than that, when it is taken away, the thief should be sure of a prison.

So far as it is practicable, a government ought to be to a people what a judicious parent is to a family,—not merely the ruler, but the instructor and the guide. Now, a judicious father adopts a system of moral *culture* as well as of restraint: he does not merely lop the vagrant branches of his intellectual plant, but he trains and directs them in their proper course. The second object is to punish vice,—the *first* to promote virtue. You may punish vice without securing virtue; but if you secure virtue, the whole work is done.

Yet this primary object of moral legislation is that to which, comparatively, little attention is paid. Penaltias are multiplied upon the doers of evil, but little endeavour is used to prevent the commission of evil by inducing principles and habits which overpower the tendency to the commission. In this respect, we begin to legislate at the secondary part of our office rather than at the first. We are political surgeons who cut out the tumours in the state, rather than the prescribers of that wholesome regimen by which the diseases in the political body are prevented.

But here arises a difficulty,—How shall that political parent teach virtue which is not virtuous itself? The governments of most nations, however they may inculcate virtue in their enactments, preach it very imperfectly by their example. What then is to be done? "Make the tree good." The first step in moral legislation is to rectify the legislator. It holds of nations as of men, that the beam should be first removed out of our own eye. Laws, in their insulated character, will be but partially effectual, whilst the practical example of a government is bad. To this consideration sufficient attention is not ordinarily paid. We do not adequately estimate the influence of a government's example upon the public character. Government is an object to which we look up as to our superior; and the many interests which prompt men to assimilate themselves to the character of the government, added to the natural tendency of subordinate parts to copy the example of the superior, occasions the *character* of a government, iudependently of its particular measures, to be of immense influence upon the general virtue.—*Dymond's Essays on the Principles of Morality.*

EXCESS OF APPAREL.

Alas, now-a-days, how many may we behold occupied wholly in pampering the flesh, taking no care at all, but only how to deck themselves, setting their affection altogether on worldly bravery, abusing God's goodness when he sendeth plenty, to satisfy their wanton lusts, having no regard to the degree wherein God hath placed them. The Israelites were contented with such apparel as God gave them, although it were base and simple. Deut. xxix. And God so blessed them, that their shoes and clothes lasted them forty years; yea, and those clothes, which their fathers had worn, their children were contented to use afterwards. But we are never contented, and therefore we prosper not; so that most commonly he that ruffleth in his sables, in his fine furred gown, corked slippers, trim buskins, and warm mittens, is more ready to chill for cold than the poor labouring man, which can abide in the field all the day long, when the north wind blows, with a few beggarly clouts about him. We are loth to wear such as our fathers have left us; we think not that sufficient or good enough for us. We must have one gown for the day, another for the night; one long, another short; one for winter, another for summer; one through furred, another but faced; one for the working-day, another for the holy-day; one of this colour, another of that colour; one of cloth, another of silk or damask. We must have change of apparel,

one afore dinner, and another after; one of the Spanish fashion, another Turkey; and to be brief, never content with sufficient. Our Saviour Christ bade his disciples, they should not have two coats: Matt. x. but the most men, far unlike to his scholars, have their presses so full of apparel, that many know not how many sorts they have. Which thing caused St. James to pronounce this terrible curse against such wealthy worldlings: "Go to, ye rich men; weep and howl on your wretchedness that shall come upon you: your riches are corrupt, and your garments are moth-eaten; ye have lived in pleasure on the earth, and in wantonness; ye have nourished your hearts, as in the day of slaughter." James v. Mark, I beseech you, St. James calleth them miserable, notwithstanding their riches and plenty of apparel, forasmuch as they pamper their bodies to their own destruction. What was the rich glutton the better for his fine fare and costly apparel? Luke xvi. Did not he nourish himself to be tormented in hell fire? Let us learn therefore to content ourselves, having food and raiment, as St. Paul teacheth, lest, desiring to be enriched with abundance, we fall into temptations, snares, and many noisome lusts, which drown men in perdition and destruction. 1 Tim. vi. Certainly, such as delight in gorgeous apparel are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion and people of Jerusalem, whom Isaiah the Prophet threateneth, because they walked with stretched-out necks and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty God would make their heads bald, and discover their secret shame. Isa. iii. "In that day," saith he, "shall the Lord take away the ornament of the slippers, and the cauls, and the round attires, and the sweet balls, and the bracelets, and the attires of the head, and the slops, and the head-bands, and the tablets, and the ear-rings, the rings, and the mufflers, the costly apparel, and the veils, and wimples, and the crisping pins, and the glasses, and the fine linen, and the hoods, and the lawns." So that Almighty God would not suffer his benefits to be vainly and wantonly abused, no, not of that people whom he most tenderly loved, and had chosen to himself before all. No less truly is the vanity that is used among us in these days. For the proud and haughty stomachs of the daughters of England are so maintained with divers disguised sorts of costly apparel, that, as Tertullian, an ancient father, saith, there is left no difference in apparel between an honest matron and a common strumpet. Yea, many men are become so effeminate, that they care not what they spend in disguising themselves, ever desiring new toys, and inventing new fashions. Therefore a certain man, that would picture every countryman in his accustomed apparel, when he had painted other nations, he pictured the Englishman all naked, and gave him cloth under his arm, and bade him make it himself as he thought best, for he changed his fashion so often, that he knew not how to make it. Thus with our fantastical devices we make ourselves laughing-stocks to other nations; while one spendeth his patrimony upon pounces and cuts, another bestoweth more on a dancing shirt than might suffice to buy him honest and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his best joint to maintain himself in sumptuous raiment. And every man, nothing considering his estate and condition, seeketh to excel others in costly attire. Whereby it cometh to pass, that, in abundance and plenty of all things, we yet complain of want and penury, while one spendeth that which might serve a multitude, and no man distributeth of the abundance which he hath received, and all men excessively waste that which should serve to supply the necessities of others.—*Homily against Excess of Apparel, published* 1652.

AN ESSAY ON CLOTHING.

By the late Dr. Cassels.

"Eadem ratio est habenda vestitus; in quo, sicut in plerisque rebus, mediocritas optima est."—*Cicero.*

"Verum in veste tria spectanda sunt, necessitas, usus et decorum."—*Erasmus.*

"Naked, and ye clothed me."—*Matt.* xxv. 36.

There are so many ways of being useful to mankind, that I am convinced, if we were to give the subject a due consideration, we should not want an object of laudable pursuit, both as it respects the happiest exertion of the faculties of our minds, and the most permanent benefit to society. Or should no new idea be elicited from this source, our benevolent habits would be strengthened and gradually confirmed. I shall therefore make no apology for communicating a few observations on the article of clothing, which being a subject of frequent conversation, is a satisfactory proof of its great importance and utility, and which may interest the valetudinarian.

In northern climates clothing is of primary consequence, for a man may live some days without food, but if he be exposed a few hours to intense cold without clothes, the vital principle will be extinguished. Nature provides all animals with clothing suitable to their circumstances; but man, who is endued with the noble faculty of reason, is left to accommodate himself with the plumes, the fleeces, the skins of animals, and various products of the vegetable creation. Clothing should be always thick enough to prevent the sensation of cold, and at the same time not so warm as to occasion the sensation of heat; but as the former is much more unpleasant than the latter, extreme cold is much more dangerous than extreme heat. Great attention to clothing is necessary in going from the open air into the house, or from exercise to rest, and vice versa. When the difference of temperature without and within doors is inconsiderable, it may be useful to put on a great coat when we return home, instead of doing it when going out; as exercise produces the necessary degree of warmth, which, in the parlour, and in a sedentary state, can only be supplied by additional clothing. In many cases, exercise and clothing assist and supply each other's defects. Thus, as clothing cannot always be exactly proportioned to the temperature, a slight degree of exercise supplies the deficient warmth, and the equilibrium is restored. When the requisite exercise cannot be taken, the additional warmth may be obtained by increased clothing. In general we err by clothing ourselves too thin, and changing our dress too early in the summer. It was formerly a rule, to wear the winter dress till the beginning of June. A considerable number of complaints arise from frequent change of dress, and alternate vicissitude from heat to cold, to which fashion and the love of pleasure contribute. The drawing room may indeed be warm, but the passages leading to the door are cold, and the modern fine lady, either from dress or habit, is ill adapted for so sudden a change. In Great Britain, the annual victims to consumption are not less than fifty-five thousand persons. In Scotland it is much more frequent since the plaid has been disused: and in England its increase may be anticipated from the fashionable nudity of dress. To change our linen morning and evening secures cleanliness, and, by removing the air between the linen and the body, becomes an air bath, which greatly assists insensible perspiration. The advantage of this renewal is sensibly felt by nurses, and those obliged to sit up all night, who find relief from relaxing the ligatures, and shaking their linen when they do not change it. *Warm clothing*, more especially warm bed clothes, are proper to preserve the heat of old people. By neglecting the latter, they are often found dead in bed, after a severe night,

in cold countries. Old people ought rather to exceed than be deficient in their clothing. An old man, sufficiently clothed with flannel next to his skin, will feel very comfortable even at a distance from the fire. To counteract the discomfiture and chill from cold and damp houses, the Dutch envelope themselves in clothing, of which a stranger can form no idea. Most of them wear two shirts, and a flannel waistcoat with sleeves: woollen stockings are the constant companions of both sexes day and night. To these is superadded a small waistcoat without sleeves. Some surround their bodies with several yards of thin woollen; then succeed the coat and waistcoat, the latter always with sleeves; and when they go abroad, a pelisse of thick cloth, lined with woollen, is added. Their females are in proportion warmly clad, and their infants are about the size and shape of a moderate bolster when they are dressed. This mode of dressing is unfavourable to cleanliness, and the invigorating stimulus of atmospheric air, but they are secured from disorders proceeding from damp houses, and those extremes of heat and cold to which they are exposed during the winter.

Corpulent people require a cooler raiment than those that are thin; for oil, being a bad conductor of heat, acts as a fleecy hosiery waistcoat, reflecting the vital warmth. Here we cannot but admire the benevolent economy of nature to the lower orders of animals, by giving the whale, the bear, and those which inhabit the colder climates, a deep covering of fat. Even the trees are full of resin; and Mr. Douglas has observed in Upper Canada, that the trunks of the trees are covered with a stronger coating of bark on their northern than on their southern aspect. Woollen is undoubtedly most proper for sailors, soldiers, and peasants, and contributes to the health of many persons exposed to the vicissitudes of the weather, who would be otherwise sick: but there does not seem the same reason why any one who has a comfortable bed should wear flannel next to his skin in the night; for it is an easy matter to keep up his warmth by a sufficiency of bed clothes. Calico next to the skin, with one or two folds of flannel over it, seems to be most admirable for the delicate and sedentary. Fleecy hosiery sleeves to a flannel waistcoat over the calico shirt, and fleecy hosiery over the lower limbs, is the greatest warmth of clothing which has been found serviceable to those who spend most of their time within doors. If the pit of the stomach be often cold to the touch, it may be covered with an additional fold of flannel. Some persons approve of a waistcoat of shamois leather next to the skin: there is only this objection, if the wearer get wet through, or perspire copiously, he will be chilled.

It may be worth while to observe how some distinguished characters have attended to clothing.—That great philosopher, and good man, the Hon. Robert Boyle, was of so delicate a constitution that he had divers sorts of cloaks, accommodated to different seasons and changes of weather; and in this he governed himself by the thermometer; and although a valetudinarian, he lived sixty-four years. It must also be added, that the simplicity of his diet most probably contributed to prolong his life beyond expectation. This he practised so strictly, that in a course of thirty years, he ate and drank merely to support nature, and never transgressed the rule, measure, and kind which were prescribed to him.

Dr. Chovet, of Philadelphia, who lived to be eighty-five, slept in a large baize night gown under eight blankets and a coverlit, in a stove room, many years before he died.

Dr. Rush takes notice of an old woman of eighty-four, who slept constantly under three blankets and a coverlit during summer.

A lady, whose daughters were deformed, consulted Mr. Cline on the means of preven-

tion. To have no stays, and to let the next girl play like the boys, was his advice, which being complied with, none of the future children were injured by the ill-placed attention of the mother.

Whilst the weather affected the senses with a feeling of cold much greater than indicated by the thermometer (then from the thirtieth to the fortieth degree) the whole of Capt. Cook's crew complained. To enable them to sustain the severity of the cold, he directed the sleeves of their jackets to be lengthened with baize, and had a cap made for each man, of the same stuff, strengthened with canvass, which greatly contributed to their comfort.

Dr. Thornton, in a letter to Dr. Biddoes, says, "I was enabled to support the remarkable heat of last summer (1793) in a surprising manner, by wearing a *fleecy hosiery waistcoat;* and I am not subject to catch colds as formerly, from the vicissitudes of the weather."

Dr. Biddoes, after riding in the rain till he was thoroughly soaked, felt a glow as if his skin had been on fire, merely from putting on dry clothes, and the exercise attending a change of dress. At the same time he felt within his nostrils the dryness and heat perceived at the beginning of a cold, which he always escaped by keeping cool and quiet for a time.

Sir Thomas Brown (author of the Religio Medici) in his habit of clothing, kept himself always very warm, and wore a cloak and boots when few others did.

The late Lord Mulgrave, in his voyage to the north pole, on his men getting wet, used to give each a pint of porter, but they first passed before him in dry clothes.

Sir Benjamin Thompson, afterwards Count Rumford, wore flannel next to the skin in the hottest climates and in all seasons, and never found any inconvenience from it. It is the warm bath of perspiration, confined by a linen shirt, wet with sweat, which renders the summer heats of hot climates so insupportable; and it is well known that evaporation produces cold. This gentleman's winter dress was white, even to his hat; following in this point a theory deduced from experimental proof, that more heated rays are thrown out from a dark than a light body; hence the animal heat will escape faster in cold air through black than white clothing.

Jonas Hanway being extremely susceptible of cold, wore flannel under the linings of his clothes, and usually three pairs of stockings.

There are instances of young ladies in Philadelphia, who, for the sake of an elegant shape, apply a leather bandage dipt in cold water, round their waists, every night at bed time, which contracts as it dries. The pernicious consequences of this experiment, Dr. Currie observes, must be obvious to every one of common sense.

A remarkable circumstance happened to the family of Mrs. Cogan, in Holland. One of two brothers was so partial to the English mode of dressing, that he disdained to wear an under waistcoat, and braved the inclemency of the weather with an open breast, &c. The other adhered to the customs of his country. The former died of consumption when he was thirty years of age, while the latter, who delighted in fishing and hunting in the most inclemant seasons, was a stranger to coughs and colds, and enjoyed uninterrupted health till he passed his fifty-seventh year, when he was killed by accident.

Dr. Irving, with a small party of men, lay in the woods on the Mosquitto shore, fourteen days and nights, during the rainy season of 1780, without taking off his clothes, while he was exploring a passage to the Spanish settlements up Blue Fields river. He escaped without injury to his health, having blankets, and being clothed in a shirt, short jacket,

breeches, and stockings, all made of flannel. The others, not using the same clothing, suffered severely, without exposure to the same fatigue and danger.

When Capt. Bligh and his unfortunate companions got frequently wet with rain, they dipt their clothes in salt water, and wrung them out, which felt more like a change of dry raiment than can well be imagined.

It will be useful to mention the diseases where attention to clothing is necessary.—A flannel waistcoat next to the skin, or a large piece of flannel applied to the breast, has contributed to prevent the frequent return of asthmatic fits.

Flax dressers, flax spinners, and millers, who are liable to difficulty in breathing, would find great advantage from wearing over their faces a piece of crape or gauze; and manufacturers of needles, who seldom attain the age of forty years, from being soon affected with pulmonary complaints, namely, cough, purulent or bloody expectoration, should put on a crape hood, or gauze helmet, to receive the head and rest upon the shoulders, which would prevent a great deal of metalline and stony particles of dust from entering the branches of the wind pipe, and cells of the lungs, with the air in inspiration.

In carbuncle the part affected should be constantly covered with linen cloth, previously wet with tepid water, which not only mitigates the pain, but lessens the danger of the case.

The consumptive should retire early to rest, and lie upon a mattress with a slight covering. On going to bed their clothes ought not to be taken off quickly; for the cough seems to be excited by the access of cold air; therefore patients should lie down after laying aside their upper garments, and when they are comfortably warm the rest may be taken off. The clothing of the consumptive ought to be regulated so as to guard against cold rather than to increase the heat. As hectic patients, from the morning perspirations, are usually sensible to cold, they should be more carefully guarded when they go into the open air. In winter, flannel under their linen is highly necessary; but in summer it excites too great perspiration; calico, therefore, is preferable. The flannel and calico should be changed every other day; and the feet should be guarded with uncommon care. Very frequent ablution of the whole surface of the body with tepid water should be regularly attended to during the use of flannel.

Persons subject to coughs, with or without pain of the breast, cannot be sufficiently secured against the effects of cold, without the free use of flannel.

In corpulency, the patient should wear an under waistcoat with a double row of buttons, so that it can be tightened or relaxed at pleasure; this removes the looseness of the skin, which is the principal cause of obesity.

Cramps of the legs are often prevented or cured by compression with tight bandages, which braces or renders firm the muscles most subject to this painful disorder.

In diarrhœa and dysentery, four or five folds of fine flannel, or a large piece of thick fleecy hosiery, ought to be laid over the abdomen; and above this a flannel bandage should be bound, rather tight, and in a uniform manner from the lower part of the waist to the arm pits and back again.

A flannel shirt is particularly efficacious in some chronical diarrhœas, which are not attended with fever, and in some cases it checks vomiting.

Epileptic fits, originating from a peculiar sensation in some parts of the legs and arms, may be prevented by a tight flannel roller upon these members as soon as it begins, or before it has reached the superior parts of the body.

In the erysipelas, febrile rashes, and measles, it will be particularly requisite to guard against the patient living in too warm an atmosphere, or too much covered with bed clothes or thick apparel.

In fevers, one blanket, with an additional covering to the feet, will be sufficient bed clothing in the most severe season of the year.

Every gouty patient ought to remember the importance of keeping the feet always dry and comfortably warm; but while this caution is observed, the debilitating influence of hot covering should be studiously avoided.

Indigestion, and many complaints of the stomach and bowels, will be more effectually removed by flannel worn next to the skin, *in cold weather*, than by any other means.

Dr. Beddoes knew a gentleman violently attacked with influenza, who tried whether heat or cold best agreed with his complaint. After going to bed he kept the bed clothes on him for half an hour, and then threw off all but the sheet the next half hour. When the bed clothes were upon him, he was feverish; when they were off, he became cool, comfortable, and sleepy. He tried the effect of heat and cold repeatedly, but while he was covered only with a sheet, he fell asleep, and in the morning awakened well, a little weakness excepted, and had neither fever, nor unpleasant feelings.

As the miliary eruption arises from great heat on the surface of the body, occasional exposure to cool air and thin clothing may not only be safely adopted, but is the most likely method of obviating its effects and preventing its appearance.

In mortification of the extremities, the parts affected ought to be covered with fine wool, and wrapped up in several folds of flannel, which prevents the escape of heat from the limb.

In chronic inflammation of the kidneys, and in weakness of the back, great benefit may be derived from wrapping a towel, wet with cold water, round the loins, soon after rising from bed. This application should be repeated several times.

Fleecy hosiery, or folds of flannel, are highly necessary in local numbnesses, or incomplete palsy, as there can be no danger in keeping up a free flow of the perspiration.

In rheumatism, the patient should he kept in the blankets. Flannel rollers afford support, take off tension, facilitate motion, which in its turn promotes circulation, and when applied for a sufficient length of time, the parts affected recover their tone, and are a great auxiliary in promoting the cure of rheumatic limbs. Parts that have for a long time been treated with bandages, come at last to be covered, when they are removed, with a copious, warm, and fluid sweat, which gives a pliancy to the skin which it did not previously possess. The limb also acquires plumpness and strength, while other parts that do not admit of being bandaged, remain emaciated and tremulous.

In scarlet fever, the hottest of all diseases, excellent effects will result from a free exposure of the body to the air; therefore very light clothing is only necessary.

To prove the advantage of very thin clothing in small pox, I shall mention this fact.—When the fire at Blandford happened on the 4th June, 1731, upwards of 150 persons were ill of the natural small pox. All these were carried into the fields, where many of them remained several days and nights. Beds were laid under the hedges, and arches of bridges where the the ground was dry, and yet, notwithstanding this exposure to the air, one person only died, viz. a young man who was almost expiring when he was removed.

The Chevalier Edelcrantz being liable to sore throats, endeavoured to discover the cause, when it occurred to him that there was no reason why that delicate part of the body which is well covered in the day time should remain uncovered in the night, or much more so than the other parts which are well preserved in a warm bed. From that time, he used a thin collar of fleecy hosiery in the night, and somewhat thicker when the complaint reappeared, which was seldom the case.

It may be gratifying to charitable persons to mention various schemes of benevolence connected with clothing, for although splendid dresses and costly ornaments, will always arrest the attention of the multitude, and often command external marks of respect, yet providing the helpless, the friendless, the aged, and the naked, with warm and comfortable clothing, is a peaceful and pleasant duty, and a moral ornament that will always delight the heart, and afford one of the sweetest pleasures of reflection.

Bishop Wilson supplied the poor of the Isle of Man with corn for the produce of their labour. Tailors and shoemakers were constantly employed in their house, to make into garments and shoes the cloth and leather which his corn had purchased, and the aged and infirm were supplied according to their necessities.

Four girls of Lyons, twelve years old, formed a plan of bestowing the presents they received from friends in clothing poor girls of their own age. This early communication of beneficence, which they enjoyed in secret, was discovered by the gratitude of those who were objects of it, their society increased, and good works were multiplied.

Cloyne being no better than a village, yet whatever clothing the inhabitants could manufacture, Bishop Berkeley would have from no other place, and he chose to wear ill clothes, and worse wigs, rather than suffer the poor to remain unemployed.

Mr. Day sent to most of his labourers blankets; and Mrs. Day aided the benevolent exertions of her husband, by employing the poor in knitting stockings, which weré distributed among the workmen.

One of Anthony Benezet's friends related having seen him take off his coat in the street and give it to an almost naked mendicant, and go home in his shirt sleeves for another garment.

Mr. Hervey preferred clothing the poor, and supplying them with necessary articles, on the best terms, to giving them money.

Mr. Fermin remitted to the widow of a clergyman the whole of his debt, and endeavoured to procure something from others, in which he did not succeed according to his wish; but he himself made her a present of a good Norwich stuff, that clothed her and four children.

Mr. Gauge set the poor of St. Sepulchre's parish (of which he was the minister) to work at his own charge. He bought hemp and flax for them to spin; and paid them for their work, which when manufactured into cloth, he sold as he could among his friends, himself bearing the whole loss.

Should the perusal of the above essay suggest any useful hint to the valetudinarian—should the latent spark of benevolence be roused into action, and prompted to listen to the tale of distress—or should pleasing and innocent associations be excited in the minds of those who read it—I shall receive a noble recompense, in addition to the amusement I have had in the composition.

BEGGING.

When I see a beggar, a sentiment of compassion seizes me. But a painful doubt arises in my heart. Is the image that meets my sight a reality, or an artifice? The question is a serious one.

There is not a moral contrast in the world more marked than that which exists between the pretended poor, who beg from calculation, and the truly indigent, who are reduced to begging. The first class deserves our indignation: the second has a right to our benevolence and even to our respect.

One class is the refuse of society. Idleness, debauchery, falsehood, cunning, effrontery, and all the vices are personified in it. Nothing but courage is wanting, perhaps, to make those who compose it become great criminals. Human nature suffers in them the deepest degradation. Perhaps the children you see with the beggar are not his own! Perhaps he has stolen them, and lets them languish in hunger, that the sight of them may melt your heart! The malady of beggary is almost incurable; for when debasement has become a habit, and even a pleasure, it is difficult to rise from it. But there are real sufferers sinking under the weight of misfortune, who, having exhausted all resources, are abandoned, without relations, friends, or protectors, and have been constrained, by despair, to have recourse to public pity. Judicious aid may save these. If they contract the habit of begging, they will fall into vices and disorders to which they have hitherto not yielded. What is to be done in this uncertainty? The beggar is absolutely unknown to me. In giving him any thing, I run the risk of rewarding and encouraging turpitude. In refusing him, I run the risk of being barbarous towards one of my brethren, who has every title to my affection. This is what each one of us feels and says to himself, every time he meets a beggar, without being able to find a solution of the difficulty. It is one of the serious evils of beggary, that it causes such cruel embarrassment to honest people; for whatever they may do, they are, in spite of themselves, exposed to do harm, and to go directly against their own intentions. Taking advantage of this uncertainty, those who are out of work, those who lead a bad life, and the entirely idle, come and deceive the benevolence of the generous. By this uncertainty, those who are worthy of moving our compassion, are threatened with our disdain and our most unjust prejudices. Public pity is also led astray, or becomes cooled. And the selfish find a specious pretext for justifying their refusal. Industry loses its arms, misfortune its resources. The crafty alone profit by it.

Yet shall we hazard nothing to relieve ourselves from this perplexity? Instead of giving alms to this beggar, instead of refusing him, let us ask his name and address. "What, shall I put this question to all the beggars I meet in my way? Am I going to draw up their statistics? For the employment of a penny, which is the object of my hesitation, shall I lose hours in researches for information?" Perhaps you will not lose them; try it once; perhaps you will obtain precious light; perhaps you will be called upon to render a great service. But I agree that my advice is difficult to act upon habitually; I only wish to show the fundamental truth which is to preside over this difficult matter; it is this, that *a good system for visiting the poor at home is the sure means, and the only sure means, of preventing the uncertainty which we have just expressed, and all the evil consequences it brings.*

Suppose, then, that I have taken the name and address of the beggar. If he has given me a faithful direction, I shall soon be enlightened. If he has directed me wrong, it is an almost certain proof that he is unworthy. If the police should point out to me any of the

taverns where this sort of people meet, perhaps I should find there the pretended sick man (who had appeared to me emaciated with suffering) in very good health, participating in some carousal with his fellows. This, indeed, is what happens every day. The trade of begging is often very lucrative in Paris, as I am assured by persons who are well informed. It is worth from nine to ten francs per day.

Some magistrates, in order to deliver the public from uncertainty, have thought of reserving the permission to beg to certain poor people, well known by them as such, and bearing a distinctive sign. But this measure, while preventing one evil, would preserve many others; it also would leave room for injustice; for alms, blindly distributed, cannot be in proportion to the real wants.

There are sometimes beggars of high pretensions, beggars who might be called good company; who present themselves in houses with a decent appearance, with the air and manner of respectable condition. These have experienced great disasters; they need proportionate assistance; they know you, but you do not know them. During the few last years, these greatly multiplied in Paris, taking advantage of circumstances. Some were emigrants, who returned in the train of our princes, and had sacrificed every thing for the good cause. Others had been in office under the former government, and had lost their places. They were furnished with a multitude of papers; there was no end to their history. In reality, they were most frequently sharpers. How could one politely get rid of a person who introduced himself thus into one's closet? How express to him injurious doubts? Yet you cannot refuse him a donation without accusing him of lying to you. Take his address, then. It will be refused, perhaps, under various pretexts. Then be sure that he is deceiving you, and become severe. Perhaps in giving you his address, he will represent to you that he cannot wait for your assistance an hour, an instant; that he is fasting; that the thing is urgent. Then be so much the more upon your guard. Hasten, if necessary, an hour afterwards, to the place assigned; it is a hundred to one that the person is unknown there. It may be otherwise; but we often see that your question alone has disconcerted the suppliant, and made him take flight.

The most deplorable effects of beggary would disappear if we could succeed in making, with certainty, among those who ask, the distinction and separation between those who tell the truth and those who deceive. But visiting the poor at their houses is the essential means of the only practicable system for the repression of beggary.

There is perhaps no subject relative to public administration which has given birth to so many writings and projects as the extinction and repression of beggary. Men of superior merit have treated this question thoroughly, and yet, in the different countries of Europe, this branch of administration is still very defective. Far from us be the wish to reproduce here, and to discuss what has been said on the subject! I shall confine myself to two reflections, which are closely allied to the considerations contained in this work. The first is, that in vain shall we attempt to repress beggary, if we do not, first of all, provide suitable institutions where the poor may find *work*, if they are yet able to work, or aid, if unable; and secondly, that the repression of beggary will become very easy, if this double object can be successfully provided for. In short, we can neither prevent nor extinguish beggary, unless, by the active and regular investigation of the situation of the poor, we go back to the causes of beggary, and determine exactly, by these means, the real wants which it is the object to satisfy.—*Visitor of the Poor.*

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

The sanguine mind in favour of the temperance reformation must never forget the utility of *patience*. Amid cheering instances of great good effected, we meet with much that is discouraging. Intemperance still abounds. The public houses are filled with customers, and most of the social customs in which drinking is encouraged are kept up. The weakness and inconsistency of our friends injure the cause, whilst nearly all in the upper ranks seem ashamed to come out and manfully to defend it. This, though indisputably true, is certainly the darkest side. On the other hand, we have much to be grateful for, and very much to encourage us to proceed; and though our expectations may not have been realized, yet, taking every thing into the account, we ought not to repine at the result of the last year's labour. Besides the peculiar character of the sin against which we are contending, the general indisposition to forsake old and venerable customs, and the immense power of interest arrayed against us, it ought to be remembered that the power of our reforming machinery consists almost exclusively in *disinterested* benevolence and philanthropy. When the few advocates for temperance, actuated by these principles, are set against the opposite army, the conflict must be allowed to be very unequal. But we have *truth* on our side, and with this weapon, we hope, sooner or later, God will give us the victory.

Agitation is the soul of temperance prosperity. The truth should be carried to every man, to every house, and to every work-shop. It is not enough tamely to leave a tract, and call again for it. Meetings should be held in every building that can be procured, in the different parts of our large towns, besides a regular weekly meeting in a central place, to which all may come without special notice. Discussion should be encouraged; the opponents should be invited, and as much *excitement* created as possible. *Publicity*, as Dr. Doyle says, is what is wanting. How many who are opposed to Temperance Societies get convinced of their mistake the first meeting they attend! *Personal visitation*, accompanied with the distribution of tracts, has been found of great importance. Every Society should keep a *black book*, containing the names of the delinquents, of the drunkards generally, and of their *new* members; and these should be respectively called upon, admonished, reproved, strengthened, and consoled, according to their several cases. To a mind intent upon doing good this is a most pleasing engagement, and in many instances has proved a great benefit.

All agree in the importance of the *object* which Temperance Societies have in view; but in seeking its attainment, as might have been expected, much confusion and some inconsistency have arisen in the rules and arrangements of some of them: and instead of suiting the pledges and operations to the peculiar state of their respective localities, too much *uniformity* has been observed. Understanding that certain pledges and rules have worked well in America or Scotland, they have been adopted in places where other regulations would have been much more effective. And I beg to hint to Societies generally, as their *anniversaries* come round, the propriety of *revising their systems*, and adopting any change, which, from trial and experience, has been proved to be obviously for the better.

A "Convention" of temperance friends has been held in London, and it occurs to me, as Lancashire contains about a third of the number of all the members in the king-

dom, and as there are men in every town anxious to carry on the work with spirit, that a similar meeting of temperance friends from different towns, convened in some central town in this county, would be likely to promote the prosperity of the cause. I merely throw out the suggestion. *Bolton*, in my opinion, would be fully as central as any other place, and could be visited by delegates from the various Societies at the least expence; and perhaps *new year's day* would be a time as appropriate as any other. No period can be more suitable to digest new plans, to concentrate our energies, and to inflame our zeal than the commencement of a new year. If the suggestion should be approved of, perhaps the secretaries of the different Societies would drop a line to that effect to the committee of the Bolton Society; or if any other time and place can be pointed out, perhaps they will be kind enough to make it known the best way they can.

The Societies in Lancashire are proceeding much in the same way as they have done for several months. In some places where they have been retrograding, we hear of a fresh determination to proceed onward. I have lately visited Liverpool and Chester, but am sorry to find a great want of zeal and activity. The Bolton New Society holds its meetings weekly, and every week brings reports of good done. The friends have also a meeting at Middle Hulton. The *Old* Society has also had a meeting, which was numerously attended, and it is stated that they are going to revive this cause, and adopt the plan of visiting. At Preston, there have been more striking instances of reform among old drunkards, during the last month, than for several months before. We hold two meetings every week, and some of our advocates are engaged nearly every night at the neighbouring villages or distant towns, to which they are invited.

THE GREAT PRINCIPLE OF TEMPERANCE SOCIETIES.

It is much to be lamented that "The British and Foreign Temperance Society" should appear to be so pertinacious about what the committee calls "the *great* principle of Temperance Societies, namely, total abstinence from *distilled* spirits." For a Society with the above designation to put forth this as its *great* principle, and shape all its tracts and proceedings by it, is just as proper as the adoption of the *Latin language* for *all* the religious services of the world. The only *consistent* pledge is *abstinence from all intoxicating liquors;* but if all cannot adopt this, at any rate the pledge in every place should refer to *that kind* of intoxicating liquor which does the most mischief. Instead of copying literally the American pledges, we should adopt the *spirit* of them, which is to abstain from that sort of liquor which custom has rendered most fashionable. In many of the towns in Lancashire, Cumberland, and Westmoreland, where there is one working man gets drunk with ardent spirits, there are fifty with *ale*. Of what use, then, is it to call upon men to abstain from that which they never take, and allow them that which is their besetting sin?

Besides, where is the difference of the liquor? The little nutriment to be found in *any* of these liquors is not worth naming, and they all equally intoxicate, according to the quantity of spirit contained. What difference betwixt a glass of rum, filled up to a gill with water, and a gill of hop and malt water, containing the same quantity of spirit?

This principle will very much neutralize the usefulness of Temperance Societies. In defending it, we are always met with the reply, "Yes, but if you don't drink rum, you drink plenty of wine, or ale; and where is the difference?" Let a man be seen, either at home or

at a public-house, drinking either *ale* or *wine* (no matter what is the fact as to his moderation) and the enemy has an argument which we cannot rebut, and in which he is sure to triumph.

If our object be to destroy intemperance, why temporize to gain over a few half-hearted friends to the cause? They will do more harm than good by their equivocal example, and they never can stand up and advocate the cause with either energy or consistency. After labouring to establish "great moderation," among temperance members, in that sort of liquor which is their favourite beverage, with very little satisfaction, many of the Societies in Lancashire are beginning to see that abstinence *from all intoxicating liquors* is the only principle that deserves to be called *great.* The two pledges which we at Preston have adopted, are respectively called the *temptation* pledge, and the *safety* pledge.

CHRISTMAS TREATING.

As we are approaching the eve of Christmas, it is time for the friends of temperance to consider whether any steps can be taken towards counteracting the excesses which usually prevail at this season. Instead of being distinguished by a grateful acknowledgment to the God and Father of us all, for his mercy evinced in the birth of a Saviour, and by imitating his beneficence to the poor and needy, Christmas is a season of eating, and drinking, and revelling among all classes. The ringers and singers, by whom the eventful morn is first announced, are usually in the habit of getting drunk early! How shameful, that the response to nearly every hymn on the birth of Jesus should be a glass of intoxicating liquor! In some parts, nearly all the people brew against Christmas: and in an advertisement of a large stock of wine at Liverpool, I see a particular invitation to purchasers to secure a quantity for the festivities of Christmas. These indicate the state of society. People in some parts run early in the morning to the houses of their acquaintances, where they are sure to get treated; while the landlords prepare plenty of *stew* as an acknowledgment for the favours of their customers, and as an inducement for them to continue. Every class of workmen expects a treat, and hence they are all making their calls where they have been accustomed to do any service; they collect the money, and spend it in drink. Every grocer and provision dealer has also to prepare for this occasion. Many honourable exceptions there are, yet it is still too common to keep the bottle on the counter, or to have hot ale seasoned in a back apartment. I scarcely need to add, that for full two months Christmas visits are kept up by the respectables, at which we know the contents of the bottles and decanters are made to tell pretty well upon the feelings and behaviour of the guests.

This month, I conceive, ought therefore to be a period of *extra exertion* on the part of Temperance Societies. Meetings should be held as frequently and as extensively as possible, to warn the people against Christmas drinking. But what is still more important, every member of a Temperance Society ought to be most *exemplary* in his own conduct. We all ought to discountenance *every custom* connected with drinking. Intoxicating liquor should not be seen in our houses, nor should we be seen either drinking ourselves or giving or offering it to others. Surely, religious people will not countenance the singing of hymns and carols for meat and drink! Let the money usually spent in treating our customers be spent in relieving the widow and the fatherless who cannot repay us. Tea parties are already determined on in some places, and I hope every Society will either adopt this or some other substitute, to counteract the debasing customs which have so long prevailed.

THE REFORMATION OF DRUNKARDS.

In a speech delivered by Dr. Bennett to Sunday School teachers, I find the horrid sentiment, that the *old drunkards must die off*, repeated as an established truth. "If you can spread among children of the lower classes a zeal for Temperance Societies, you take out of the market the raw material out of which drunkards are made. Of the *old sinners in this line* it has been said, with tremendous TRUTH, *they must die off;* nothing can save them. It is yours to see that there shall be no young ones to supply their places." In my opinion, this language is at variance with the whole tenor of the gospel; and, what is decisive, it is utterly at variance with *facts*. If the testimony respecting the reformed drunkards in America be not sufficient, let any man come to Preston, and we will show him the *oldest* and the *greatest sinners in this line* now living soberly, righteously, and godly in this present world, men of *entire abstinence*, and an *ornament* to society. Before meeting with this, I had hoped never again to see this horrid sentiment in print; and I must attribute it to the Doctor's imperfect information as to the result of the labours of Temperance Societies.

PAYING WAGES AT PUBLIC HOUSES.

It is with difficulty that some men can be induced to make the best use of their money when exposed to no peculiar temptation; what, then, will be the case when persons are forced by their employers to sit for whole evenings in public houses, waiting for their wages? It is the practice of some masters to pay their workpeople every Saturday night at these places, and as there is an understanding between the parties, the men are often kept waiting as long as possible, "for the good of the house." Instead of receiving their wages in good time, and providing for their families, they get so *fresh* while waiting, that they frequently remain drinking all the evening, while their families are totally neglected at home. This is one of the many traps which the landlords set, in which to catch their prey.

OFFICIAL JERRY SHOPS.

It would be a useful regulation if masters would prevent any of their workpeople, especially overlookers, from keeping jerry shops. If a person have any authority in a mill over the workpeople, and is the keeper of one of these houses, it is doubtful but he will exert his influence to induce them to become customers; and I have heard of instances where much intemperance has been the consequence. Two of the leading firms in Preston have interdicted the practice, and I hope this will soon become general.

THE KIT!

In Haslingden, on the fifth of November, the ringers of the church go round to collect the gifts of the parishoners; and as either stuff or money will do, they take a *kit*, which they borrow at the workhouse, being the largest to be met with. From some they get money, from others they get ale, and in the evening, the money and the *kit* are both carried to a public house; the former the landlord exchanges for drink. I don't need to describe the effects produced in the evening, as well as the morning following. If they do not kindle a *bone* fire, they generally light up one of another sort, enough to destroy pockets, skin, bone, body, soul, and every thing!

THE EFFECTS OF SPIRITS IN THE SOUTH SEA ISLANDS.

The pestilent habit that committed such dreadful ravages, both morally and physically, among the tribes of North American Indians, is now working its baneful effects among the dwellers of the South Sea Islands. The cup of intemperance is circling through the population, doing the bidding of the great enemy of mankind; the health, the social happiness, the immortal interests of those poor people are sacrificed at the altar of Mammon, for it is on account of sordid lucre that the European traders have "commended the poisoned chalice to their lips."

We take the following description of the deplorable state of things which now prevails in the South Sea Islands from the *Evangelical Magazine* for the present month. "The tidings which have been received by late arrivals have been more unfavourable than any that have come to hand since that which referred to the state of the islands immediately preceding the national renunciation of idolatry in 1815, but they exhibit, with unequivocal distinctness, indications of the same watchful care of a gracious Providence which was so repeatedly and signally manifested towards the mission during the season of its greatest peril. The difficulties attending the progress of the work in which our brethren are engaged have been frequently stated to the friends of the Society. These have arisen from the natural indolence and fickleness of the natives, the effects of their former notorious licentiousness, which *so many attempts have been made to revive*, and the appearance of gross and visionary heresies, whereby a number of individuals, disaffected towards the requirements of the gospel, have sought, by pretended supernatural revelations, to counteract or destroy the effects which the word of God was producing among the people, in elevating the tone of moral feeling and improving their social character and habits. In recent years, difficulties more formidable than any produced by these causes, have arisen from other quarters. The increasing number of ships resorting to the islands for refreshment and traffic, and with the increase of commerce, the consequent profligacy, from the increased intercourse of seamen with the most depraved portion of native society, and the large importations of *ardent spirits* in English and America vessels—chiefly the latter, consisting of what is called New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other articles of barter with which to traffic among the natives—the activity and perseverance manifested in promoting the sale and use of these pernicious drugs, by hawking them about the islands—inducing the chiefs to engage in the trade—and the establishment by foreigners who have left ships touching at the islands, of a number of grog-shops on the shore, has occasioned the missionaries much perplexity and distress. By the retail of ardent spirits, these houses become the greatest pests in the country—the resort of the most abandoned in the islands—and the most indolent and depraved among the crews of the shipping, proving alike seductive and injurious to all within their influence, and exhibiting, in the conduct of foreigners, scenes of outrage and bloodshed unknown among the natives since their renunciation of paganism." This is a melancholy picture of the moral and social consequences of the intercourse of the natives of the interesting and lovely islands of the South Sea with the trading portion of European and American communities. But we trust such a state of things will only stimulate the missionaries to greater exertions to rescue the victims of commercial depravity from the moral perdition into which it is attempted to plunge them, and that they will succeed in exorcising the foul demon that tramples in that beautiful creation on the bloom of nature and of man.—*Morning Herald.*

VARIETIES.

Last night, about 11 o'clock, the wife of my next door neighbour knocked at the door of my house, and begged I would allow her to leave her children under my charge, while she went to look after her husband, who she had just heard was very ill. Away she went, but was not long away ere she returned, poor body, the very picture of dispair, having lost, as she thought, her poor debauched husband. Sometime after this he was brought home, to all appearance a lifeless corpse; he was laid in bed, unable to move hands or feet; his eyes were glazed and fixed in their sockets; the pulse was not felt; and the only sign of life that could be traced was a weak beating at the heart. On making inquiry of the men who had carried him home, how it was that he had brought himself so low, I learned, that some of his fellow-workmen had laid a wager with him that he could not drink a certain quantity of spirits in a given time. The quantity was *nine gills*, and the time specified was *one hour*: the wager was *ten shillings*. At the hour appointed, they met at one of those "styes that law has licensed," where, being served with the abominable draught, he actually swallowed the whole, along with *four bottles of small beer, within the hour*. The consequence was, as might have been expected, dreadful intoxication: his companions in guilt, becoming alarmed for the victim of their folly, hastened away for a surgeon, who had to apply the stomach-pump three successive times, and with very little hope of success. (It had just been applied the last time when his wife found him at the late hour above mentioned.) By a great mercy he recovered, and on the third day after was able to crawl about: he has since resumed his employment, but not with a resolution to abstain from the ensnaring influence of drink. *Record.*

Wine Trade.—We have received a London circular, of date 6th July, from which we gather some important facts regarding the wine trade. It appears, from reference to the Wine Deliveries Table of all sorts for home consumption in 1832, amounting to 5,965,542 gallons, there is a decrease, as compared with 1831, of 246,722 gallons; and upon comparison of 1831 with 1830, there is a decrease of 222,181 gallons;—thus, in the last two years, there has been a decrease, in the home consumption, of every description, in the United Kingdom, of 468,903 gallons."—*Scotsman.*

The preachers belonging to the Methodist New England Conference have associated for the promotion of temperance, under the name of the New England Conference Temperance Society. The constitution was drawn up by a committee, consisting of Rev. Messrs. S. W. Wilson, Jonathan Horton, Joel Steele, and P. Crandall.

The pledge deserves particular attention. It is as follows:—

"We, the members of this Society, subscribe and adhere to the following pledge:—We will not use *distilled liquors, wine, or strong beer*, as a drink, nor provide them, as such, for our friends, or for persons in our employment. We will not engage in the traffic of them, and in all suitable ways will discountenance their use, manufacture, and sale, in the community. And since it is now an acknowledged fact, attested by the most respectable and intelligent medical authorities of our own as well as European nations, that for all medical purposes substitutes equal if not superior to alcohol can be provided, we further pledge ourselves *that we will not use them as a medicine*, except in cases of extreme necessity, and when substitutes cannot readily be obtained."

Moralists and religious teachers have laboured for ages to dissuade men from the debasing sin of intoxication. But it is painful to reflect, how little has been their success. The most enlightened and Christian nations upon earth are those in which this wickedness MOST reigns! This may well be deemed an appalling fact. Yet it may be accounted for. The resistance to the sin of intoxication has been attempted by methods which have contained in themselves the seeds of their own frustration. We have been driving out the full-grown snakes, while we have allowed the young viper-brood to exercise all their vivacity, and to grow up, not only undisturbed, but nourished and encouraged. The ideas of sin and shame have been generally confined to the grosser and more exposed *effects* of the practice, rather than to the radical evil *itself*. The public drunkard we behold with horror, and shun him as a monster; but we have, with strange supineness, overlooked the deep-seated cause, of which his degradation and wretchedness are but the consequence. Comparatively little censure has heen applied to the men whose stronger nervous system, or carefully formed habit, enables them to drink immoderately of intoxicating beverages, without betraying the vulgar symptoms of inebriety. Virtuous and religious men have thought it not wrong to sit long at wine, to walk to the verge of the precipice, and coolly see others fall over it; satisfied with their own imagined security. Yea, the moderate drinking (and who can define this *moderation*?) has been regarded as a laudable mode of celebrating great events, of acknowledging signal mercies, or of expressing benevolent desires. Could it have been previously thought possible, that the father of delusions should succeed in persuading the followers of Christ to adopt *such a substitute* for praise and prayer?

In a still less suspected way, the powers of this evil are aided and extended. The claims even of moral obligation, in the regard due to the preservation of health, and the recruiting of strength after fatigue, have been made its instruments. Spirits diluted more or less with water, liqueurs, cordials, stomachics, and nervous mixtures in their endless varieties, have been masked batteries, to help forwards the work of death. Individual fancy, ill-understood experience, family tradition, popular opinions, the recommendation of friends, the caudles and other nostrums of ignorant nurses, especially during the convalescence of females after parturiency, and even the permissions of some medical men, too careless of physical and moral results,—have produced an underground stream of destruction to health and life, to piety and happiness, more terribly effectual than words can describe.—*Dr. J. P. Smith.*

CAUTION TO DRUNKARDS.—On Saturday night, George Holmes, a man about thirty-five years of age, undertook for half a crown, at the Traveller's Rest, a retail beer house, in Court-street, in this town, to drink nine half pints of ale in fifteen minutes. He performed the task in about seven minutes and a half. He immediately went out of the house, fell down, and became insensible. He died in three hours.—*Nottingham Journal.*

The following resolution was unanimously adopted by the Board of Baptist ministers, at a meeting especially convened at Fen Court, Sept. 24, 1833, the Rev. W. Newman, D. D., in the chair:—

"That this Board cordially approves of the principles and object of the Temperance Society, and will rejoice to learn that the ministers, members, and Sabbath School teachers connected with our churches, in town and country, lend their influence to that valuable institution."

It is no unfrequent thing that young ministers, between the two or three services of the Lord's day, drink wine or spirits and water, as means of *comforting* and supporting the animal system under its exertions; having been originally urged to this practice by mistaken advice or by ill-judged hospitality. The *least* of the evils to be apprehended from this habit is an introduction to the daily distress of indispositions in the stomach, the head, and the nerves; and the consequent interruptions and diminutions of usefulness. If I might venture to give advice in this case, the result of theory, and experience and observation, it would be this: on the Lord's day to take a sufficiency of the most nutritious and simple food, and, so far as is practicable during the intervals of public service, to sit with the legs laid horizontally on a cushioned chair. Many an excellent man has groaned under innumerable ailments, and has cut off twenty years of the rational expection of life, by being set wrong in this respect at the beginning of his way.—*J. P. Smith, D.D.*

Some idea may be formed of the extent and inveteracy of drinking in Ulster, from facts like the following. An elder told me, that in every one of the thirteen houses in his district, visited in his day by him and his minister, two full glasses of spirituous liquor were pressed upon them with such earnestness, that, without having been considered guilty of a wide breach of hospitality, they could not refuse, at least, to taste.

Some time since, a minister, lately ordained, called on an elder. The old patriarch expressed extreme regret that he had unfortunately no whiskey in the house; again and again, during the minister's visit, he returned to the subject, and at parting he said, with much sincere feeling—"Well, well; I am now above seventy years of age, and the like of this never happened to me before,—that a gospel minister should leave my house without having tasted a single drop of whiskey!"—*Dr. Beecher's Address.*

I knew, at college, three young men, two, if not all of whom occupied the same lodging. They were talented, well educated, of most engaging manners, of the most interesting, gentlemanlike appearance; and beloved by all who knew them. They entered the sacred ministry, were very popular, and obtained large congregations. One of them, after having become a bloated drunkard, was drowned before his own door; another, after having been degraded for drunkenness, was drowned in a well in his own garden; the third, after having been confined in a mad-house, died in early life, a wretched victim of drunkenness. Not one of them, I believe, reached his thirty-fifth year. I farther state, that I could name fifteen contiguous congregations, in one of the most moral districts of Ulster, all of whose late ministers lost their situations, and some of them their lives, by drunkenness.—*Ibid.*

Twenty-two medical gentlemen in Lincoln, nineteen in Derby, and thirty-two in Worchester have signed the following testimony: "We, the undersigned, do hereby declare, that in our opinion ardent spirits cannot be regarded as a necessary or nourishing article of diet, that the habitual use lays the foundation of many dangerous and afflictive maladies, tending at the same time to frustrate the means of recovery, and that the entire disuse of them, except under medical direction, would materially improve the health and augment the comfort of the community."

J. Livesey, Printer, Preston.

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THE END.

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